

Charles L. Campbell, Clayton J. Schmit, Mary Hinkle Shore, Jennifer E. Copeland, eds.
Preaching Gospel: Essays in Honor of Richard Lischer. Eugene: Cascade, 2016. 262 pages.
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This volume is written in honor of Richard Lischer's thirty-seven years of teaching at Duke Divinity School and his career as a preacher and author. The four editors all served at one time or another as Lischer's teaching assistants. Eighteen individuals contributed essays that explore various components of what it means to preach gospel.

Several of the essays build on Lischer's three theological movements or tones for preaching. The opening chapter by Charles Campbell ("Preaching Gospel: Four Theological Tones") identifies Lischer's three tones as judgment, grace, and the new imperative (2). Campbell relabels these tones and adds a fourth calling them the "Yes tone," the "No tone," the "Go tone" and the "Ha tone." All four tones must be present in a sermon and interact with one another for it to be faithful to the gospel of Scripture. Contrary to the more standard form of a sermon that moves from judgment to grace, Campbell argues that the gospel presents these tones in a variety of orders; there is no set pattern.

Rein Bos ("Preaching Gospel from the Old Testament") overlays Lischer's three theological movements or tones (analysis, transition, and integration) onto the Rule of Faith in the Heidelberg Confession with its threefold movement of "'misery, redemption, and thankfulness' or 'guilt, grace, and gratitude'" (35). These three components act as "emulsifiers" bringing elements that appear conflicting or in tension with one another (e.g., Old Testament and New Testament, text and gospel, exposition and application) together in a more integrated and engaging way (33).

Clayton Schmit ("The Gospel and the Missional Church") calls Lischer's tones the "*law tone*," the "*gospel tone*," and the "*new obedience tone*" (125). Schmit applies the three tones to the missional church movement calling for such a movement to keep judgment, grace, and new obedience in conversation with one another and not truncate them into just two, the law tone and the new obedience tone. The truncated version results in people hurrying too quickly to engage in social justice acts resulting in altruism becoming the idol. Rather the gospel calls us to move thoughtfully and theologically from law to grace to love.

All the essays in this volume highlight preaching the multidimensional aspects of the gospel. William Willimon probes how Lischer uses texts in the task of preaching gospel ("Reading the Text with Richard Lischer"). Stanley Hauerwas emphasizes Lischer's careful and skillful use of words and takes the opportunity to offer two of his own sermons that are his efforts to "recover in the ruins of Christendom the true end of words" (60). Tom Long contributes a chapter entitled "Preaching the Gospel of Resurrection" and examines two frames of reference for understanding the resurrection: the historical and eschatological (71–87).

Michael Pasquarello assesses the dangers of creating a consumer Christianity that plays to the felt needs of listeners ("The Promise of Law and Gospel"). He reveals the dangers of a preoccupation with cultural relevance. He takes a brief look at Dietrich Bonhoeffer's lecture "Contemporizing the New Testament" and shows how the Nazis contemporized Christianity to use it for their political advancement. He concludes by showing how preachers can faithfully contemporize Christianity that liberates it to witness to Christ.

In "Gospel Wisdom for Ministry: Sermons for Theology Students," (138–151), Ellen Davis speaks of the Bible's "reach" and not its relevance. Relevance implies using Scripture only as a springboard to launch into a sermon topic. Davis includes two of her sermons, one from

Psalm 119 and the other from Psalm 91, as examples of what she means by proclaiming a sermon's reach.

This volume is packed with other quality essays which include "The Holy Spirit and Preaching: The Word that Moves" by William C. Turner; "Preaching the Gospel of Hope: How The Prophets Navigate Between Optimism and Despair" by Charles L. Aaron; "Singing the Story: The Gospel According to the Spirituals" by Luke A. Powery; "Speaking Gospel in the Public Arena" by Willie James Jennings; "Preaching Gospel in a Gendered World" by Jennifer E. Copeland; "Memoir and Gospel: The Theater of God's Grace" by Heidi Neumark; "Breakfast on the Shore" by Gail Godwin; "Gospel Performance and the Mind of Christ" by Charles L. Bartow; and "A Final Word on Richard Lischer as Preacher of the Gospel" by Richard B. Hays.

This volume not only honors the substantive contribution of Lischer, it also builds on and advances his work in a way that makes important contributions to the field of homiletics, preaching, and theology.

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