

## REVIEWS

Greg Harris. *The Bible Expositor's Handbook—Old Testament Digital Edition*. Nashville, TN: B&H Academic, 2017. \$19.99.

Reviewed by William D. Barrick, Retired Professor of Old Testament, The Master's Seminary.

Greg Harris has authored a number of books that have majored upon the unity and continuity of the Bible from the Old Testament through the New Testament: *The Cup and the Glory: Lessons on Suffering and the Glory of God* (Kress, 2006); *The Darkness and the Glory: His Cup and the Glory from Gethsemane to the Ascension* (Kress, 2008); and *The Stone and the Glory: Lessons on the Temple Presence and the Glory of God* (Kress, 2010). The author has been Professor of Bible Exposition at The Master's Seminary since 2006. He also ministers as the teaching pastor at Lake Hills Community Church in Castaic, CA. After completing his studies at Talbot Theological Seminary (M.Div. and Th.M.) and Dallas Theological Seminary (Th.D.), Dr. Harris taught on the faculty of Washington Bible College for seven years and then for ten years at Southeastern Baptist Theological Seminary. He also continues to serve as an international faculty member of the Jordan Evangelical Theological Seminary in Amman.

*The Bible Expositor's Handbook—Old Testament Digital Edition* takes the Glory Series a step further—explaining the literal-grammatical hermeneutical basis for the author's interpretation of Scripture. The goal remains the same—to highlight the unity and continuity of the biblical text. He accomplishes that goal very effectively in a step-by-step reading of the Old Testament, drawing the reader's attention to context and covenants in preparation for biblical exposition.

Box inserts containing key truths, observations, and warnings direct the reader's attention to key hermeneutical and theological points and their spiritual implications for the reader personally. Each chapter of the volume concludes with "Deeper Walk Study Questions" enabling the expositor to review the chapter's teaching and to find ways to apply that knowledge to his Bible exposition. In addition, Greg Harris produced thirty videos of less than two minutes each to provide his personal comments about each chapter—one for each chapter's introduction and one for each chapter's conclusion. These videos give the study a more personal touch, allowing the readers to hear from the author himself.

Chapter 1 (“So You Want to Be an Expositor?”) opens the volume by focusing on the expositor’s reverence for God. Methodology takes second place to a right relationship to the God of the Bible. The author also takes the opportunity to explain why he should write a Bible exposition handbook. Expositors must study the continuity and unity of Scripture in order to expound it accurately and faithfully.

Then, in Chapter 2 (“The Old Testament *Is* the Story of Jesus”), the author directs the reader’s attention to the role of the Old Testament in presenting God-given truth. To complete preparation for exposition the reader must turn those truths into life lessons. Second Timothy 3:14–17 contains the biblical foundation for the role of the Old Testament. In addition, the Old Testament reveals significant Christological truth. However, the student of Scripture must avoid trying to make everything in the Old Testament a reference to Jesus. The author introduces readers to key biblical texts in both testaments that enable them to understand that the written Word itself points to these truths. Those truths demonstrate that God has no “Plan B”—He has but one original plan.

Turning to the concept of biblical covenants, Chapter 3 (“Why Are There So Many Different Interpretations of the Bible?”) introduces readers to the definition of “covenant.” Expositors can only properly identify and understand the biblical covenants by means of the application of a literal-grammatical hermeneutic. Biblical covenants manifest their significance in the Christological truths proclaimed in both testaments. No one can accurately expound the story of Jesus without understanding God’s covenants.

In Chapters 4 through 6 the author develops the covenant themes that contribute to the continuity of the Pentateuch as well as to its immense theological significance for the program of God. Chapter 4 (“Four Examples of Moses Writing about Jesus”) examines the Old Testament teachings regarding the Angel of the Lord, God’s Passover Lamb, the Lion from the tribe of Judah, and the Rock. These three examples within the Old Testament prove that it presents the story of Jesus. Throughout these examples, the author appeals to New Testament texts and parallels that confirm the Christological truths of the Old Testament.

Moving on from the Noahic and Abrahamic covenants, Chapter 5 (“The Mosaic Covenant and Its Biblical Relevance”) explains how the Mosaic covenant arises out of the revelation of the Abrahamic covenant. Without understanding the prior covenant, an expositor cannot accurately teach and preach the latter covenant. Those to whom God gives a covenant are responsible to obey the stipulations of that covenant. Therefore, those covenant obligations consist of instructions for living for God. For Israel, the blessings and curses of the Mosaic covenant behaved as a spiritual barometer. A literal understanding of the covenant blessings and curses revealed either the corresponding obedience or rebellion of God’s people. Galatians 4:4–5 marks covenant chronology with regard to the life and ministry of Jesus.

Chapter 6 (“A Star! A Star! Shining in the Night!”) explains how to look for key words and phrases that unlock biblical meaning, especially in prophetic texts like Numbers 24:14, 17. But the author also demonstrates the significance of context as he walks the reader through Numbers 22–24. These chapters in Numbers highlight the importance of the people of Israel to God’s covenant program. The biblical text unfolds the truths about the Messiah that expand upon and harmonize with God’s

previous promises. Divine revelation in Scripture unfolds progressively and purposefully. Spiritualizing or allegorizing the biblical promises results in diminishing the importance of both Israel and the Messiah. Indeed, nothing but a literal-grammatical interpretation finds agreement with what Jesus claims about Himself from the Old Testament.

Having completed his survey of the Pentateuch and its teachings, Harris utilizes Chapter 7 (“The Biblical Logic of Joshua 1–6”) to continue his analysis of the Old Testament by pointing to the continuity of the covenant truths from the Pentateuch on into the Book of Joshua. In order to properly comprehend the significance of the conquest of Jericho, Bible readers must take into account God’s land promises to Israel in the Pentateuch and the blessings and cures of the Mosaic covenant.

The author next devotes a chapter (In Chapter 8, “But Doesn’t Joshua 21:43–45 Show That God Has Fulfilled His Land Promises?”) to respond to those who reject the view that the biblical covenants have already been completely fulfilled and that nothing remains in God’s program for Israel regarding the land of promise. Harris deals with this biblical text by taking readers back through the biblical covenant background. The evidence includes geographical details, division of the land of Canaan for Israel’s possession, Leviticus 26’s stipulations for repentance and restoration, eschatological promises, and biblical evidence after Joshua 21.

Remaining in the Book of Joshua (Chapter 9, “Choose You This Day Whom You Will Serve; as for Me and My House, We Will Serve the Lord”), the author develops the covenant renewal at Mts. Ebal and Gerizim. By walking through the text itself and what it meant for Israel, he also demonstrates the applicational truths that Christians need to grasp for themselves.

The books of Samuel continue to testify to the ongoing significance of the prior covenants to God’s dealings with Israel and the nations around them (Chapter 10, “This Just In: David’s Victory over Goliath Was *Not* an Upset!”) and present an additional covenant (Chapter 11, “The Davidic Covenant and Its Theological Relevance”). Chapter 10 highlights God’s promise to Abraham that those who curse His people will in turn be cursed. On the other hand, those who bless God’s people will be blessed. This covenant truth appears with regard to Amalek, to Egypt, and even to Goliath—just to name a few instances of covenant relevance.

However, Chapter 11 focuses on the need to properly interpret and to accurately preach biblical prophecy, not just the books of Samuel. The Davidic covenant (2 Samuel 7) has roots going all the way back to Genesis 49:8–12 and the theocratic primacy of the tribe of Judah. Throughout the remainder of the Bible the Davidic covenant surfaces again and again—emphasizing Messiah’s reign. The covenant’s significance shows up in the fact that it bookends the New Testament (Matt 1:1 and Rev 22:16). Therefore, an expositor must approach biblical prophecy with all of the covenants in mind—especially the Davidic.

How far into the Old Testament do the biblical covenants extend? In Chapter 12 (“Worship and Wisdom”) the author reveals that Old Testament wisdom books cannot be understood without observing the relevance of the covenants to true worship and true wisdom. This chapter returns to the more theocentric and spiritual focus of Chapter 1, rather than tracing covenant details. The author argues that expositors must define worship and wisdom biblically, rather than using the more man-centered definitions so popular in the present. As the bodily representation of divine wisdom,

Jesus received and accepted worship under the Mosaic Covenant. In this fashion the author also reminds the reader of the relevance of the topic in Chapter 2.

Chapter 13 (“I Know the Plans I Have for You”) returns to the basic line of thought regarding prophetic literature that the author first addressed in Chapter 10. The discussion commences with an analysis of Jeremiah 29:11 and its contexts—biblically (Old and New Testaments), historically (post-exilic), and in regard to the biblical covenants.

Taking the title for a popular hymn based upon Lamentations 3:23, Chapter 14 (“Great Is Thy Faithfulness”) develops the background to Lamentations and this key theological declaration. Such a study returns the reader back to the key covenant text of Leviticus 26, as well as the companion text, Deuteronomy 27–28. God remains faithful to His covenant promises—even through His judgment of Israel in their exile to Babylon.

In the concluding chapter of this volume (Chapter 15, “As I Live, I Shall Be King over You”), Harris limits its scope to primarily that of the prophet Ezekiel. The prophet’s revelation concerning the glory of God will have a significant bearing on the person and work of the Messiah in the New Testament. Likewise, the prophet’s descriptions of the future restoration of Israel demonstrate that the covenanted promises have yet to be fulfilled. The concluding comments in this chapter make the transition to a promised second volume, *The Bible Expositor’s Handbook—New Testament Digital Edition*.

Everyone aspiring to expound the Bible should read *The Bible Expositor’s Handbook—Old Testament Digital Edition*. One of the crying needs in our day involves the shameful neglect of adequate preparation both in personal spirituality and in interpreting the Bible with accuracy. Such neglect leads to a denial of biblical unity and continuity. Greg Harris instructs the expositor by exemplifying the process and explaining the foundation for each step. He studiously ties exposition to the text by means of a sound hermeneutic. May God prepare many more such expositors of His Word by means of this volume.

Steve Swartz. *Shattered Shepherds*. The Woodlands, TX: Kress Biblical Resources, 2015. 127 pp. (paper) \$14.99.

Reviewed by Gregory H. Harris, Professor of Bible Exposition, The Master’s Seminary.

When I wrote *The Cup and the Glory* years ago, I wrote for “wounded, bruised, and hurting sheep” within the church. When Steve Swartz wrote *Shattered Shepherds*, he wrote for when the wounded, bruised, and hurting sheep is one of the pastors or other high leadership positions in the church. This does not mean the pastor who committed adultery and was removed from his position as the consequence of his own sin, such as adultery. Instead:

This book is for the pastor, elder, deacon, or other leader in the church who has invested his life and passion into his love for Christ’s church—and been shot

up for doing so by the very ones he serves. You have experienced the colorful gamut of emotions from crushing grief to teeth-grinding indignation. You've had 1,001 imaginary "I should have said" conversations with yourself, replaying the painful interactions with others but with a happier more victorious ending in which you overcome your opponent with unstoppable biblical logic. You have wept in the arms of your wife and had to put on a brave face for your children. You've had even the foundations of your understanding of the sovereignty of God shaken hard (9–10).

Further, even more selective the target audience for *Shattered Shepherds*:

This book is not primarily for the one in the midst of the trial that is still ongoing, although he may find this useful as a lesson in what to avoid. It is for the one who is sitting in the ash heap with Job, the devastation already complete, the loss total, and the possibility of recovery zero. It is for you have asked questions like, "Why me?" "Why now?" "What has my ministry really accomplished?" "Am I done in ministry?" "Can I do this again?" "Can my family do this again?" "Can I love a congregation again?" "Can I trust church leaders again?" (10).

Swartz presents a twofold purpose for his book:

First, it is my hope that you gain traction on your road to feeling like a normal human being again. I know the bone-jarring impact that ministry disaster can have on every single aspect of your life, from your marriage to your blood pressure. Everything is touched. The faster you get your bearings once again, the better off you and your family will be. But I have a second, more eternal reason. You are a minister of the gospel of Christ, with experience and training. The Church of Jesus Christ is crying out all over the world for faithful men who will lead the charge for sound doctrine, biblical preaching, and bold evangelism. The church desperately needs men to train other men (2 Tim 2:2). The enemy is prowling around devouring weak churches and weak believers, promulgating false doctrine, a seeker-sensitive cotton candy gospel, and mystical practices pawned off as legitimate worship. We are in a war and the Church cannot afford to have her most experienced officers sitting back behind the battle while the foot soldiers are getting clobbered. We need leaders, and we need them now. Sometimes in a war, even the wounded have to get up and fight (10–11).

Steve Swartz does not write as an academician cloistered away on a campus instructing others how they should respond. He writes from intensely painful firsthand experience in his life. And he writes not only as a pastor to pastors, he writes as a previously shattered shepherd to other shattered shepherds. The book is written in an easily readable format and small sizes. However, the truths are so profound in here. Don't be surprised if you find yourself pondering one of the many biblical nuggets and profound godly counsel with *Shattered Shepherds*.

The book divides in two parts. The chapters in "Part One: What You Must Stop Doing," are explanatory by their names: Chapter One: "Blaming Others;" Chapter

Two: “Defending Yourself;” Chapter Three: “Worrying Constantly;” Chapter Four: “Succumbing to Anger;” and Chapter Five: “Viewing Yourself as the Tragic Hero.” Each chapter, including the ones not yet listed, ends with a beautifully biblically reasoned and heartfelt prayer unto God for grace to implement the material from that chapter. The second part of the book, “What You Must Start Doing” likewise shows its relevance: “Chapter Six: “Genuinely Trust the Sovereignty of God;” Chapter Seven: “Accept the Loving Discipline of the Lord;” Chapter Eight: “Forgive, Forgive, Forgive;” Chapter Nine: “Ask for Grace from the Lord;” and Chapter Ten: “Prayerfully Looking Ahead.” Three appendixes address “Dealing with Complete Ministry Disqualification,” “The Wife of the Shepherd,” and “Communicating Your Position with Blame or Aggressive Defense.”

I highly recommend *Shattered Shepherds*. Many, many people under such circumstances have already greatly been ministered to by reading it; many, many more people will do so in the future because, one, people around the world are entering today into the very situation that Steve Swartz wrote of, and two, the godly wisdom and counsel in this book will not change either. One final thought: perhaps you know of someone who fits this situation. This would be a tremendous grace gift present for you to give to them. If they do not know about *Shattered Shepherds*, do not be surprised if they rise up and call you blessed for gifting them with such a treasure.

Sinclair Ferguson. *The Whole Christ: Legalism, Antinomianism, and Gospel Assurance—Why the Marrow Controversy Still Matters*. Wheaton, IL: Crossway, 2016. 256 pp. (hardback), \$24.99.

Reviewed by Paul Shirley, Pastor of Grace Community Church at Wilmington, DE.

The difficulty of explaining the role of the law in the life of a believer has occupied the attention of pastors, theologians, and church laymen since the time of the New Testament. Sadly, when given the opportunity to explain the duty of a Christian before a gracious Master, droves of people have fallen off one of two cliffs—legalism or antinomianism. The confusion about the role of obedience in the Christian life has only intensified in recent years. An increasing aversion to authority in this age of high-octane individuality, coupled with decreasing levels of theological nuance in this age of high-speed information, makes the issue seem like an unsolvable conundrum. However, *The Whole Christ: Legalism, Antinomianism, and Gospel Assurance—Why the Marrow Controversy Still Matters* by Sinclair Ferguson reminds us that there is nothing new under the sun, especially when it comes to these matters.

*The Whole Christ (TWC)* addresses the issues of legalism and antinomianism through the lens of the Marrow Controversy, an eighteenth-century debate on the role of the law and the gospel within the Scottish Presbyterian Church. As a Scotsman and a systematician, Sinclair B. Ferguson (PhD, University of Aberdeen) is poised to bring out the salient theological implications from this episode in church history. Ferguson is one of the few theologians who needs little introduction. His pulpit ministry, teaching posts, and numerous books make him a familiar voice for many Christians.

The content of *TWC* began to take shape in 1980, when Ferguson received an invitation to speak at a conference on the “Pastoral Lessons from the Marrow Controversy” (17). The audio from those lectures can still be found online, and now, after three decades, an expanded version of that material is available in *TWC*. In Ferguson’s words, *TWC* “is an extended reflection on the theological and pastoral issues that arose in the early eighteenth century viewed from the present day” (19). Thomas Boston, who stood at the center of the Marrow controversy, finds a significant voice in this book. In fact, one of the aims of *TWC* is to infuse a “tincture” (20) of Thomas Boston’s emphasis on grace into the thinking of readers. As Ferguson puts it, “It seems to me that anyone who wrestles theologically and personally with the great themes of gospel grace, legalism, antinomianism, and assurance, and is redirected to the Scriptures, should emerge with something of this ‘tincture’” (20).

The book begins with an enthusiastic forward from Tim Keller, who considers this volume “a tract for the times” (11). Keller describes the main inference he drew from reading *TWC*:

But if it is true that our main problem is a disbelief in the love and goodness of God, then to say, “All you need for sanctification is to believe your justification,” is too simplistic. That may lead you to cure a legalistic spirit with just less emphasis on law. You need more than just an abstract belief in your legal exemption from punishment; you need a renovation of your view of God (15–16).

In the body of the book, Ferguson spends the first several chapters introducing the details of the Marrow Controversy and drawing parallels between it and the issues that face the church today. The controversy began as a result of a poorly worded ordination question, which required ministerial candidates to reject preparationism. The question, “which became known as the Auchterarder Creed” (27), was eventually rejected by the 1717 General Assembly of the church. The church’s rejection of the question raised the ire of a group of ministers led by Thomas Boston. Armed with the controversial book, *The Marrow of Modern Divinity*, the “Marrow Men” argued that the gospel should be freely offered to all men on the basis of Christ’s finished work rather than on the basis of man’s preparatory work of rebuking sin. As a result of the subsequent debates about sin, grace, and law, the “Marrow Men” were suspected of antinomianism. In this section it will interest and surprise many readers to consider Ferguson’s critique of *Pilgrim’s Progress* for leaving the door open to preparationist interpretation.

After introducing the issues surrounding the Marrow controversy, Ferguson spends several chapters addressing the subsequent issue of legalism. Ferguson provides this explanation of the underlying error of legalism:

The essence of legalism ... is a heart distortion of the graciousness of God and of the God of grace. For that reason ... legalism is, necessarily, not only a distortion of the gospel, but *in its fundamental character it is also a distortion of the law*.... The gospel never overthrows God’s law for the simple reasons that both the law and the gospel are expressions of God’s grace. Therefore the reverse is true: grace confirms the law and its true character (88, emphasis in original).

In these chapters, readers will be interested to consider Ferguson's emphasis on the character of God as the basis of grace and the nature of law as a means of grace.

In addition to dealing with legalism, *TWC* spend several chapters addressing the opposite error of antinomianism. Ferguson alerts his readers that "for our purposes the simplest way to think of antinomianism is that it denies the role of the law in the Christian life" (140). As with legalism, Ferguson identifies a number of iterations and applications of antinomianism, but also offers a diagnosis concerning the underlying error that characterizes all strands:

At one level the problem is indeed rejection of God's law. But underneath lies a failure to understand grace and ultimately to understand God. True, his love for me is not based on my qualification or my preparation. But it is misleading to say that God accepts us the way we are. Rather he accepts us *despite the way we are*. *He receives us only in Christ and for Christ's sake*. Nor does he mean to leave us the way he found us, but to transform us into the likeness of his Son. Without that transformation and new conformity of life we do not have any evidence that we were ever his in the first place (154, emphasis in original).

In these chapters, readers will be challenged to keep up with detailed conversations about the law and will be refreshed by Ferguson's explanation of the power of grace to produce law-keeping fruit in the life of a believer.

In the final chapters of *TWC*, Ferguson addresses assurance of salvation and concludes:

Christian assurance is not self-assurance and self-confidence. It is the reverse: confidence in our Father, trust in Christ as our Savior, and joy in the Spirit as the Spirit of sonship, seal of grace, and earnest of our inheritance as sons and daughters of God. When these are the hallmarks of our lives, then the grace of the Lord Jesus Christ has come home to us in full measure (226).

In these final chapters, readers will appreciate Ferguson's pastoral tone and practical theology.

Ferguson never specifically defines the "tincture" he hopes to infuse into the thinking of his readers. Whatever the "tincture" is (or whatever that word even means), Ferguson's aim is to exalt the grace of God available through union with Christ. In fact, a thoughtful reading of the book makes it clear that a full-orbed understanding of grace is the solution to problems relating to legalism and antinomianism. "Antinomianism and legalism are not so much antithetical to each other as they are both antithetical to grace" (156). Furthermore, grace is found only in the person of Christ and thus, "God's grace in our union with Christ, is the antidote to both" (156). Biblically rich principles await readers willing to follow Ferguson as he travels back and forth through the centuries and doctrine of church history.

Critiques of *TWC* won't arise from the overall message of the book, but rather from the limitations of the book. Ferguson attempts a rare feat when he blends historical theology, systematic theology, and practical theology. While the compilation

of theological disciplines is admirable, at times it makes it difficult to “keep up” with Ferguson’s line of argumentations and virtually impossible for Ferguson to “cover” everything. Frankly, several trains of thought leave the station but never seem to arrive at their final destination. For instance, readers will be left with a number of unresolved questions about the Marrow Controversy, and how their own lives might parallel it. As a result, it will be possible for readers on all sides of the issue to find ammunition and affirmation for their view as they fill in the blanks. *TWC* will not resolve the ever-present debates about the law and gospel. It does, however, remind us that the intense debate over the role of obedience in the Christian life is not new and if we are going to cut through the confusion we must look to “the Whole Christ” who graciously forgives and changes sinners as Savior and Lord.

John A. Beck. *Discovery House Bible Atlas*. Grand Rapids: Discovery House, 2015. 347 pp. \$39.99 (cloth).

Reviewed by Michael A. Grisanti, Professor of Old Testament, The Master’s Seminary.

The author of this volume, John Beck, has taught at numerous colleges and universities and is presently an independent scholar and writer. He is a permanent adjunct faculty member at Jerusalem University College in Israel and leads several study trips to Israel each year. He has authored numerous article/essay books and study tools that have generally focused on customs and geography of the Bible lands. I often tell my students that I would buy whatever he writes. His superb work on this atlas makes this volume one of my favorites.

After a very helpful introduction to the potential impact of biblical geography on biblical studies and the reader of the Bible, the author summarizes the general geography of the Promised Land. Then he connects the geography (topography and archaeology) discipline to the biblical narrative in ten chapters that cover both Old and New Testaments. Throughout that discussion he provides 93 helpful maps, hundreds of clear photographs of relevant panoramas, buildings, and key artifacts, and a handful of artistic reconstructions. At the end of the volume he includes an appendix containing important biblical dates, endnotes, photography credits, and a Scripture and subject index.

Throughout the volume he makes countless helpful observations and takes a number of solid stands. In his introduction to the volume, he points out that two types of investigation have impacted his study of geography: historical geography and literary geography. Historical geography entails “a study of how geography shaped events,” while literary geography concerns “a study of how geography mentioned in the Bible shapes readers” (10). Beck points out that geography “is not just incidental in the stories of the Bible. It’s an integral part of the Bible’s communication with us, and we need to recognize its role in shaping the meaning and message of a text” (13). One example of this geographic shaping of a narrative (part of God’s intended text) is the introduction to the David and Goliath account (1 Sam 17:1–2). The passage begins with oft-overlooked geographical information: “The Philistines gathered their forces for war at Socoh in Judah and camped between Socoh and Azekah in Ephes-

dammim. Saul and the men of Israel gathered and camped in the Valley of Elah; then they lined up in battle formation to face the Philistines.” The Elah valley was one of the key E-W conduits that connected the coastal region with the central ridge of Israel. The Philistines had worked their way into Judean territory and dominated the western and southern sides of that key trade route. The geographical notices emphasize the gravity of the situation Saul (and Israel) faced in 1 Samuel 17. One other example of a helpful geographical connection must suffice. Jesus’ raising to life a dead man who was from Nain (on the N side of the Hill of Moreh) took place a very short distance from Shunem, on the S side of that same hill. In Kings, Elisha had raised a young boy to life in Shunem, demonstrating his credentials as a God-appointed prophetic. That OT event would have been well-remembered by those who lived in that region. Jesus’s miracle outside of Nain, through geographic proximity, connects Jesus as a promised prophet, like Elijah was.

Although Beck does not develop his views on these issues, he seems to accept large numbers at face value and clearly supports an early date for the exodus and conquest (see his appendix with dates). His consistent connection of geographical features with interpretive insights is quite helpful. One might not agree with every observation he makes, but since he is carefully engaging the text of Scripture, he contributes to our understanding of various passages.

There are a number of top-notch atlases of Bible lands. Beck’s atlas is easily in my personal “top-five” and likely in the “top-three” of my favorite Bible atlases. If you need to have one atlas in your library, I would get a copy of the *Satellite Bible Atlas* (<http://www.bibleplaces.com/satellite-bible-atlas-schlegel/>) written by my colleague, Bill Schlegel at IBEX, the Israel campus of The Master’s University. In addition to that great resource, I would strongly encourage students of the Word to consider this volume by John Beck for their personal library as well.

John A. Beck, ed. *The Baker Book of Bible Charts, Maps, and Timelines*. Grand Rapids: Baker, 2016. 240 pp. \$29.99 (cloth).

Reviewed by Michael A. Grisanti, Professor of Old Testament, The Master’s Seminary.

For a brief overview of the author, see the review of his *Discovery House Bible Atlas* in the above book review in this issue. Although this work overlaps in ways with the atlas written by Beck, it offers a wider variety of resources that are more diverse and less unified than an atlas. This volume presents its information in three large sections: general Bible, Old Testament, and New Testament.

The first section, general Bible, has a general timeline (2600 B.C.–300 A.D.), general Bible maps (very helpful), and various charts dealing with a number of issues (23 of them; for example, ancient texts of the Bible, archaeology and the Bible, seasons and culture, weights and measures, etc.). The Old and New Testament sections both have these subsections: timeline, maps, charts, archaeology (with images and explanations of key archaeological discoveries relating to the OT or NT), and illustrations or reconstructions. The volume concludes with an index to all the maps.

This volume is not one that a student or pastor would work through from beginning to end. As they are preparing a lesson or a sermon and they come across a question about a place, custom, location, or date, they could look at that section of the volume for helpful information. Also, some of the charts compare common evangelical positions on big issues in OT or NT studies (e.g., date of the exodus, large numbers, reading the book of Revelation). As someone who teaches courses that deal with geography, history, archaeology, and uses images to help travelers picture things on trips to Israel, this resource seems to be a treasure trove of information.

I understand that there is a growing number of resources like this volume. One feature I wish this volume had is a CD with the key images available already in electronic format. Regardless, serious lay people as well as pastors and teachers will find Beck's work on this volume a helpful resource for their teaching and preaching ministry.