spectrum of thought that exists in various corners of the academy. Two Views will almost assuredly bring any serious reader up
to speed on the current and ongoing conversation.

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Peter Sanlon’s recent contribution to the already enormous body of Augustinian secondary literature is a most welcome
addition, and is anything but superfluous. Sanlon endeavors to sketch a more adequate biographical portrait of the Latin church
father, one that extends beyond viewing Augustine as a philosophical theologian, to understand better the manner in which
Augustine’s passion for preaching God’s Word informed his Christian ministry. Augustinian scholarship has tended to
marginalize Augustine’s *Sermones ad Populum*, overlooking the role and importance of preaching in his ministry. Sanlon seeks
not only to correct this imbalance, but aims to articulate “a meaningful hermeneutical key for interpreting Augustine’s Sermones”
(p. xix). His overall thesis is doctrinal in nature, though significant practical implications for contemporary theology quickly
become apparent. He aims to unearth the underlying theological concepts that most basically inform Augustine’s preaching, and
thus to use these as a guide for interpreting Augustine’s Sermones.

The book is laid out in a very logical manner. The author initially surveys the historical context of Augustine’s preaching. He
then looks at the manner in which Grecian rhetoric informed his preaching, and goes on to a study of Augustine’s *De Doctrina*
that yields two interpretative keys for Augustine’s understanding of Scripture and preaching—interiority and temporality. Upon
this basis, Sanlon proceeds with an inductive investigation of three significant themes within Augustine’s *Sermones*. Each study
ascerts whether or not interiority and temporality function as a reliable guide to grasping how Augustine preached the Scriptures.

In chapter 1, Sanlon situates Augustine’s preaching within the North African context of his day. He illustrates the way in
which the preaching of Ambrose, Tertullian, Cyprian, and Peter Chrysologus played an architectural role in Augustine’s
homiletical method. This method was additionally informed by the “ordering roles of architecture, liturgy, rhetoric and
theological convictions” (p. 21). Here, the mixture of rhetoric and theology, spontaneity and conviction, produced an informal,
extemporaneous style unique to Augustine. Sanlon does a masterful job chronicling the interplay between the order and passion
within the North African culture and the corresponding relation within Augustine’s preaching. As such, order and passion set the
stage as inchoate concepts for a more developed and nuanced interplay between interiority and temporality, the two
hermeneutical keys that most significantly inform Augustine’s preaching.

In chapter 2, the author investigates how Augustine’s earlier career within the ancient oratory tradition impacted his preaching.
Augustine evidences neither a wholesale
rejection nor appropriation of secular Greek and Roman rhetoric. Sanlon systemati- cally outlines the various pagan influences upon Augustine’s preaching, moving from Gorgias, to Plato, to Augustine’s principal model, Cicero, to Quintilian, and to Apuleius. He also astutely notes how the classic conflict between philosophy and rhetoric would later inform Augustine’s preaching, highlighting the need “to find a way of giving mean- ingful external sources of persuasion alongside genuine internal resources for molding interior disposition” (p. 30). The value of Sanlon’s work is again seen in how he presses home the way Augustine works out this insight: the word of God is preached to men’s ears and made internal by Christ, the Inner Teacher. Thus, the external authority of Scripture is brought to bear upon the very center of man’s being—his heart’s desires, his cor. Ultimately, Augustine desires to see an interior transformation of his listeners that would result in a God-centered love.

Sanlon continues to develop his overall thesis that interiority and temporality are Augustine’s hermeneutical keys for interpreting and preaching Scripture. His exami- nation of De Doctrina Christiana, Augustine’s handbook for training preachers, yields the particular manner in which Augustine carefully appropriates pagan oratory in his preaching. Augustine’s carefully nuanced homiletical philosophy further comes to the fore as Sanlon considers the role that sign-theory, allegory, and Christ as Inner Teacher play in the bishop’s understanding of Scripture. Sanlon’s insights into Augustine’s use of allegory are most helpful. Allegory does not function as “an uncontrolled herme- neutic” (p. 56), but rather “the overarching framework of redemptive history” (p. 57) informs a far more sophisticated understanding of allegory than what is more commonly acknowledged today. Furthermore, Augustine understood Scripture as demanding an “allegorical reading if in its literal form it did not apply to either morals or the faith” (p. 58). In short, Augustine’s use of analogy speaks not to an overactive imagination, but rather to the very depths of Scripture itself. This in turn accords with the way in which creational signs point beyond themselves to more lofty realities such that both preacher and listeners alike are instructed by the Inner Teacher and lifted upwards towards God himself. In this third chapter, amidst the first-rate scholarly research of the author, the very heartbeat of Augustine’s “contemplative obsession” (p. 70) with Scripture seeps through the pages and stirs one’s heart to preach with like obsession.

The fourth chapter sees the culmination of a very deliberate movement first started in the opening pages of the book. Here Sanlon examines the hermeneutical keys he puts forward as most basic to interpreting Augustine’s preaching of Scripture: interiority and temporality. To further substantiate this claim, Sanlon pans out to include Augustine’s self-reflective work, his Confessions. In doing so, he not only situates Augustine the preacher as a central figure to understand his theology and ministry, but he creates additional width to examine the subject of interiority through four major concepts: the “interior conversation” (p. 73) between Augustine and God, the Inner Teacher, the inner desires of the heart, and Augustine’s hierarchical ordering of reality. Sanlon concludes by defining interiority as “the inner realm of desiring longing, evaluation and prayer” (p. 81). In Augustine, interiority and temporality are not isolated concepts, but are really related one to the other. His notion of time and journeying, together with his positive regard for created matter are concepts that further drive home his concern to
situate people within the framework of the biblical narrative, always anxious to see the Spirit of God at work in the hearts of his hearers.

In chapters 5–7, the author lays out three inductive case studies, each focusing on a prominent theme in Augustine’s preaching as seen in his Sermones. The themes ex- amined are Riches and Money, Death and Resurrection, and Relationships. Each theme is explored from a variety of angles, functioning not only to reinforce the related concepts of interiority and temporality that undergird Augustine’s preaching of Scripture, but to illustrate how he appropriates these two key concepts in addressing such topics. This section of the book is exceptionally helpful, acting in some ways as training wheels for the reader to go and do likewise. Because of the value of these case studies, it is a little surprising that Sanlon does not include a chapter investigating the way Augustine preaches the Trinity, particularly when he says that Augustine’s Sermones are an “essential resource” (p. xx) for understanding how he lays out his doctrine of the Trinity. It is unfortunate that the author misses an opportunity to interact with the recent rereading of Augustine on the Trinity and his own primary thesis, thus illustrating still further how Augustine the philosopher-theologian and preacher are mutually informing realities.

Though the author briefly compares his overall thesis to the interpretative work of Coleen Hoffman Gowans, Paul Ricoeur, and Charles Taylor, one unfortunately gets the feeling, rightly or wrongly, that the author is a little too quick to show modern interpreters of Augustine as sympathizing with much of his underlying thesis. In Sanlon’s quest to bring Augustine the preacher into a more central role within Augustinian scholarship, at times one feels he does not leave sufficient room for the reader to come to his own conclusion based on the author’s outstanding research and penetrating insights. This tone, possibly the unintended result of such an inductive study, tends to surface more frequently than one expects or desires. That being said, despite this stylistic quibble, one cannot but be exceedingly grateful for such a significant original contribution to Augustinian scholarship. This book is a most welcome addition to both the academy and the church. Not only has Sanlon given us the hermeneutical keys necessary to explore more adequately Augustine’s works, his informed portrayal of Augustine the preacher-theologian has considerable contemporary value, providing not only a much-needed model for preaching Scripture today, but exhorting each one of us to step into the temporal narrative of Scripture and inwardly be taught by the Inner Teacher, Christ himself.

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If it is true that history is usually written by the victors, it is also true that church history tends to focus on the big names. The celebrity culture of the twenty-first century has contributed to an environment where those who are perceived as the big names are the people who receive attention from historians and biographers. Every year the