

BOOK REVIEWS

Greg L. Bahnsen. *Always Ready: Directions for Defending the Faith*. Edited by Robert R. Booth. Atlanta, GA: American Vision; and Texarkana, Ark.: Covenant Media Foundation, 1996. Reviewed by Eddy D. Field III, Adjunct Professor of Biblical Education, Philadelphia College of Bible, and an alumnus of The Master's Seminary.

The editor writes that this book is "intended to introduce students to important foundational concepts essential to biblical apologetics." It is a collection of some of Greg Bahnsen's previously published works on "presuppositional" apologetics. His syllabus on apologetics makes up Sections One through Four; a series of articles he wrote on apologetic issues comprises Section Five; and the appendix is his exposition of Acts 17.

In the first section, Bahnsen discusses "The Lordship of Christ in the Area of Knowledge." He reasons that since all knowledge and wisdom are hidden in Christ and known through His revelation, then the Christian should not be neutral regarding that revelation, but rather committed to it. Not only is neutrality foolish, it is immoral since Christ requires allegiance to Himself. Reasoning apart from this revelation results in darkened understanding. God's Word, then, is the final authority in the area of knowledge and, as such, it is self-attesting.

In the second section, Bahnsen writes about "The Conditions Necessary for the Apologetic Task." He refutes several objections to this apologetic, namely, that it is absolutist, that it implies unbelievers have no knowledge whatsoever, and that it means there is no point of contact between believer and unbeliever. He develops the biblical view of the believer's point of contact with the unbeliever as man's universal knowledge of God through creation. He demonstrates that common ground with the unbeliever is the entire universe because God created it and sustains it.

In Section Three, Bahnsen tells "How to Defend the Faith." He writes that the believer must reduce the unbeliever's worldview to absurdity, and show that Christianity is the precondition of intelligibility of human experience. Though Bahnsen advocates this method as the one that will leave the unbeliever with no excuse, he is careful to acknowledge that ultimately conversion of the unbeliever will come by a sovereign work of

God. He demonstrates that the conflict between believer and unbeliever is a clashing of worldviews, the only resolution of which is at the presuppositional level, and that the believer's presupposition is God's self-attesting revelation. He shows all worldviews to be founded on some presupposition, or logically primitive starting point, and that they need to be compared to determine which makes human experience intelligible. Bahnsen proves that Scripture alone accomplishes this.

In Section Four, "The Conditions Necessary for Apologetic Success," Bahnsen examines the Spirit's role in apologetics, explores the relationship of faith to reason, investigates the nature of saving faith, and considers Eve's example.

In Section Five, "Answers to Apologetic Challenges," Bahnsen responds to specific apologetic issues. He discusses the necessity of apologetics, the role of reason, conflicting worldviews, the impossibility of the contrary, and self-deception. He also delineates a method for critiquing the unbelieving worldview, and he applies it in a blistering critique of Bertrand Russell's *Why I Am Not a Christian*. He offers sound solutions to the problems of evil, knowledge of the supernatural, faith, religious language, and miracles.

The book ends with an appendix, "Biblical Exposition of Acts 17."

One of Bahnsen's most important contributions to apologetics was his making of Cornelius Van Til's presuppositional apologetic accessible to the average student, and *Always Ready* is a comprehensive introduction to this apologetic that is as easy to understand as it is informative. It explains and applies this method in a way that will benefit any reader. Even those who disagree can profit from it as it answers objections and eliminates misunderstanding. In the book, Bahnsen explains and defends this powerful biblical apologetic. It is the ideal introduction to Christian apologetics, and this reviewer cannot recommend it highly enough.

Michael Bauman and Martin L. Klauber (eds.). *Historians of the Christian Tradition: Their Methodology and Influence on Western Thought*. Nashville: Broadman and Holman, 1995. vi + 631 pp. (cloth). \$29.95. Reviewed by Dennis M. Swanson, Seminary Librarian.

Recent years have produced a renewed interest in church history, making publishing in that field quite active. Modern practices and "manifestations" within Christendom usually seek to establish a "historical precedent" to lend validity to their cause. The efforts of "Toronto Blessing" advocates to link themselves with Jonathan Edwards and the Great Awakening, perhaps being the most notable effort in recent years. Is the historical connection legitimate? Are historians today serving the church

well or, as Bauman states in his introduction, are they historians who "sell out" (5). When this happens he states,

When religious historians sell out, when they permit sectarian theology to deform their work, we forget. Ecclesiastical amnesia is a serious and crippling disease. A Church without a memory is doomed to invent the churchly and the theological wheels anew. The writing of religious history, in other words, is the necessary prop our naked memory requires in order to draw upon the accumulated wisdom of the ages, enabling us to withdraw at our need the deposit of insight and truth generously stored up for us by our predecessors in the faith" (ibid).

The question naturally arises, What of those who actually wrote the histories in use today; what were their methods, goals, and prejudices? To answer this important question, the editors have assembled a series of essays on outstanding historians of the church. There are twenty-eight essays in all, two of which—R. Paul House's "Old Testament Historians" and Scot McKnight's and Matthew C. Williams' "Luke"—deal with history presented in Scripture. The other twenty-six deal with the historians of the church era. The contributors include some of the outstanding church historians alive today in the wider spectrum of evangelical scholarship. Each chapter contains extensive endnotes and an impressive bibliography for further reading. A lack of indexes hampers slightly the utility of the work, but overall the layout and style are quite readable.

Many of the essay subjects, such as Eusebius, Bede, Philip Schaff, Kenneth Scott Latourette, Jaroslav Pelikan, and Martin Marty, are familiar to most *TMSJ* readers. However, names such as I. A. Dorner, Thomas Lindsay, and Georges Florovsky may not be. Though all the articles are extremely clear and well-written, worthy of special notice is David L. Russell's essay on John Henry Newman, one of the leaders of the "Oxford Movement" who eventually left the Anglican Church for Roman Catholicism. Newman's work, "Essay on the Development of Doctrine," remains as an important apology for Roman Catholic doctrine, and Russell's discussion of Newman is noteworthy.

Other significant articles are Robert Clouse on Hubert Butterfield; Larry Dixon on Adolf von Harnack; Martin Klauber on Roland Bainton; and Alister McGrath on Augustine of Hippo. Second-guessing of what to include and exclude in such a work as this is easy, but it seems strange that no essay on George Marsden or Justo Gonzalez appears. Considering his importance in historical narrative, an essay on Flavius Josephus would not have been out of place.

These, however, are minor criticisms of a work that is generally outstanding. Any student of church history will benefit from this volume as will anyone who wonders how the church got from "there" to "here" in

the last two millennia.

Bruce Corley, Steve Lemke, and Grant Lovejoy. *Biblical Hermeneutics; A Comprehensive Introduction to Interpreting Scripture*. Nashville: Broadman and Holman, 1996. 419 pp. \$31.99 (cloth). Reviewed by James E. Rosscup, Professor of Bible Exposition.

Three professors at Southwestern Baptist Theological Seminary, Fort Worth, Texas, have tried to produce a book that is plain and simple (2), fit for introductory students, covering four areas they felt other books do not—philosophical presuppositions, history of biblical interpretation, the practice of interpretation (actual guidance in doing exegesis), and using the skills in moving from exegesis to sermon (x). To achieve this, they employed twenty-three writers in twenty-two chapters, all committed to Scripture's inspiration and authority (xi, 7-8).

In the assessment of this reviewer, the book is comprehensive and well-informed, stuffed with explanations on history of interpretation, definitions of matters related to exegesis, and surveys of approaches to interpretation. He does not believe, however, that the book is adequate to guide beginning students. It too often lacks the simplicity that was its goal. Its explanations of exegetical and hermeneutical matters would bog students down, and actual steps to interpret a passage are not specific enough. One comes away with much information about the subject, but not much about the practical process. The data given comes largely from what one can learn from the English text, without a grasp of the biblical languages, whereas more help for students who can to some degree use language tools would have been beneficial. The reviewer in his excitement over possibly finding a text suitable for beginning students was disappointed to discover little concrete help in how to use context, word study, grammar, cross-reference, and other definite principles in an integrated and complimentary way.

Corley intends his nineteen-page introduction to prime students to do exegesis. The book also has a glossary of biblical terms (353-84), which is excellent, and a guide to reference works and commentaries (385-416). Both are good features geared to aid students. The guide has only unannotated general comments about the works it cites. Along with good books, it lists critical works opposing a high view of Scripture and has no warning to students with a high view of inspiration. The absence of premillennial dispensational works is unfortunate. Examples of the very helpful works it omits are C. L. Feinberg, *Jeremiah, A Commentary*, Zondervan, 1982; Leon Wood, *A Commentary on Daniel*, Zondervan, 1973; Stephen Miller, *Daniel* (New American Commentary), Broadman, 1994;

Robert Thomas, *Revelation 1-7* and *Revelation 8-22* (2 vols.), Moody, 1992, 1995. Interestingly, the list has premillennial commentaries of far less detail and exegetical penetration on the Apocalypse, such as by George Ladd and Alan Johnson. A topical index (417-19) is useful.

Corley's introduction offers a good definition of hermeneutics and the distinction between hermeneutics (the principles) and exegesis (the practice, using the principles). He stumbles a bit in defining exposition as "what the text means now for the contemporary reader" (5). Is it not what the text and its principles mean for readers *then* and *now*? Corley's seven steps in exegetical study never get specific on the use of original languages, for his focus is on "English grammar" (15). He does mention using Hebrew and Greek earlier (11), but in discussing express steps, he does not integrate this. He also makes no reference to prayer, an urgently important matter in dealing with God's Word; he only says "wait for insight" (16) and approach the text with "expectancy" (18), with the attention focused only on books, paper, and computer (13).

Each chapter ends with a sizeable list of works to facilitate further study. The lists are good, but for a beginning (or advanced) student they give no help as to why or how each listing might be profitable.

Chapter 1 deals with ancient Jewish hermeneutics. In several chapters, scholars who are well aware of definitions and explanations often do not clarify their brief statements to assist students who lag far behind them in that awareness. Frequently, examples to clarify brief discussions are missing, resulting in vagueness that will frustrate some readers. For instance, in the nebulous remarks about a distinction between how hermeneutics was defined a few hundred years ago (learning to use rules for interpreting) and the more recent focus on a philosophical study of language and epistemology (how we know what we think we know), illustrations would have brought clarity. Another case where examples would have helped is in the volume's discussion of complex theories of textuality. These voids can leave a beginner groping, without a clue about how the words relate to interpretation.

The book has a good definition for allegorical exegesis (28-30) with an illustration from Philo. It also says that allegorical interpretation, when rightly applied, can be sound without danger to literal meaning (31), but it gives no explanation or example to remove the haze. Later, a good discussion takes up how Jews of the Greco-Roman era were avid to represent what the text said, and used *pesharim* (interpretations attempting to explain OT texts, 31-34). Here, examples do appear. Jewish exegesis called *midrash* (from Heb. *darash*, "to seek out") is handled well (35-38).

E. Earle Ellis offers light on the NT use of the OT (chap. 2). As in much of the book, however, so much information is present that the book becomes heavy, slow toil for a student to stay with, digest, and put to practical use. In much of the work, contributors do not show students the

relevancy of information to the actual interpretation.

Valuable chapters survey the interpretive methods of early church fathers and of the medieval, Reformation era, and of modern scholars (chaps. 3-7). Chapter 8 on contemporary philosophical, literary, and sociological hermeneutics will reward the plodder who reads and re-reads, but probably much will still be difficult to grasp. Chapter 9 on the inspiration and truthfulness of Scripture surveys five views of inspiration with strengths and weaknesses of each, but students will be uncertain which view the writer (Lemke) favors. The section raises problems for inerrancy but does not suggest plausible solutions, as on the size of the mustard seed (Matt. 13:31-32) (157). After all the uncertainty, the writer appears to finish on the side of inerrancy (160-62), but he has not shown why the student needs that view.

Some readers will not escape puzzlement in the chapter (13) on Preunderstanding and the Hermeneutical Spiral. A dense fog prevails here. Yet the writer profitably argues for approaching Scripture with valid assumptions backed by sufficient evidence, such as the unity of OT and NT and the NT as interpreter of the OT. He also has a good stress on the presupposition of faith in approaching Scripture, balanced with the Word itself fostering faith (Rom 10:17) (208). The following claim will produce bewilderment: "[T]he process of hermeneutics does not lead to some objective end to the understanding of Scripture. There can be no closure to the disclosure of meaning in God's written revelation; there can be no absolute knowledge within the techniques of biblical hermeneutics" (208). That suggests that one can never be sure of anything (i.e., have any absolutes) from interpretation, even though humbly submissive to learn from God through good hermeneutical procedure. Given the authors' high view of inspiration, the statement surely means something else, but this is not clear.

Chapter 14 on the Grammatical-Historical Method appropriately stresses grasping words in the meaning the original authors intended in the original languages. But, for seminary students, the discussion makes too much concession to study in English translations, without enough emphasis on working to learn the languages and get at truth through them. It pays brief recognition to distinguishing the literal from figurative language (221-24), but mentions only a few kinds of figures. On some figures, the treatment says only enough to leave a student perplexed and guessing about how to distinguish one device from other devices. The paragraph on typology (224-25) is not very definitive. The chapter mentions symbols without an example. It leaves a reader with some things defined, some treated vaguely, and no method illustrated. Chapter 15 dealing with inductive Bible study methods gives some good pointers as in its suggestions using Phil 4:6-8. Even here, however, it gives no specific help on where to go for information and how to learn distinctions between

the four words for prayer (v. 6) and where one learns that "keep" (guard) was used for a Roman sentry on guard.

One disappointment in the book was the absence of detail on parables, prophecy, and typology, and how specifically to handle them. For an introductory survey text, these are very important.

Though chap. 18 has the title "From Biblical Text to Theological Formulation," it generalizes on how to interpret. One reads a lengthy discussion but never finds a definite method. The recommendation is to go from reader to text for theological formulation and back again in a "hermeneutical spiral." Discussion falls short of showing how to do this and still get a valid meaning. Chapters 20-22 try to escort a student from biblical criticism to a biblical sermon. They define and describe many kinds of biblical criticism (e.g., source, form, redaction), and leave the student somewhat at sea as to their validity. They never exemplify a valid process in actual interpretation—i.e., how to get the central idea, how to use principles to interpret (e.g., word study, grammar, near and far context).

The book is, for a patient reader, generally informative regarding biblical studies, and at times offers helpful practical pointers. It suffers too often from generality, unrelatedness to actual practice, and a lack of simplicity that can lift a student out of the bog and stir him with the joy of biblical study.

Michael Duduit, ed. *Communicate With Power*. Grand Rapids: Baker, 1996. 238 pp. \$18.99 (cloth). Reviewed by Alex D. Montoya, Associate Professor of Pastoral Ministries.

Communicate With Power is a book that grew out of articles in *Preaching* magazine. The magazine interviewed well-known pastors and preachers over a number of years, asking these able communicators insightful and revealing questions about their ministries and preaching. The book contains some of those interviews in which preachers share how they prepare for preaching, their methods, styles, and insights into communicating effectively. Here the reader will find some of the pulpit giants of today revealing their preaching "secrets." Among the twenty-five interviewed were John MacArthur, Chuck Swindoll, John R. W. Stott, Warren Wiersbe, R. C. Sproul, and Calvin Miller.

The book is especially fascinating in its treatment of contemporary preachers and communicators. It also allows the reader to enter the preacher's study and see how he crafts the sermon and delivers it from the pulpit. Here is a volume that both instructs and inspires at the same time. It is a valuable tool for both those learning how to preach and those with

years of preaching experience under their belts.

Michael Duduit is editor of the *Preaching* magazine and director of the American Academy of Ministry. He also serves as Executive Vice President and Assistant Professor of Communication at Union University in Tennessee.

William Edgar. *Reasons of the Heart: Recovering Christian Persuasion*. Grand Rapids: Baker, 1996. 128 pp. \$7.99 (paper). Reviewed by Eddy D. Field III, Adjunct Professor of Biblical Education, Philadelphia College of Bible, and an alumnus of The Master's Seminary.

William Edgar is Professor of Apologetics at Westminster Theological Seminary in Philadelphia. He wrote this book, initially titled *Winning Words*, "to encourage the reader to engage in Christian persuasion, appealing to the heart's reasons" (17). Though the goal of presuppositional apologetics is the *vindication* of the Christian worldview against rivals, the aim of Edgar's apologetic is to *persuade* the non-Christian that the Christian worldview is true. He defines apologetics as "developing a persuasive sequence of words to answer the challenges from an unbelieving culture" (41). Persuasion is crucial to Edgar's apologetic and he refers to it several times—subtitle, 11, 12, 13, 15, 17 (3 times), 23, 41, 49, 51, 54, 58, 60, 61; cf. his use of the synonym "convince," 15, 57, 58.

Edgar recounts the time when he told the gospel to a relative: he explained the Bible's claims, the reality of Christ's presence, and the hope of heaven. When the relative responded by asking what difference being a Christian would make in his life, Edgar was, he confesses, at a loss in answering him (11). This is an astonishing admission. He relates that he wanted to tell his relative that his life would have new meaning if he converted, but the relative already led a fulfilled life (11). From this experience he concludes that Christians must make Christianity relevant to the non-Christian (12). In other words, Edgar was discouraged because he did not persuade his relative to believe the gospel. Edgar's perspective is captured in this statement: "Many arguments are perfect demonstrations of something being valid but not really credible to the audience" (62).

Edgar makes three mistakes here. First, reconciliation to God and a new life in Christ make all the difference in the world and are completely relevant. Second, the goal of apologetics is not to persuade, but to prove. And third, Edgar neglects the transcendental challenge: it is not just that the life of Edgar's relative will have new meaning as a Christian; the fact is, without the Christian God, the life of Edgar's relative can have no meaning at all.

This emphasis on persuasion leads the author to a fatal

compromise: if his basic methodology fails, he naïvely recommends a direct appeal to evidence as a last resort (76), reasoning that an "honest" appraisal will conclude in favor of Christianity (76, 78, 82) (though he does mention that the Holy Spirit is the "final persuader" [60]). He fails to understand that the unbeliever will reject any evidence that does not fit his worldview.

Edgar advocates a "Pascalian" apologetic (14, 17) in which two ways of knowing are distinguished: through reason and through the heart (14). He affirms Pascal's statement, which many have understood as voluntarism, that "We know the truth not only through our reason but also through our heart. . . . The heart has its reasons of which reason knows nothing." Unfortunately, Edgar does not explain this statement, nor does he develop this foundational point. It is unclear what he means by these two ways of knowing, and how they relate to each other. Also, he does not tell how he knew about this theory of knowledge, through reason or through the heart. Seemingly he defends a divided epistemology, and this is incorrect.

He is correct on a couple of points. He affirms the antithesis between the non-Christian and the Christian, and that the only point of contact between them is man's knowledge of God through General Revelation (52-54). Also, he is correct that the Christian apologetic includes an internal critique of the non-Christian worldview (55-56). He falters, though, by allowing that skepticism has some credibility, thereby demonstrating he has not appreciated the Christian transcendental argument (57). Actually, the Christian apologetic applies *reductio ad absurdum* to the non-Christian world-view, exposing its incoherence and showing that it cannot provide the preconditions of intelligibility of experience, features that prove it is self-destructive.

In spite of the book's valid contributions, this reviewer cannot recommend it because of its wrong understanding of the goal of apologetics and because of its flawed epistemology.

Gordon D. Fee and Douglas Stuart. *How to Read the Bible for All Its Worth*. 2nd ed. Grand Rapids: Zondervan, 1993. 265 pp. \$14.99 (paper).
Reviewed by William D. Barrick, Associate Professor of Old Testament.

This volume is readable and helpful for those who want to understand what the Bible says. The authors provide specific principles for interpreting each of the basic genres (types of literature) found in the Bible. It is among the more popular of recent books on biblical interpretation.

Gordon D. Fee has authored a number of NT commentaries as well

as significant works in the fields of hermeneutics and NT textual criticism. He is Professor of New Testament at Regent College. As an adherent to charismatic theology, he has become one of the movement's most scholarly spokesmen.

Douglas Stuart is Professor of Old Testament at Gordon-Conwell Theological Seminary. He has pastored churches in Massachusetts and New Hampshire, and is currently senior pastor of First Church Congregational of Boxford, Massachusetts. Among his contributions are commentaries and a primer for OT exegesis.

The authors purposed to produce a guide for interpretation that would bridge the gap between scholars and laypersons. In order to accomplish their purpose, they teach the reader of the Bible to ask the right questions of the text, questions formulated with due regard to the genre of a Bible passage.

Fee wrote chapters 1-4, 6-8, and 13 concerning NT genres; Stuart produced chapters 5 and 9-12 presenting OT genres. The first chapter defines interpretation, exegesis, and hermeneutics. The second chapter discusses the choosing of a good Bible translation. Eleven more chapters deal with principles for interpreting various genres of the Bible: the NT epistles (two chapters), OT narratives, the Book of Acts, the Gospels (two chapters), the Law, prophetic books, the Psalms, wisdom literature, and the Book of Revelation. An appendix presents both criteria for evaluating commentaries and a list of recommended commentaries.

Bible students will find this book most valuable in its specific suggestions for interpreting each genre. Well-chosen examples reinforce the suggested principles for interpretation. At key points the authors refer the reader to other books that will provide additional help. They handle debatable interpretations with admirable objectivity for the most part. An example of this neutrality is Fee's statement that "Scripture simply does not expressly command that . . . Christians are to be baptized in the Spirit evidenced by tongues as a second work of grace" (109). In spite of his cautious wording, however, Fee's charismatic theology does surface a few times in the book.

Although the contents are mostly commendable, the book has some weaknesses. Fee's definition of the relationship between hermeneutics and exegesis is at odds with traditional scholarship. He defines hermeneutics as "seeking the contemporary relevance of ancient texts" (25). Therefore, he insists that exegesis precedes hermeneutics. In the current debate on the nature of hermeneutics, this volume is closer to the view that treats hermeneutics as the description of understanding rather than as the science of interpretation.

In the discussion of how to choose a translation, Fee neglected to provide the reader with any support for his conclusion that "the best translational theory is dynamic equivalence" (36). His preference is for the

student to use the NIV, GNB, or NAB. Along with these freer translations, he encourages the use of at least one more literal translation from among the NASB, RSV, and NRSV. In addition, Fee advises the student to consult either the NEB or JB.

The soundest sections are the treatments of narratives and historical books in both testaments, OT poetry (the Psalms and wisdom literature), and the NT epistles. Due to some presuppositions regarding prophetic fulfillment, the chapters dealing with OT prophetic books and the Book of Revelation are more problematic. One such presupposition is that biblical prophecy consists mostly of prophecies whose fulfillments are already in the past for the present-day interpreter (see 166, 181-83, 242). Another presupposition concerns *sensus plenior* (fuller meaning). Stuart's acceptance of *sensus plenior* influences the view he takes regarding the NT's use of the OT (183-84).

Although a caution with reference to both authors' treatments of prophetic materials is necessary, there is still much to commend. Stuart's emphasis on covenant forms in prophecy touches on a vital issue. A proper interpretation of the OT prophets must take such forms into account.

In conclusion, the greatest contribution of this volume is its effective employment of genre in interpretation. Fee and Stuart have successfully fulfilled one of their primary goals in bridging the gap between scholars and laypersons in this area of biblical interpretation.

John M. Frame. *Worship in Spirit and Truth: A Refreshing Study of the Principles and Practice of Biblical Worship*. Phillipsburg, N. J.: Presbyterian and Reformed, 1996. 171 pp. \$9.99 (paper). Reviewed by James E. Rosscup, Professor of Bible Exposition.

The Professor of Apologetics and Systematic Theology at Westminster Theological Seminary in Escondido, California, contributes a competent, all-around articulation of biblical worship obviously based on immense study. He writes with a refreshing clarity, explains scriptural concepts clearly, and shows good balance. He is also the Associate Pastor of New Life Presbyterian Church in Escondido.

Frame says in his Preface that as a Presbyterian his revised Reformed ideas permit more flexibility than those of the Puritans in applying biblical commands for worship. He achieves this, he believes, while remaining sensitive to the Westminster Confession and Catechisms (xiii). He attempts to state the main biblical principles that govern public worship, and uses Scripture copiously, believing in inerrancy (xiv). He acknowledges that the principles will fit forms of worship not in the Reformed Tradition (xv). He also tries to deal seriously with problems in

Presbyterian forms that turn people off. He strives to be sensitive to Scripture, but allow freedom in possible ways worship can carry out the principles. Biblical details leave many issues of method open, so people can vary and still fulfill true worship (xvi).

Chapter 1 discusses what worship is in acknowledging the great covenant Lord, who sovereignly controls, and in experiencing His presence. The focus is so much on *public* worship that it will disturb some that Frame speaks of *leaving worship* (5). Christians never should! Later in the book he corrects that idea. Another problematic statement is to the effect that ". . . to glorify God is to praise Him" (10). Actually believers are to glorify God in *all* they do, and direct praise is only one facet of this. Later, Frame shows his agreement on that point: "Worship is not one segment of the Christian life among others. Worship is the entire Christian life, seen as a priestly offering to God" (11).

Chapter 2 presents an excellent, brief survey of worship in the OT, Chapter 3 in the NT. Sometimes the writer distinguishes prayer and praise (17) (actually praise is one of several aspects in prayer); at other times he recognizes that though praise is not the whole of prayer, the two are the same if one refers to praise as a part of prayer. The OT discussion moves to worship in unscheduled meetings with God, sacrifices, sabbaths, feasts, Tabernacle, Temple, worship by priests and Levites, and worship in the synagogues. The NT chapter shows that worship is Christians' sacrifice of themselves to God's will, living all of life as believer priests (30), worshipping in all things of life (34).

"Rules for Worship" is the subject of chap. 4, while chap. 5 takes up "What to Do In Worship." As to rules, Frame shows that God's Word governs worship rightly done. The worshiper must apply it with godly wisdom, based on valid principles that align with scriptural purposes for worship. Freedom exists as to exact order in a public service, since Scripture gives no list (53). It is not apropos to list singing, then teaching, for singing should have a teaching thrust (cf. Col 3:16), prayers include teaching, and songs can contain prayer. The principles and tone of Scripture should create sensitivity for a spirit of true worship aimed at pleasing God (55). Frame believes that prophesying and speaking in tongues was a part of the public worship in the church-founding era only (57). He suggests as parts of such gathering such things as greetings, benedictions, reading Scripture, preaching/teaching, prayer, song, vows, confession of faith, sacraments, church discipline, offerings, expressions of fellowship such as the "love feast" and "holy kiss," and announcements (59-60).

An entire chapter (7) deals with the effect of worship on the emotions, seeing emotions as having a positive value without advocating "emotionalism." Frame reasons for a balance between intellect, will, and emotions, i.e., the whole person (78). He argues with sensible balance for

authenticity in worship, whatever the setting or variation of structure (84-85).

The author advocates infant baptism, giving his reasons (98), and has much to say about the worshipers' response to the Word in prayer. Here he includes praise, requests, confession, and thanks, but has no clear mention of the intercessory aspect, although he includes in prayer anything that is the will of God. Chapters 10-12 relate to church music. Frame's focus is that music should not be rigid but communicative in helping people to worship God. People old and young should be willing to sympathize with one another's feelings and keep in unity, both being sensitive to helping others grow. Words in music should be true to the Bible, reverent, and joyful.

The author includes, after his final chapter, an annotated bibliography of thirty-nine works on worship, then an index of Bible texts.

The book is a quality survey, stimulating in its style and comments on issues, responsibly attentive to Scripture, and flexibly fair where Scripture permits varied practice. The sub-title seems accurate, "A Refreshing Study. . . ." Other fairly recent, provocative books pastoral ministers or serious lay readers can find profitable are: D. A. Carson, ed., *Worship: Adoration and Action* (Baker, 1993) and David Peterson, *Engaging with God: A Biblical Theology of Worship* (Eerdmans, 1992).

J. C. L. Gibson. *Davidson's Introductory Hebrew Grammar—Syntax*. 4th ed. Edinburgh: T. & T. Clark, 1994. 229 pp. \$39.95 (cloth). Reviewed by William D. Barrick, Associate Professor of Old Testament.

J. C. L. Gibson is the Professor of Hebrew and Old Testament Studies at New College in the University of Edinburgh. It is the same position that Andrew Bruce Davidson filled at the college from 1863 till his death in 1902. Gibson is perhaps best known in the scholarly realm for his three-volume *Textbook of Syrian Semitic Inscriptions* (Oxford: Clarendon, 1971-1982). He has published significant studies on vocalic change in Hebrew and on the linguistic method of the Massoretes. He has also been involved in the OT portion of the *Daily Study Bible*.

The book's title announces that it is "Davidson's" and the format looks like Davidson's, but the content is significantly different. Gibson has upgraded and incorporated some of the revisions introduced by James Martin in the 27th edition of *Davidson's Introductory Hebrew Grammar* (Edinburgh: T. & T. Clark, 1993). The fact that Gibson understates his involvement in this fourth edition does not negate the great service he has rendered to advanced students (his declared target audience) and teachers of biblical Hebrew.

A select bibliography presents forty-three significant works that the

advanced student should consult. All but three (Driver's *A Treatise on the Use of Tenses in Hebrew*, Ewald's *Syntax*, and König's "Syntactische Excursus zum Alten Testament") have appeared since the third edition of Davidson's *Syntax* in 1901.

Nothing makes a good book better than useful indexes. Two such indexes make up the end matter. The "Index of Passages Referred to" has 6,480 entries as compared to 4,536 in the third edition. Such an increase is indicative of Gibson's expansions. The work also has an "Index of Subjects" that organizes topics under 168 headings (37 more than the same index in the third edition). The headings exhibit the revisions in terminology that modernizes the volume's vocabulary. One example of this revision in vocabulary is the adoption of QATAL and YIQTOL in place of "perfect" and "imperfect" (60). Another example would be the replacement of *casus pendens* by "extraposition" (180).

The volume's contents include: Syntax of the Pronoun, Syntax of the Noun and Nominal Clause, Syntax of the Verb and Its Object, Syntax of the Infinitive and Participle, Syntax of the Adverb and Adverbial Phrases and Clauses, and Syntax of the Sentence. It divides each of these areas into more detailed headings.

In "A Note on Case" (24-25) Gibson explains the abandoning of traditional case terminology used in the third edition. He mentions that Ugaritic studies contributed to a better understanding of the so-called locative ending and includes a remark on enclitic *mem*.

Gibson's explanation of the revised presentation of verb conjugations gives a smooth transition from the third edition (60). He greatly expands the treatment of the conjugations and provides the advanced student with a wealth of material. Some of the notable discussions here include the description of prose narrative (64-67, 70-71) and the improved treatment of the so-called precativ perfect (69-70). Of special interest is the classification of YIQTOL by short and long forms (70-79). Twenty-five pages of carefully reworked grammatical description of the VAV with the verb (83-107) supplants the third edition's sixteen-page presentation.

A disappointment is the continuing lack of adequate discussion of the so-called *futur instans* (immediate future) and the periphrastic participle (the use of *hyh* with the participle) (cf. 137-38).

Other welcome improvements over the third edition include the treatment of syntax of the adverb and adverbial clauses (139-61) and the valuable section entitled "The Syntactic Role of Sentence Word-Order and of VAV" (164-66). The increased attention to stylistic elements in biblical Hebrew stands out in the treatment of chiasmic sentences (171-72) and of asyndeton (179-80).

This volume has so much value that advanced students and teachers should be willing to bear the expense to possess it. Referring to it frequently will heighten the joy of biblical Hebrew studies.

Aubrey Malphurs. *Strategy 2000: Churches Making Disciples for the Next Millennium*. Grand Rapids: Kregel, 1996. 220 pages. \$11.99 (paper).
Reviewed by Alex D. Montoya, Associate Professor of Pastoral Ministries.

Aubrey Malphurs has written in the area of church growth and church planting, and is no stranger to those involved in those disciplines. He serves as president of Vision Ministries International and is chairman of the Field Education Department at Dallas Seminary.

Professor Malphurs has followed the church growth philosophies taught at Fuller Seminary and made popular in the Willow Creek and Saddleback Community Church models. In *Strategy 2000*, he seeks to stress the need for churches to see the necessity of developing a strategy to do ministry if they intend to survive in a changing society. *Strategy 2000* is a book that lays out the steps whereby a church can develop a workable plan to accomplish church growth.

There is no question that churches need a strategy to do ministry, but it must be a biblical strategy if it is to have a biblical ministry. Unfortunately, Malphurs is not always clear on what the biblical model for ministry is, and more often than not, ends up suggesting the Willow Creek model as the strategy for the next millennium.

The book is thought-provoking and does stress the importance of a strategy to do ministry. It also becomes a good text in giving one an idea on how to develop a working strategy.

O. Palmer Robertson. *Understanding the Land of the Bible: A Biblical-Theological Guide*. Phillipsburg, N. J.: Presbyterian and Reformed, 1996. x + 158 pp. (paper). \$9.99. Reviewed by Dennis M. Swanson, Seminary Librarian.

The author, the respected Professor of Old Testament at Knox Theological Seminary, has produced a popular book on Bible geography. But his aspirations are higher than just a treatment of the geographic features. He has sought to offer "an introductory overview of the geographical features of the land of the Bible, noting how those diverse elements affected Biblical history. In addition, it points out the role certain features of the land have played in God's purposes in redemptive history" (3).

The book divides into well-conceived chapters covering the land

from "south to north" and from "west to east" as it gives specific physical features of the land and brief discussions on most of the major cities in various stages of Biblical history. In addition John D. Currid has added a small section on "Climate and Vegetation."

In terms of his first goal of providing an "introductory overview," the author has presented a very clear, non-technical set of descriptions that should help the novice. The work has a brief but helpful bibliography, as well as "place" and Scripture indexes. The most distressing feature to this reviewer, which spoils the volume almost beyond redemption, is the maps. It has nine maps (12, 17, 26, 43, 56, 65, 81, 912, 112), all of which suffer from poor graphic design and several of which contain outright errors. All the maps are poor greyscale renditions that make discerning the geographic features quite difficult. Only the map on p. 56 has any kind of legend to indicate what various symbols represent, and because of the greyscale printing, even those are difficult to discern. But beyond the artistic quality are several egregious errors. For example, the map on p. 17 locates Jericho differently from the one on p. 43; on p. 91, the inset map of Jerusalem has the Mount of Olives west of the Temple with the Old City of David misplaced as well; on p. 43, Mt. Nebo and the town of Heshbon are in improper relation, with the Heshbon site identified as more likely being Medeba.

In terms of providing a "biblical-theological guide," several other items are worthy of note. The author in several places identifies Solomon as the "messiah" in the sense that he totally fulfilled the land promises of God to Abraham (Gen 15:18; Exod 23:31) by the advancement of his kingdom (9, 19). Yet that assertion is unsupportable. Numbers 34:1-12 details the geographic extent of the Promised Land, which encompasses the region of Phoenicia, including Tyre, but during Solomon's reign Tyre was an independent nation (1 Kgs 5:1-12). Though Solomon's "economic" control may have stretched north to the Euphrates River, "economic" control is not the same as possession of the land.

The author, in keeping with his covenantal perspective, rejects a future millennial kingdom in which Christ personally rules in the land (140-43). That perspective forces him to see the Battle of Armageddon (Rev 16:16) as spiritual in nature and to conclude that "excessive literalness not suitable to the pattern of Scripture's own self-interpretation" (34, 104) mitigates against viewing this as a literal and future event.

In the final chapter, Robertson lists five perspectives on the land: The Crusader Perspective, The Pilgrim Perspective, The Zionist Perspective, The Millennial Perspective, and the Renewal Perspective. However, his categories are arbitrary and ill-defined, the comments for three of the five being less than a page, hardly enough space to present a "perspective." He reserves the more lengthy descriptions for the Zionist and Millennial perspectives, ones that he seeks to discredit.

In spite of several good points in this book, the items noted above preclude recommending it. Readers would be better served to obtain a standard Bible atlas with notes, such as *The Moody Atlas of Bible Lands* by Barry J. Beitzel (Moody Press, 1985).

Howard A. Tryon, Jr. *Praying For You: A Workbook for Reaching Others Through Prayer*. Grand Rapids: Kregel, 1996. 128 pp. \$6.39 (paper).
Reviewed by James E. Rosscup, Professor of Bible Exposition.

Tryon's book argues for neighborhood witness that asks non-Christians what they need prayer for, checks back with them often, and remains available to them with caring sensitivity. The writer, a graduate of Dallas Theological Seminary in 1985, has the back cover endorsement of former Dallas president Donald C. Campbell.

The author has tried his method extensively with fine success in leading people to Christ. He reasons that something is wrong with an evangelical process of witness that confronts the unsaved in a way that they interpret as hostile or a put-down, or feel uneasy about. It also causes those witnessing to see little positive response, makes them feel ill at ease and not useful, and discourages further effort. As an example, he cites an all-out blitz on a local area in personal presence or by phone that has stirred resentment and shown no continuing Christian follow-up that proves sincerity.

A catalyst for Tryon is 1 Tim 2:1-8 (10) which points to prayer. A Christian shows interest by offering to pray, then comes back and says, "I have been praying for your dad. How's he doing?" Tryon calls this "Praying For You Evangelism" (11). Only a few of hundreds refused an offer to pray. He feels his method is better than much witnessing that starts with an interest such as sports, cars, or gardening, and delays reference to spiritual things. The focus, too, is not on a reasoning technique that causes some Christians to go into a freeze of fear, but on prayer that any believer can implement with care.

Chapters 5-8 conclude by showing how to put *Praying for You* (PFY) into action. They give specific examples of what to say and focus on looking for areas of stress and crisis in the lives of the unsaved. This produces a sensitive approach that is helpful. Examples of these are marriage, a baby, and a new opportunity, such as a job promotion. Tryon emphasizes careful listening in order to spot concerns or problems. He advises praying every day for the people, keeping a prayer diary (72, 125-28), going to the people for updates repeatedly, and looking for ways to show kindness, to talk about common interests, or to witness directly.

Chapter 6 offers strategy for introducing PFY into a local church by

training leaders and developing prayer fellowships. Chapter 7 delves into practicing the method as a family and getting it into parachurch groups to promote witness there.

The book is stimulating in offering a plan to be used in love to establish rapport and win people. It is also helpful in pointing out problems with assumptions that discourage some Christians, such as advocating an approach that works for one but not for another or using a complicated, lengthy system of argumentation.

Other points of the book will sound arbitrary to some. One example is Tryon's criticism of Friendship Evangelism whenever the agenda is friendship only to get a decision, i.e., to "use" people (30). But this problem can also beset PFY if one's motive is askew; good or bad motives can accompany any method. He also reasons that PFY is caring, implying that other methods are not, but Friendship Evangelism or other kinds of witness can be caring too. He leaves the impression that PFY is open and above-board in getting right to a spiritual show of care, whereas some witness begins with a common topic such as gardening. But even PFY has an ultimate agenda, just as other methods do, and winsome witnesses often move quite quickly from sports to analogies in the spiritual realm and can be above board too. Tryon reasons that any Christian can pray, yet why cannot the same logic apply to using other methods of initial contact? Every believer ought to be obedient to tell what God has done for him, to explain the simple gospel, to find answers to most questions asked and get back to a person, and to seize occasions to show love.

Pros and cons considered, the book is a simple, readily usable stimulation for more faithful witness. Scholars, pastoral staff, and lay people alike can benefit from interacting with it.

James R. White. *The King James Only Controversy: Can You Trust the Modern Translations?* Minneapolis: Bethany House, 1995. 286 pp. \$10.99 (paper). Reviewed by Brian A. Shealy, Pastor of Calvary Baptist Church in Burbank, California, and a Faculty Associate at the Master's Seminary.

Into the dark days of confusion about modern translations, a light of clarification has shone. James R. White has produced a balanced, thorough, clear, and uplifting book. *The King James Only Controversy* will serve many useful purposes. It will build confidence in modern Greek texts for those who suspect the plethora of twentieth-century translations. Those who are unfamiliar with issues of textual criticism will find a friendly presentation of crucial issues. Anyone confused by the King James Version Only (hereafter KJV Only) position will find a fair

representation of the position, along with a persuasive refutation of its arguments. If any voice can pierce the high decibel noise of rhetoric, *ad hominem* arguments, and fomenting hatred that pervade the dialogue over this issue, James R. White's plea stands the best chance.

White simplifies the issue in chap. 1 by classifying KJV Only advocates: those who simply *prefer* the KJV as their translation, those who believe that the original language texts used by the KJV translators were the most accurate, those who insist that the *Textus Receptus* has been supernaturally preserved or inspired, those who believe the KJV itself, as an English translation, is inspired, and those who believe that the KJV is new, inerrant revelation. It is crucial to know where someone falls on this spectrum before pursuing further discussion with that person.

In chap. 2, White humorously shows how the arguments used against modern translations by KJV Only proponents are the same as the ones used against Jerome because of his Latin *Vulgate* translation and Erasmus because of his Greek NT, the one that became essentially the *Textus Receptus*. His argument shows how the real issue is man's resistance to changing his tradition rather than the accuracy of a Bible translation.

Chapter 3 takes a scholar's knowledge of ancient manuscripts, text-types, and textual variants, condenses it, and leads the reader by the hand through a very understandable discussion of crucial issues. He answers such questions as: "What were the original languages of the Scriptures?", "What are the disputed textual issues?", "What are the differences in the translations?", "What is textual criticism?", "How did we get our Bible?", "Why do some manuscripts differ from others?", and "How do we tell which text is the best?" After building this foundation, chap. 4 uses this information to show that the KJV is simply a *translation* into English, and thus not infallible or inerrant in itself. KJV Only defenders usually oppose the use of textual criticism, yet the genesis and development of the *Textus Receptus* came about as Erasmus used a form of textual criticism to arrive at his Greek text. They also oppose marginal notations, yet the translators of the KJV attested to their uncertainties through substantial textual notes and alternate readings that most editions of the 1611 KJV do not retain. Most striking are White's discussion of the rules that governed the translation of the KJV and quotes from the translators themselves which put them directly at odds with present-day KJV Only advocates.

In order for the reader to understand the controversy more fully, White exposes him to the leading adherents of the KJV Only position in chap. 5, thus setting the stage for a comparison of the KJV with modern translations. Then chaps. 6 and 7 can present translational and textual differences between the basic texts behind the two types of renderings and prove that no one has changed, deleted from, added to, or altered the Word of God. No grand conspiracies involving an "Alexandrian cult" exist. Instead, modern translators have gone to great lengths to preserve

and pass on God's Word accurately for future generations. The two chapters deal convincingly with many of the disputed passages.

Rounding out his argument, White uses chapter eight to dispel those worst-of-all attacks, that modern translations diminish the deity of Christ. He shows that an examination of the facts reveal that modern versions often translate valuable passages proclaiming the deity of the Lord Jesus Christ more clearly than the KJV. Having no desire to bash the KJV, however, White cautiously ends his discussion in chap. 9 by pointing out indisputable errors in the KJV, a point that is an insurmountable obstacle for the KJV Only camp.

All that is left is to answer a few questions and provide an appendix for those who desire to probe more deeply into the issue. White does both well.

One of the greatest strengths of the book is White's clear history and presentation of textual criticism and related issues. His resource of more than a hundred key texts connected with the debate—many with a thorough discussion—is indispensable. At least equal to those, however, is White's gracious tone even toward those who have called him a heretic. Nevertheless, most satisfying to this reviewer was White's apt exposé and correction of Gail Riplinger's *New Age Bible Versions*.

As valuable as *The King James Only Controversy* is, some cautions are needed. One may get the impression that all modern translations are equal in their representation of original manuscripts. Since White is primarily interested in defending the modern Greek manuscripts against the attacks of KJV Onlyism, he often places the NIV, NASB, NKJV, RSV, etc., on an equal footing, making no distinction between possible theological biases or methods of translation. He does discuss the difference between formal and dynamic equivalence in translation, but does not warn the reader of the dangers inherent in dynamic equivalence. Translators' hermeneutics very heavily influence renderings in that type of translation, making them more susceptible to error.

In short, though providing much vital information about the controversy, White never answers the question posed on the back cover, "Is your Bible translation reliable?" Perhaps a chapter discussing the various translations and what is important in a translation would have given a more complete answer.

The King James Only Controversy will long serve as a trusted companion for scholar, pastor, and layman alike. White has accomplished a work that is refreshingly easy to read, yet complete in its persuasive answers to KJV Only arguments. Christians owe this servant of God a great debt of gratitude.