

*A Reader's Hebrew and Greek Bible*. By A. Philip Brown II, Bryan W. Smith, Richard J. Goodrich, and Albert L. Lukaszewski. Grand Rapids, MI: Zondervan, 2010, 2,256 pp., \$74.99 leather.

In 1524, Martin Luther avowed, "We will not long preserve the gospel without the languages!" This conviction stresses the importance of a helpful tool like *RHGB*. Targeted toward those who have a limited Hebrew and Greek vocabulary but who are convinced in the need to maintain use of the biblical languages in devotions and in preaching and teaching, this tool seeks to enable more time in reading and understanding without the hassle of looking up every other word or of staring at a computer screen.

The volume helpfully combines an updated and corrected version of *A Reader's Hebrew Bible* (2008) with *A Reader's Greek New Testament* (2<sup>nd</sup> ed., 2003, 2007). The size is comparable to a large study Bible but provides very little room for note taking (half-inch margins). The leather cover is tagged "European," which is stiffer than the "Italian Duo-tone" of the previous volumes. The fonts are easily readable, and the weight of the paper is thick enough to allow very little "bleed" from the opposite side.

The OT portion was put together by Brown and Smith and employs the Hebrew text from the Westminster Leningrad Codex 4.10 (updated from version 4.4 in the previous four printings). This text is found in software like Bible Works and Accordance and is identical in all but forty-two known instances to the critical text of *BHS* and *BHQ*. (The differences are all listed in an appendix and highlighted in the text by a raised black circle.) The formatting follows the standard critical editions in applying open and closed paragraphs and in distinguishing prose and poetry. No space at all is given to text critical matters, but Kethib-Qere distinctions are noted. The key contribution of this volume is the meaning approximations or "glosses" that are footnoted for every Hebrew word (except proper nouns) occurring less than

100 times (i.e., approximately all words not covered in a first-year Hebrew course); a glossary at the end of the TaNaK overviews all words used 100 times or more.

The glosses themselves are principally drawn from *HALOT* and *BDB* in consultation with the context and other standard lexicons. As for proper nouns, those occurring less than 100 times are screened in gray, whereas those showing up more than 100 times are not marked in any way. While the gray is light, this implementation is helpful, for valuable moments can easily be wasted trying to parse a form that is actually a proper name! After an assessment of Brown's own review of the 2008 edition of *RHB*—a review that Brown posted on his Web site (<http://exegeticalthoughts.blogspot.com/2008/01/readers-hebrew-bible-review-by-its.html>)—my own examination found every one of his catalogued errors corrected in this new edition. (One type-setting mistake led to 322 errors in Genesis alone!)

For the NT portion, Goodrich and Lukaszewski utilized the eclectic text established under the guidance of The Committee for Bible Translation. This text, which served as the base for the TNIV, differs from the standard UBS text at 285 places, but an apparatus at the bottom of the page catalogs variants from UBS4/NA27, along with providing source citations for the OT and Apocryphal quotations. Because the NT is considerably smaller than the OT, the volume footnotes glosses for every word occurring less than thirty times, including in a glossary all words used thirty times or more. Most glosses are taken from Trenchard's *Vocabulary Guide* in consultation with context and the major Greek lexicons. Compared to the Hebrew portion, the Greek font appears a little light, but it is still very legible. The regular Greek font is continued here from the 2007 edition, which stands in contrast to the italics format of the 2003 edition.

Jesus stressed that every iota and dot in the biblical text bears lasting significance (Matt 5:18). As such, this combined Hebrew and Greek Bible

in its particular format is most welcome, for it provides in one volume the whole counsel of God and should help enable a new generation of men and women to maintain the biblical languages with greater ease, convenience, and joy. While in no way replacing the need for critical editions or for rigorous lexical study, it does remove the hindrance of unknown vocabulary, thus allowing for more time to read the text, wrestle with its message, and encounter God through it. This task can provide the necessary foundation for right living and accurate proclamation in this needy world (Ezra 7:10).

—Jason S. DeRouchie  
Associate Professor of Old Testament  
Bethlehem College and Seminary

*Baptist Theology: A Four-Century Study.* By James Leo Garrett, Jr. Macon, GA: Mercer University Press, 2009, xviii + 744 pp., \$55.00.

John Albert Broadus, calling for the advancement of Baptist theological distinctives in a nineteenth century address, told the story of a United States senator visiting with a friend who casually remarked that he was a Baptist. Curious, the senator asked, “By the way, what kind of Baptists are the Paedobaptists?”

Broadus acknowledged that this account was an exception, even in his day, “but it exemplif[ies] what is really a widespread and very great ignorance as to Baptists.” If such was the case in 1881, how much more so at the start of Baptists’ fifth century, an era in which the rejection of theological heritage is increasingly the norm and few realize that Baptist theology has more to do historically with biblical fidelity than it does with the latest denominational stereotype. Indeed, the aim of reasserting Baptist doctrine for correcting ignorance is a fitting description of James Leo Garrett, Jr.’s, *Baptist Theology: A Four-Century Study*.

Garrett’s six-decade contribution to Baptist theological education is well documented

and well known. His methodological approach is a descriptive and even-handed encyclopedic assembly of both primary and secondary sources, providing the reader an opportunity to form his own opinions. Garrett has often been critiqued as many readers fail to glean the author’s own opinion on any given issue. While in a broad sense understandable, this critique is not absolute and, even in *Baptist Theology*, is not consistently the case. To learn what Garrett believes, one must (1) adapt to Garrett’s style of restrained subtlety and (2) read each and every footnote. Consequently, this review, in part, will seek to underscore some of the unique areas where Garrett makes his views known, while summarizing how Garrett’s work helps to correct the lack of Baptist theological understanding.

The volume’s subtitle recognizes the quadricentennial (1609-2009) existence of Baptists. However, all centuries are not treated equally. Within thirteen chapters of varying lengths, five address the first two centuries, while eight focus on the last two centuries with a predominant emphasis on the twentieth century. The word “study” is central to Garrett’s thesis, for he describes the volume as a “study of the doctrinal beliefs of the people called Baptists” and thereby “attempts to treat responsibly each of the four centuries and the Baptists of the world” (xxv).

Garrett begins with an overview of the roots of Baptist beliefs influenced by the Trinitarian and Christological doctrines of the early Councils and Creeds. He then answers the revealing question, “Are Baptists Protestants?” in the affirmative, favoring the key doctrines of the Magisterial Reformers and the Anabaptist kinship approach for any ecclesiological connection between the sixteenth and seventeenth centuries. Garrett’s treatment and categorization of the “soundly biblical” Anabaptists in Switzerland and South Germany are especially helpful when these are today often overlooked or deemphasized.

For Garrett’s study of Baptists’ first and second centuries, he examines the theology of Gen-