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Perspective

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Perspective is a monthly journal with articles and book reviews. It is part of the "equipping" ministry of Mount Vernon Baptist Church, where we exist to KNOW, EQUIP, and SEND one another for the worship and glory of God.

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FIGHTER VERSE

The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction. Hear, my son, your father's instruction, and forsake not your mother's teaching.

Proverbs 1:7-8 (ESV)

The Songs of Songs for Today

Part Three, 6:4 - 8:14

Aaron Menikoff

I have a simple question for you: Can a reasonable person make absolute statements about what sexuality ought to look like? In other words, are there limits to what we should do with our bodies? Straight-laced Baptist churches (like ours?) may struggle with this question but, make no mistake, it's the defining issue of our age. Our neighbors may not care what we think about heaven or hell. They may never give sustained thought to the symbolic or historic nature of the resurrection. But they care a great deal about your opinions regarding what they ought or ought not to do in the realm of sexual ethics.

There are a number of "oughts" that make many of our non-Christian neighbors very uncomfortable. Let me give you some examples:

- ✦ You ought to refrain from sex before marriage.
- ✦ You ought to limit marriage to the union of a man and a woman.
- ✦ You ought to limit marriage to the union of one man to one woman.
- ✦ You ought to avoid pornography.
- ✦ You ought to avoid adultery.

There is no longer a cultural consensus that these oughts ought to exist. As Christians, more than at any other time in history, we have to wrestle with these basic questions surrounding sexuality if we want to address the concerns of the skeptics around us. Same-sex marriage is on our radar screen, especially with a recent lawsuit seeking to overturn Georgia's constitutional amendment prohibiting it. Two months ago Facebook decided to allow its user to choose from nearly 60 options including bigender, pangender, agender, and transsexual. Increasingly, gender is in the eye of the beholder! Problems are brewing within evangelical Christianity, too. Matthew Vines professes to be a Christian. He says he believes that the Bible is the Word of God. But in his book, *God and the Gay Christian*, he argues that homosexual practice is consistent with a Christian profession of faith.

We can't approach the Song of Songs blind to the fact that the pattern it presents is under fire today. In this ancient love poem, God has given us a beautiful picture of monogamous, heterosexual love. And this picture serves as a pattern. In other words, if you want to know what your marriage and sexuality should look like, you can turn to this poem.

There are times when God's demands come to us in the form of prohibitions. So for example, Jesus says in Matthew 19:9: "Whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." In this statement Jesus is prohibiting divorce. And in 1 Corinthians 6:9 Paul condemns adultery and the practice of homosexuality. In passages like this, God's demands come to us in the form of prohibitions or commands.

But there are parts of Scripture where God's demands come to us in the form of patterns or models intended for our instruction. And that's what we find in the Song of Songs—a pattern to follow. We are supposed to read the Song of Songs and affirm that this is what marriage should be like. There are "oughts" in this book we need to take seriously.

The Song of Songs is a love song between a husband and wife. To make that point clear, as I refer to the text, I'll refer to the man in the poem simply as "Husband," and the woman simply as "Wife." This book is a celebration of their love and romance. Here is wisdom regarding how to behave sexually in a fallen world. And, ultimately, it's preparation for a Savior who is presented to us as the husband of the church.

In a nutshell, the Song of Songs is an explicit but tasteful, ancient love song designed to point singles to patience, spouses to each other, and everyone to Christ. There is much for us to learn in this poem. So whether you are single, married, divorced, or widowed I pray that these biblical reflections will encourage you in your Christian discipleship. I want to focus on four lessons about a godly marriage.

First, a godly marriage reflects the delight and innocence of the Garden.

I'm referring to the Garden of Eden, where Adam and Eve enjoyed God's good creation, untainted by sin. In the Garden, Adam and Eve delighted in their one-flesh union. They were, as we are told in Genesis 2:25, naked and unashamed.

There are many reasons to see in the Song of Songs a reflection of the Garden of Eden. Throughout the poem sexual intimacy is pictured as a garden overflowing with abundant fruit. The marriage bed is like the Garden of Eden. "Behold, you are beautiful, my beloved, truly delightful. Our couch is green; the beams of our house are cedar; our rafters are pine" (Song of Songs 1:16-17). Obviously, this is an unusual way to describe

sexual intimacy. What's Wife doing? She's drawing upon the picture of God's creation—a place unspoiled by sin and pain, where Adam and Eve knew each other intimately and perfectly. It's as if we are to imagine them in the Garden of Eden itself, where man and woman lived in harmony with nature and with each other. In the Garden of Eden, everything was alive, in bloom, and bearing fruit. And this garden becomes a metaphor for their sexual experience. Notice how Husband describes Wife:

¹² A garden locked is my sister, my bride, a spring locked, a fountain sealed. ¹³ Your shoots are an orchard of pomegranates with all choicest fruits, henna with nard, ¹⁴ nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all chief spices— ¹⁵ a garden fountain, a well of living water, and flowing streams of Lebanon (4:12-15).

Throughout the Old Testament the Promised Land, where Israel settled after their long escape from slavery in Egypt, is described as a new Eden, a land flowing with milk and honey. In the Song of Songs, sexual intimacy is described as a place where milk and honey flow. Why? To bring to mind images of God's perfect creation and of his plan for a husband and wife. In 4:11, Husband says, "Your lips drink nectar, my bride; honey and milk are under your tongue." In 5:1 he woos her with these words, "I ate my honeycomb with my honey, I drank my wine with my milk." Wife sees husband as a perfect garden ready to be enjoyed. And he sees her the same way:

⁶ How beautiful and pleasant you are, O loved one, with all your delights! ⁷ Your stature is like a palm tree, and your breasts like its clusters. ⁸ I say I will climb the palm tree, and lay hold of its fruit. Oh may your breasts be like clusters of the vine, and the scent of your breath like apples, ⁹ and your mouth like the best wine (7:6-9).

These explicit words make even a 21st century reader blush. But there is more going on here than eroticism. This language points us to Eden. By God's grace, Husband and Wife have recaptured something of the delight and innocence of the Garden. They can pursue and enjoy each other. They can be as naked and unashamed as one can possibly be in a fallen world. There is hope that even in a fallen world, our marriages can reflect something of the delight and innocence of the Garden, too.

There is practical counsel for the married here.

First, enjoy your spouse.

Sex is good; you shouldn't see it as something dirty or illicit. It's part of God's good and loving plan for marriage. In a godly marriage, sex is something you should talk about, pray about, plan for, and engage in. Other things shouldn't crowd it out. It shouldn't be the last box to check on a lengthy to-do list. Husbands and wives, if you aren't regularly planning for and pursuing sexual intimacy, you are wrongly neglecting a good gift from God.

Second, bring peace to your spouse.

Strive for your marriage to be a place of peace. Notice what Wife tells Husband, "I was a wall, and my breasts were like towers; then I was in his eyes as one who finds peace" (8:10). Just as peace was found in the Garden, Husband and Wife found peace in marriage. There is a sense in which God uses our spouse to make us whole, to restore us, to bring us peace.

We have to be careful here. Ultimately, it is God who makes us whole, who restores us, and who brings us peace. Our identity is found in him, not in other people. A single person does not need anyone other than Jesus to be whole. But let's not discount the tremendous blessing of marriage. It's about so much more than sex. It's a special gift from God to experience from another human being the knowledge that you are loved, wanted, and needed. So when Husband gazed and Wife, he saw a woman who brought him peace. Think about your own marriage. Ultimately, your spouse is to find peace in the Lord. But are you a peacemaker? Are you a calm harbor for your spouse or a stormy sea?

A godly marriage will reflect the delight and innocence of the Garden. That's why I say you should enjoy your spouse and bring peace to your spouse.

Second, a godly marriage guards against the sin and brokenness of the Fall.

Most of us who are married would admit that we don't live in a garden of delight and innocence. Our marriages have been affected by life in a fallen world full of sin and brokenness. It's all around us. It's in a world that sees nothing sacred in sex, that sees nothing wrong with same-sex or multiple partners, that rejects the very notion that God cares how we live sexually.

But it's not just around us. Sin and brokenness are in us. Sexual sin doesn't originate in Hollywood, but in our hearts. Your personal battle with lust and insecurity has led you to do things and see things that have negatively affected your holiness and hurt your marriage.

You aren't alone. Husband and Wife faced similar challenges. In 2:15 Husband says to Wife, "Catch the foxes for us, the little foxes that spoil the vineyards, for our vineyards are in blossom." The picture is of dozens of little foxes spoiling the vineyard of their sexual intimacy. These little foxes are the temptations they faced and the sins they committed. These little foxes are the memories of their own wrongs, and memories of the wrongs done to them. These little foxes are the damaging images that cross their screens every day, and the damaging thoughts that creep out of their hearts. These little foxes represent the sin and brokenness every couple has to face.

So how do we catch these foxes? How do we guard our marriages against sin and brokenness? I'm going to limit my counsel to three, big-ticket items.

First, cultivate a desire for your spouse.

“I am my beloved’s, and his desire is for me” (7:10). Husband lived with Wife in such a way that she knew he desired her. Sometimes our best defense against sin and brokenness is a good offense. We need to cultivate, work on, encourage, and express a godly desire for our spouse. After the Lord, there is no one and no thing more important to you than your spouse—not your boss, not your work, not your parents, not even your kids. Your desire should be for your spouse.

Are you daily thinking about your spouse? Are you daily praying with and for your spouse? Are you daily planning how you can be a blessing to your spouse? They say that familiarity breeds contempt. It’s quite possible that the people you are around the most are the people you treat the worst. Fight against this sinful tendency. Cultivate a desire for your spouse.

Second, expect faithfulness from your spouse.

“Set me as a seal upon your heart, as a seal upon your arm,” (8:6). My wife, Deana, knows I love books, and early in my marriage she bought me a stamp so that I could identify each of my books as belonging to the library of Aaron Menikoff. All of my books are now sealed with a mark that shows they belong to me.

But there is another seal in my life. It’s a seal I received on the day of my marriage. It has Deana’s name on it, and it’s stamped on my heart. This seal means that I belong to her. It’s a promise not to pursue another woman, not to flirt with another woman, not to look lustfully at another woman. This seal is a promise to guard my eyes from pornography and my thoughts from fantasy. Likewise, Deana’s heart is sealed with my name.

Little foxes come in all shapes and sizes. They can be found on the Internet and in a text message, they can be found when a wife is up late reading the Facebook posts of her friends, or when a husband is up late pouring over the pictures of scantily clad women. To help you guard against sin and brokenness of the Internet age, let me encourage you to read a new book by Heath Lambert. It’s called *Finally Free* and it’s a wonderful, gospel-centered resource to help root out the digital foxes in your vineyard, (see the review in this issue of the Perspective).

How do you guard against sin and brokenness? First, cultivate a desire for your spouse. Second, expect faithfulness from your spouse.

Third, look to the Word and not the culture for your convictions.

Pay close attention to the passage you are about to read. It comes from the very end of the Song of Songs. The words are from Wife. She’s speaking about and to the most desired man of all Israel, King Solomon. She’s pointing out that though the world may think that he’s the finest catch, he isn’t. She loves her husband. Wife puts it this way:

¹¹ Solomon had a vineyard at Baal-hamon; he let out the vineyard to keepers; each one was to bring for its fruit a thousand pieces of silver. ¹² My vineyard, my very own is before me; you, O Solomon, may have the thousand, and the keepers of the fruit two hundred (8:11-12).

Solomon’s vineyard was undoubtedly his harem. Just as a real vineyard produced expensive fruit, Solomon’s harem was fruitful, too. It was too much for Solomon to tend on his own; he had to hire keepers to watch over his many women. We know from 1 Kings 11:3 that he had 700 wives and 300 concubines. Clearly, Solomon modeled his sexual life after the polygamy of the kings of the surrounding nations. He took his cues from the culture. Instead of challenging the world’s view of marriage and following the pattern of Genesis 1 and 2, Solomon succumbed to the cultural standards for marriage. He adopted the pattern of polygamy.

Husband and Wife lived differently. Look again at verse 12, “My vineyard, my very own, is before me.” You see what she’s saying, don’t you? “Solomon can have his harem! He can have his thousand women. In my marriage it’s just me and Husband. I’m enough for him!”

Here in the Song of Songs we have one of the clearest repudiations of polygamy in the Old Testament. Solomon followed the culture and embraced polygamy. Wife followed the Word, Genesis 2:24-25, and embraced monogamy. By the way, some commentators argue that Solomon penned the Song of Songs as an old man, very late in his life, full of remorse and regret for the way he abandoned the Lord’s plan for marriage and followed in the footsteps of godless, foreign kings.

Right now the culture is advocating for a sexual ethic that is very different from the one presented in Scripture. As a Christian, regardless of the cost, we are called to affirm a biblical understanding of sex and marriage. I can’t expect my non-Christian neighbors to agree with my convictions, but I have a responsibility to model and advocate for a sexual ethic rooted in Scripture, even if that puts me at odds with the culture.

Third, a godly marriage is to be pursued with care and counsel.

There is a simple and sustained message for singles in the Song of Songs. It’s found first in 2:7 and repeated in 3:5 and 8:4. And here it is: “I adjure you, O daughters of Jerusalem, that you not stir up or awaken love until it pleases.” In most of the Song, Wife is addressing Husband or Husband is addressing wife. But there are times when Wife’s attention turns to others. She gives counsel to the listening ears of younger women not yet married. These “daughters of Jerusalem” need biblical counsel. To adjure someone is to urge him or her. The point seems pretty clear: you shouldn’t pursue, participate in, or dwell upon the kind of marital intimacy pictured in the Song of Songs until the time is right.

This counsel presupposes a couple things. It assumes, for example, that most singles want to experience the intimacy of marriage. This isn't true for all singles, but it's true for most. If you desire marriage, you desire something good. This counsel also assumes that most singles are impatient to be married. That's why they have to cautioned not to awaken love too early. At a certain age, most people long for the delights pictured here. Today, the average age of marriage is at an all-time high, so there is greater opportunity for impatience.

In light of this, what does the Song of Songs have to say to the single person who wants to stir up or awaken love? Let me suggest three things.

One: practice self-control.

In Christ you have everything you need to resist the temptation to go too far physically or emotionally. You can practice self-control because you know the eternal rewards of holiness surpass the temporary pleasures of sin. You can practice self-control because a single person is uniquely freed up for a life of extraordinary Christian ministry. And you can practice self-control because our Savior, Jesus Christ, had a full and complete—a perfect—life without ever experiencing the physical delights described in the Song of Songs.

Two: focus on being the type of person a mature Christian would want to marry.

Years ago I went to a college retreat, and I recall sitting at the dinner table with the speaker. One of the ladies at the table was 29 and the topic turned to finding a mate. The speaker said, “29—time to shine.” We all knew what he meant; she should be intentional about making herself physically attractive to lure men into her life. And yet, as I read the Bible, as I see the call to patience in the Song of Songs, I think the way you prepare for marriage is by tending to your heart and striving to grow in grace and godliness.

My single brothers, be the type of man who knows what it means to lay down his life for a woman. Spend time with godly husbands and fathers. Keep yourself pure. Love God's people. Trust that our sovereign God can bring the right woman into your life. Be the type of man a godly woman would want to marry. My single sisters, be the type of woman who knows how to honor a man. Spend time with godly wives and mothers. Keep yourself pure. Love God's people. Trust that our sovereign God can bring the right man into your life. Be the type of woman a godly man would want to marry.

Three: go public early with your desires.

In other words, let godly people into your life before you stir up or awaken love. There's one part of the Song of Songs that is unusually strange. There are moments when the love song between Husband and Wife is interrupted by a chorus. We see it in 1:4 when a group of women seem very excited about Wife's popularity among men. This chorus erupts in song, “We will exult and rejoice in you; we will extol your love more than wine;

rightly do they love you.” In verse 11, they offer to make Wife jewelry, “We will make you ornaments of gold, studded with silver.” In 5:1 they call on the couple to be drunk with love.

These parts of the poem are strange. Husband and wife are having some pretty personal conversations, and we don't expect eavesdroppers to be chiming in! But remember, these aren't actual events, it's a love song, and the purpose of these choruses is to drive home the point that marriage isn't really a private matter. It's appropriate for family and friends to speak into your life, affirming your choice of a husband or wife, and offering words of caution and challenge when needed.

So how should we apply this in the 21st century? I don't have a clear-cut process for how to date or court. But I'm convinced of this: romance and marriage should be pursued in the context of community. You should have people in your life who know what's going on, who know what you're desiring, not after you've become involved with someone, but before.

A friend of mine told me the story about how his son started to date. He was in high school and he wanted to pursue a classmate. So he went to his parents to talk and pray about it with them. They sent him to her parents. Her dad very kindly but clearly told him, “Absolutely not.” Dad had concluded that he didn't want love stirred up in his daughter's heart, and he told the boy to stay away. He was disappointed, but he respected her father's wishes. In fact, when a group of kids went to a movie and conspired for the two to sit together, he left the theater. He honored this girl's father, and he didn't want to anyone to think he was doing anything to reject her dad's caution. So he waited, and waited, and waited. Both the girl and the dad were impressed. Nearly two years after first approaching her father, he went back. The time was right. Her parents were ready. The two began to date, ended up attending the same college together, and became married before graduation.

A story like this sounds practically Puritan in our day and age. I don't share it with you as a prescription to follow, but I think it's faithful to the principle we see in the Song of Songs. Long before you get close to a man or woman, long before you court or date, seek counsel. Find a mature believer, a parent, an elder, an older brother or sister in Christ, and ask them to speak into your life. Let them counsel you before you try to stir up or awaken love.

From the Song of Songs I've sought to show you how a godly marriage reflects the delight and innocence of the garden, how it guards against the sin and brokenness of the fall, and how it is to be pursued with care and counsel. But I want you to see one more thing.

Fourth, a godly marriage is rooted in a love available to us all.

For centuries the Jewish people included a reading of the Song of Songs in their Passover celebration. When they wanted to reflect on God's redeeming love, they turned to the story of Husband and Wife found in the Song of Songs. This picture of marital commitment and love between a man and a woman

pointed them to an even greater commitment, an even purer love between God and his people. There is much to learn about God's love for us in the love between Husband and wife.

Notice how their love is described, "Many waters cannot quench love, neither can floods drown it. If a man offered for love all the wealth of his house, he would be utterly despised" (8:7). What do we learn about love from this verse? First, it's unstoppable. Waters can't quench it. True love can't be extinguished. Sound familiar? Consider how Paul described the love of God for us:

³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (Rom 8:37-39).

Husband really loved Wife. Wife really loved Husband. A mighty river couldn't put out the burning flame of their love. And yet their love for one another is only a flicker compared with the infinite torch of God's love for his people. I hope that's an encouragement to you. A relationship with God isn't rooted in our love for him, but his love for us. And his love for us is invincible. Nothing can dislodge it from his hands.

What else do we learn about love? Second, it's valuable. "If a man offered for love all the wealth of his house, he would be utterly despised." Love isn't something you can buy with gold or diamonds. Love is costly. In fact, it's priceless. What kind of love does this remind you of? It should bring to your mind a love made possible only through the death of the God-man, Jesus Christ.

At the very end of the Bible, a great banquet is described. At the head of the table is the groom, the husband of his people, the church. He loves his people, and his people love him. But notice how this husband is described:

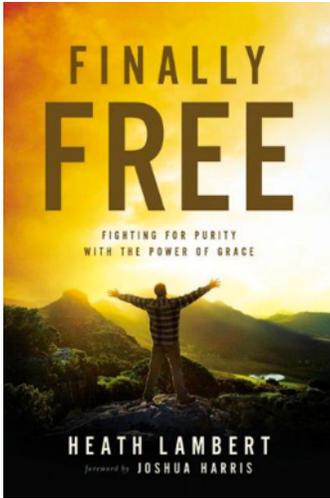
⁶ Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, 'Hallelujah! For the Lord our God the Almighty reigns. ⁷ Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready" (Rev 19:6-7).

Who is the husband who has come to feast with his bride? The Lamb of God. And why is the husband called the Lamb? Because true love is costly. Jesus didn't purchase her with diamonds or cash or gold. He bought her with his own precious blood. He layed down his life as the sacrificial lamb for his bride, the church. He didn't just say he loved her; he showed it by dying for her.

The church is the bride. Jesus is the groom. Your presence at this great banquet is an undeserved gift. God's love for you is proven by the Lamb of God; a Savior, who died in the place of sinners. I hope you see that the Song of Songs isn't just for married people. It's really for every Christian who wants to

know something more of the Christ's generous love for his people.

--Aaron Menikoff



Book Review

Finally Free: Fighting for Purity with the Power of Grace

by Heath Lambert

Reviewed by Dustin Butts

FOR THIS IS THE WILL
OF GOD, YOUR
SANCTIFICATION: THAT
YOU ABSTAIN FROM
SEXUAL IMMORALITY –
1 THESSALONIANS 4:3

“Never before in the history of telecommunications media in the United States has so much indecent (and obscene) material been so easily accessible by so many...” Those words were penned by the U.S. Department of Justice in 1996. Two decades later, the prevalence and accessibility of indecent material has grown, and continues to grow exponentially.

In our hyper-sexualized culture, the words of the Apostle Paul to the church in Thessalonica have never been more needed. Sexual immorality is everywhere in our culture, and sadly it seems to be gaining a stronger and stronger foothold in the church. The strongest of those strongholds appears to be the use of pornography by Christians.

For many in the church, this reality is not just alarming, it's personal. Many Christians either struggle with pornography themselves or know someone who does. Recognizing this, Heath Lambert has written *Finally Free: Fighting for Purity with the Power of Grace* in order to help believers who struggle with pornography pursue the will of God for their lives—to help them fight for sexual purity.

In the introduction, Lambert explains his intention in writing the book: “In this book, I want to share with you the amazing depth and effect of Christ’s power to eradicate pornography from your life” (12). After reading the book, I can confidently say that Lambert accomplishes his goal in a clear and incredibly practical manner.

Lambert begins *Finally Free* with a short introduction focused on the purpose of the book. There, he notes that

Finally Free is not a book about pornography, it is “a book about the amazing power of Jesus Christ to free you from pornography” (12). This is one of the many things that sets *Finally Free* apart from the other books on purity and pornography that you might find on the bookshelf of your local Christian bookstore. Lambert labors to keep the book pure and focused on the gospel, desiring to write something that his children would be able to read without embarrassment or the temptation to further impurity.

Chapter one begins with the foundation of grace. Lambert, rightly, sees this as the only foundation from which to develop and suggest practical principles for fighting for purity. He explains that God’s grace not only forgives, it transforms. This forgiving and transforming grace can only be grasped through true repentance, which is the focus of the rest of the chapter.

With the foundation of grace laid, Lambert provides readers with “eight practical elements of God’s transforming grace that he delights to grant to his loved ones who ask” (28). The eight elements are sorrow, accountability, radical measures, confession, your spouse or singleness, humility, gratitude, and a dynamic relationship with Jesus. Each element forms a chapter of the book.

Some of the most helpful material in the “practical strategies” chapters is found in the chapters on sorrow and accountability. In chapter 2, “Using Sorrow to Fight Pornography,” Lambert differentiates between godly and worldly sorrow. He explains, “The focus of worldly sorrow is the world. People experiencing worldly sorrow are distressed because they are losing (or fear losing) things the world has to offer” (34). Worldly sorrow is self-centered and sinful. Godly sorrow, on the other hand, “is pained over the break in relationship with God. It is heartbroken that God has been grieved and offended” (35).

In the chapter on accountability, Lambert exposes a common error that Christians make when pursuing accountability. We often reduce accountability to an opportunity for a delayed confession of sin. Lambert warns that this pattern of accountability does not produce the kind of change that leads to freedom from pornography. “You will not experience dramatic change in your struggle as long as you use accountability to describe your sins instead of declaring your need for help in the midst of temptation” (49). He also points out that the effectiveness of accountability depends just as much on the honesty and initiation of person seeking accountability as it does on the commitment and maturity of the person providing that accountability.

Those are just some of the many helpful insights found in the “practical strategies” chapters. In every chapter, Lambert returns to the foundation of grace and reminds his readers that it is only by God’s grace that they will be able to effectively implement the strategies suggested.

The final chapter of *Finally Free* is “A Call to Holiness and Hope.” In it, Lambert calls readers to fight for holiness and uses the example of his own life and struggles with pornography to show readers that there is hope. Here the emphasis is the same as it has been throughout the rest of the book. The focus is not on Lambert’s ability to transform himself, but on the transforming grace of God.

As someone who has read a number of books on sexual purity, I cannot recommend a better book than *Finally Free*. The book is everything Lambert intended. It is clean, practical, and centered on the transforming power of the gospel. In the short time since its publication in 2013, I have used it to counsel those struggling with pornography, and those seeking to help others. I’ve even used it in a men’s small group.

I would recommend the book to anyone struggling with pornography, and to anyone seeking to help someone who is struggling with pornography. If you are in the former group, I would highly recommend finding a mature brother or sister (yes, this is something women struggle with as well) to read the book with. If you are in the latter group of those seeking to help someone in their struggle, you will find the appendix, “Help for Families and Friends of Men Struggling with Pornography,” particularly helpful.

Even if you are not in one of the categories of people I mentioned, I would commend *Finally Free* to you. There is much practical knowledge in *Finally Free* that translates to dealing biblically with all sin, not just the sin of sexual immorality. And, we all need help to “lay aside every

weight, and sin which clings so closely, and run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith” (Hebrews 12:1-2).

