

the year special showings of the film took place for professors, clergy, and local church congregations. In 2013, the film began showing in select movie theaters in numerous cities throughout the United States and a DVD was released late in the year.

As stated above, the film itself is a masterpiece, combining professional production value with emotion-filled drama. *Hell and Mr. Fudge* will have its viewers laughing and crying, while providing thought-provoking dialogue. The film remains remarkably reliable to the facts of Fudge's life. Fudge himself fully supports and endorses the film. In an email to me, he humorously commented,

My wife and I are both delighted with the movie in every respect. Casting was superb, photography was exceptional, the script was magnificent, the setting was authentic (the movie was filmed entirely in Athens AL, my hometown where much of the action occurred) and Jeff Wood deserves an Oscar for directing it. And of course I am totally objective.

However, some aspects have been added or simplified to tell the story in a concise manner. For example, in the movie, the character of Joe Mark is a combination of two of Fudge's best friends: Joe Curtis and Mark Whitt. Furthermore, certain characters such as Don Halloway and Davy Hollis are given pseudonyms to protect their identity. Also the documentary device is purely fictional. No documentary exists at this time.

Viewers should also be aware that *Hell and Mr. Fudge* is doctrinally light. It is a movie, not a documentary. The film was made to grab the viewer's attention and stimulate a deeper quest for truth. The film accomplishes this with finesse, which makes the movie more engaging and marketable.

In summary, Fudge has positively influenced scholars, pastors, and Bible students alike. Popular Christian writer, Max Lucado writes, "My name is on the long list of those who've been touched by the pen of Edward Fudge. God has graced this friend with the knowledge of what matters—and what doesn't" (*GracEmail: Daily Answers to Life's Big Questions*, by Edward William Fudge [2003], back cover). Therefore, the reader is strongly encouraged not only to view the film, but also to become acquainted with the writings of Fudge, especially his seminal work, *The Fire That Consumes*. For more information, please visit <<http://hellandmrfudge.org>>.

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Zimmermann, Jens. *Incarnational Humanism*, IVP Academic: 2012. 357 pp. Paper, \$30.00.

Jens Zimmermann is Canada Research Chair of Interpretation, Religion and Culture and Professor of Modern Languages at Trinity Western University in Langley, British Columbia. Behind the provocative title, *Incarnational Humanism*, is his attempt to revive a Christian humanism based on the reality of the incarnation. He promotes a distinctly evangelical philosophy of culture and fleshes it out through the writings of Irenaeus and Augustine, Lubac and Bonhoeffer.

Zimmerman begins by addressing the current malaise of Western culture (chap. 1), but quickly moves to the origins of incarnational humanism (chap. 2), tracing the philosophical roots to the Greco-Roman and Patristic eras. Chapter 2 offers a detailed examination of the concept of incarnation in the Patristic writings, exposing inconsistencies not only in the writings, but in their subsequent interpretation. “God has endowed the human being . . . with reason and will. Christian education is to exercise this will with God’s help, in order to regain the likeness of God” (97). The incarnation redefines humanity as a spiritual reality. In the act, Jesus reestablishes the original unity between God and humanity. The second Adam undoes the calamity of the first Adam and invites us to participate in this godlikeness. Therefore, education becomes a major avenue of training, of discipling in godlikeness.

Chapter 3 traces the further development of Christian humanism through the medieval and renaissance periods and beyond. Chapter 4 outlines the rise of antihumanism by Kant, Hegel, Nietzsche, and Heidegger. Chapter 5 addresses the postmodern period, attempting to clarify some of the confusion about that period and discusses the concept of worldview. The chapter begins with an explosion of positive Christocentric affirmation. Human history and eternity meet in the historic and eternal Son of God. All human meaning must be sought in this confluence.

Chapter 6 presents the core of the book—incarnational humanism as cultural philosophy. Zimmermann attempts to unite humanism with the incarnational concept of the Eucharist. This may be the most difficult chapter, especially for nonliturgical readers with a simpler concept of Eucharist as “communion.” The chapter leans heavily on the writings of Bonhoeffer. Zimmermann’s incarnational humanism, under the influence of Bonhoeffer, posits that the Good News is that Christ has recapitulated humanity by affirming, judging, and redeeming it through incarnation, death, and resurrection in order to restore humanity to its ultimate purpose of communion with God. For readers who wrestle with postmodernism, this book will provide further affirmation and intellectual grounding. For those who reject postmodernism, this book will be an important and serious challenge to their epistemology.

This volume is an excellent mix of scholarship and confession. I recommend it for professors of Christian philosophy and systematic theology as well as historians and serious pastors.

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