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Book Reviews

Briscoe, Jill, *Before You Say "Amen"* (Wheaton, IL: Victor Books, 1989, 105 pp, paper) reviewed by Gayle Tuttle

"The management of time is the management of self: therefore, if you manage time with God, He will begin to manage you." This book is an inductive Bible study on prayer. It is topical in nature and focuses on the model of biblical prayer, praise in prayer, intercession in prayer, and conditions for prayer. The book also offers specific helps in praying for loved ones, for ourselves, and praying in groups.

The format of the study is particularly interesting. Each lesson is divided into five sections. Time estimates for group Bible studies are provided. The five sections are:

1. **FOOD FOR THOUGHT** - (5 min) - A Devotional narrative introduces the topic or passage featured in the lesson.
2. **TALKING IT OVER** - (30 min) - Discussion questions help review what you learned in Food for Thought.
3. **PRAYING IT THROUGH** - (20 min) - This section provides suggestions for prayer based on the lesson.
4. **DIGGING DEEPER** - (45 min) - These questions require more thinking and some digging into Scripture. They are designed for individual study.
5. **TOOL CHEST** - Designed for individuals who enjoy further study on the topic, this section is an excellent help for the studios.

This is an excellent resource for personal quiet times or small group discussion. It could also be used effectively for Wednesday evening prayer meetings in a smaller church for refreshing variety for the entire congregation.

The disciples said to Jesus "Lord, teach us to pray." We need individually as well as corporately to re-echo that request. *Before You Say "Amen"* is written skillfully to enhance your prayer life, not to replace it. For someone seeking insight into prayer, it is a thought-provoking and helpful examination of the topic.

Burgess, Stanley M and Gary B McGee, **Dictionary of Pentecostal and Charismatic Movements** (Grand Rapids: Regency Reference Library, distributed by Zondervan Publishing House, Grand Rapids, 1988, 914 pp, cloth, \$29.95) reviewed by Clint J Banz

In this volume one finds a much needed reference work that fills a void. Written for both "insiders" and "outsiders" of the movement, it furnishes a good introduction to the thought, personnel, and organizations of a twentieth century religious phenomenon that has had a significant impact on Christianity worldwide.

The work focuses on Pentecostalism and the Charismatic movement in North America and Europe, thus excluding much of Latin America, Africa, and Asia. Nevertheless, it is quite comprehensive within its scope providing plentiful biographical entries and numerous articles covering organizations, associations, and segments within these movements. Since its coverage is so exclusive, it supplies articles on books of the Bible and theological topics only as they relate to these movements. Entries are signed and offer up-to-date bibliographies. Most of the contributors are from a Pentecostal or charismatic background, and appear to be fully qualified authorities.

Naturally the work is sympathetic to Pentecostal and charismatic views and organizations. At times, though, personal opinions regarding other views and movements could have been dispensed with. For instance, the writer of the article on "Fundamentalism" refers to the movement (in comparison to the Pentecostal movement) as, "dead cultural and theological baggage of a discredited movement." The work overall is free of such flaws and is to be commended for its currency and well-balanced approach. It belongs in every Bible college and seminary library, and would be a most helpful reference tool to both pastors and laymen.

Kincaid, Jorie, **The Power of Modeling** (Colorado Springs, CO: Navpress, 1989, 185 pp, paper) reviewed by Gayle Tuttle

As conscientious parents read one "How-to" book after another, the result is often confusion, guilt, and child-centered parenting. Jorie Kincaid states that "modeling shifts my primary focus as a parent from doing to being." The biblical principle that "like produces like" is often repeated. This, the thesis of the book, is a powerful statement, and one that needs to be reiterated loud and long. The book itself, although interesting and humorous at times, is not as powerful as its central thought.

The book stresses modeling, following the pattern in Deuteronomy, in the spontaneous moments of life. Six important areas of modeling are set

forth: 1) values, 2) self-control, 3) creativity, 4) thankfulness, 5) salvation, and 6) discipleship.

The premise of the book is superb, and the reading interesting, but somewhat fragmented. For a young mother who is filled with guilt because she cannot seem to achieve "super-mom" status, it will provide needed encouragement.

The Proceedings of the Conference on Biblical Inerrancy 1987
(Nashville, TN: Broadman Press, 1987, 554 pp, paper, \$12.95)
reviewed by Warren Vanhetloo

Looking back, it is at times confusing to read correctly writers during the liberalism-fundamentalism controversies at the beginning of this century. Speakers and writers denied the truths of the faith so cleverly that contemporary Bible-believers promoted, hired and defended liberals whose true convictions only gradually became clear. The same confusions were evident as new evangelicalism severed itself from historic fundamentalism, and, as liberals had done, endeavored to take the furniture along. This book is a firsthand record of similar confusion (largely in the Southern Baptist camp) in expressions by errantists versus inerrantists. Fundamentalists have accepted biblical indications of infallibility; new evangelicals declared belief in an infallibility in which there are errors; the controversy has come to a boil in the SBC. This book contains twelve addresses and responses in plenary sessions and seventeen seminar papers by thirty-six well-qualified men. In a football game opponents wear contrasting colors; there is little in presentations or responses to help the reader to follow the action. If the reader puts proper content into what he reads, he can benefit from and agree with presentations from both sides, but he constantly suspects that the speakers may not mean what they seem to be saying.

The conference was sponsored and coordinated by the six seminaries of the Southern Baptist Convention with cooperation of the presidents and participation by professors. Literalists in elections in the SBC in recent years have been opposed by seminary sympathizers and have in turn endeavored to seat men on trustee boards of seminaries to strengthen faculties.

Having flashed red and amber lights, it is important to assert that this book merits full serious consideration. Studies were well prepared. Even those typed from audiotape are commendable. J. I. Packer declares himself an evangelical and not a fundamentalist (135-6), yet his presentations seem positive and beneficial. The history of inerrancy by Mark Noll is well done. Kenneth Kantzer and Millard Erickson both contribute.

Characterizations of dispensationalism and fundamentalism are at times unfortunate. Dispensationalists have not and do not teach that God offered salvation under different methods (16). As a weakness of fundamentalism, number one (538): "the entire theological position of fundamentalism rides on the doctrine of biblical inerrancy." The cry throughout is for inerrantists to accept errantists for their sincerity and devotion to Christ and not endeavor to exclude them though they consider inerrancy to be error (540). There is the usual confusion of fellowship and leadership. This is an appropriate occasion to reassert that trustees and faculty of Calvary Baptist Theological Seminary, Lansdale, PA, proclaim the undiluted teaching of Scripture that it is authoritative and infallible.

Frame, John M, *The Doctrine of the Knowledge of God* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Company, 1987, 437 pp, cloth, \$24.95) reviewed by Warren Vanhetloo

This book is about epistemology (theory of knowledge), rather than ontology (theory of the nature of things). It is technically written, for advance students, using academic terminology; yet it is practical and beneficial throughout. The author is committed to reformed traditions; yet all non-reformed readers will profit from discussions, clarifications and conclusions. His explanation of the presuppositionalism of Cornelius Van Til seems most sane.

This book was written as a text for a seminary course introductory to theology and apologetics. Although predominantly apologetic in development, it contributes significantly to theology. Pastors will greatly profit from the section on proper use of logic in exegesis, message organization and presentation. Revealed Scripture is held to be distinctly authoritative and inerrant. God's Word is normative, authoritative; human exegesis, deduction and application are not infallible.

The author shows that logic and language properly used are tools of theology. He stresses that logical order does not indicate chronological sequence: a theologian who says that regeneration is prior to faith (a reformed assertion, rather than simultaneous) does not necessarily hold that one can be regenerate before believing (p 260).

The book is well outlined, extensively developed, and nicely indexed. It will instruct and stimulate for many decades if Jesus carries.

Van der Woode, A. S., gen ed, trans by Sierd Woodstra, **The World of the Old Testament Bible Handbook, Vol II** (Grand Rapids, MI: Wm B Eerdmans Publishing Company, 1989, 300 pp, paper, \$27.95) reviewed by Steve Horine

This volume is a sequel and companion to *The World of the Bible*, Volume I (reviewed in *CBTJ* Fall 1988 Volume 4 #2). Written by a team of well-known Dutch scholars, this volume is a comprehensive introduction to OT studies. As such, it reflects the latest contributions in European scholarship. Caution must, therefore, be exercised with respect to certain areas where critical methodology has affected a particular viewpoint or conclusion. Normally in this work, several views (including the conservative perspective) are included at key places where modern scientific methodology "seems" to conflict with the Biblical presentation of facts. However, once the discerning reader is aware of the presuppositional bias of this work, he can proceed to use this volume with great benefit.

This handbook is more comprehensive than most OT introductions in that it deals with the OT in both its historical and literary aspects. As a three part work, this volume begins with a critical presentation of "The History of Israel" based on modern historiographical methodology. Therefore, there is a tendency to dismiss the account of creation as well as the paradise account as not being literal historic events. Elsewhere, even though the argument for the early date of the Exodus is presented, the later date is preferred.

The second section is a presentation of "The Literature of the Old Testament." This is a very beneficial section which is missing from most OT introductions. This section deals with the classification of the Biblical compositions with respect to literary genre. For example -- is a particular passage of Scripture Biblical poetry, historical narrative, prophetic literature, wisdom literature, or a legal document? Also, within each major section are various subcategories of literary genre. For example, the section on prophetic literature contains subcategories such as prophecies, confessions, and historical stories about the prophet (such as Jonah). Additionally, in a separate section on poetic stories is a presentation of various types of literary genre employed by the secular nations which surrounded Israel. It is pointed out that these various types of genre were well known to the Biblical writers, and that when the Biblical writers employed them it was often in the form of a motif or illustration which was subordinate to the message being proclaimed. The author also correctly points out that one type of genre which was employed by the

surrounding nations was completely missing in Israel -- the epic. The epic is a "hero tale" which narrates the deeds of a hero. Though Israel had her heroes, "it is not their exploits that are sung as much as it is the praises of Yahweh, who enabled them to win the victory" (p 115). One who is not familiar with the terminology of genre criticism should supplement his use of this section with a book such as Soulen's *Handbook on Biblical Criticism*. Otherwise it is easy to misunderstand what is meant when common and familiar English words are employed as terminology with a substantially different meaning.

The third section entitled "The Books of the Old Testament" is more like the standard OT introduction format. The individual OT books are dealt with in terms of authorship, date, occasion and content. A disproportionate amount of space is dedicated to the critical history of the Pentateuch. This section, however, being very thorough, comprehensive, and up-to-date would be of benefit to anyone wanting to have a better understanding of the history and current status of Pentateuchal criticism. The JEPD theory has been coming under increasing attack within liberal and neo-orthodox scholarship due to many archaeological discoveries concerning ANE documents as well as conclusions drawn from modern literary criticism. The concern of this handbook is that the JEPD theory is deficient in solving the problem of the origin of the Pentateuch. The proposed solution is that a "balanced" position is the most satisfying -- that is, it is preferable to place a greater emphasis on the unity of the Biblical writings (thereby rejecting the JEPD tendency to fragment or "atomize" the Pentateuch into small pieces) without, on the other hand, going as far as the literary critical approach which tends to accept the unity of the Biblical text.

In conclusion, the basic weakness of this handbook is its presuppositional bias: 1) the use of modern historiographic methodology which accepts as credible only those parts of the Biblical accounts which can be supported by external evidence and 2) the acceptance of the premise which underlies the JEPD hypothesis which reduces inscripturation to an editorial process which takes place at a date much later than the actual Biblical event. This bias, however, need not substantially diminish the benefit which can be derived when this volume is used by the discerning student or pastor who is familiar with the pitfalls of higher critical methodology. In fact, this work is, for the most part, highly critical of the many excesses to which Liberalism has taken this methodology and, as a result, provides many arguments against these abuses. In addition, this work is highly instructive without being over-technical. Thus, it allows the reader to understand what is the current status or the "cutting edge" of modern Biblical scholarship. This is beneficial because of the presuppositional bias of most of the critical commentaries.

Finally, this volume can be very helpful to the pastor in the area of exegesis. For example, by applying principles from the study of genre criticism greater insight into a particular context can be gained, thus increasing one's ability to interpret Scripture accurately. Certainly, this volume represents an extensive amount of research, involving the critical examination and gleaning of hundreds of books which are even beyond the reach (both financially and linguistically) of the average seminary library. Since this handbook can be of very practical benefit to either the pastor or the student, it is well worth its price.