

trend among many authors: they read the gospel synchronically, on the basis of the text as we have it, and are inclined to ignore its complex genesis and evolution” (p. xxx). Van Belle emphasized the need for biblical studies “to always comply with the essential demands of academic research” (ibid). According to the editor, this means the necessity of continuing the tradition of historical-critical research in which his own thinking was formed, as he was confronted with new methods (p. xxxi). The fourteen “Main Papers” include: contributions on the sign of the cross; narrative and theological significance of the death of Jesus; interpretation of the passion of Jesus in the farewell discourses; the role of Pontius Pilate in the death of Jesus; a study of God, Jesus, Satan, and human agency; two studies concerning the Lamb of God; the Markan and Johannine theology of the cross; the anticipations of the passion of Jesus; the ethical perspective of the Johannine Gospel; the Johannine history and theology as “lifting up and glorification of the Son of Man;” the tradition, history, and theology of the death of Jesus in John’s Gospel; the aspects of “laying down” of life; and, the role of the Jews in the death of Jesus. The thirty-eight “Offered Papers” include contributions on thematic readings and studies of particular texts from the Gospel of John. There is a veritable wealth of biblical scholarship in this volume and it has tremendous documentary value for those seeking to interact with Johannine research. The investment for this collection is worthwhile and will provide much more gratitude than disappointment.

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Greek Verbs in the New Testament and Their Principal Parts, by Laurence M. Vance. Pensacola, Florida: Vance Publications, 2006. 236 pp., paperback, \$14.95.

Here is a book for the serious student wishing to read the Greek New Testament. If one means to achieve that goal, he will not be able to casually learn Greek on his own. Certainly, one can learn the vocabulary by putting words on cards, perhaps beginning with Summers or Metzger, and then working through them faithfully. The verbs are another matter. One can learn vocabulary later by translating and sight-reading (but not the verb forms). If Koine were still a spoken language, and if one began young enough, he might learn many forms. However, if one does not memorize the λύω chart and many principal parts, it will be look and say, or look and guess, throughout life. One must memorize the paradigms, and learn nearly all the principal parts of the verbs (i.e. those that appear in the Greek New Testament ten or more times), because the more one learns, the more patterns will be evident in approaching verbs not yet known. This book claims to give every verb and every principal part that appears in the Greek New Testament, which means that in making vocabulary cards, a check

with Vance will provide all six, or all five, or all three of the forms needed. This book will not give word meanings; one will need a lexicon for those. It will not identify or parse given forms that are found, for instance, in 2 Peter (those are for an analytical lexicon). It is of use almost solely in making vocabulary cards and then in learning the forms. For that purpose it is truly useful. The standard lexicons are not always helpful in providing principal parts. As already suggested, it may not be necessary to learn all the principal parts. If one learns λύω and a few more regular verbs, it is possible to reconstruct other regular verb forms (the same is true for μι and contract verbs). It is the common verbs that tend to be irregular, and each needs its own work (e.g. carry, come, say, and see)—the present active gives only the barest idea of other forms. A further value of the book is the introduction, which explains the patterns of the different verbs (e.g. how the liquids form their futures and aorists). The average exegete may find that those explanations go beyond what is needed. He could be better learning the accents and breathings, which some, sadly omit. If the translations were more careful with their verb renderings, Vance's work might not be so necessary. The serious student, however, must memorize not just the lists but also the principal parts, and this book will help him do that.

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A High View of Scripture?: The Authority of the Bible and the Formation of the New Testament Canon, by Craig D. Allert. Grand Rapids: Baker, 2007, 203 pp., paperback, \$18.99.

The author of this work is associate professor and chair of religious studies at Trinity Western University at Langley, British Columbia. He specializes in patristics, bibliology, and New Testament canon, and has written numerous articles in the area of New Testament canon studies. In this book, Allert concerned himself with “investigating the implications of the formation of the New Testament canon on evangelical doctrines of Scripture” (p. 10). He contended that a “high view of Scripture should take account of the historical process that bequeathed to us the Bible, and that examination of this issue should actually precede an investigation into what the Bible says” (p. 10). Allert acknowledged the two dimensions of biblical revelation—the divine dimension and the human dimension—but argued that the divine aspect has virtually eclipsed the human in contemporary studies of the canon. Essentially, according to the author, scholars have concerned themselves little with the human *process* of canonicity. As a result, Allert believes, the early church fathers had a better doctrine of Scripture than contemporary evangelicalism possesses.

“In the early church,” Allert noted, “a high view of Scripture was not one that necessitated a text that functioned authoritatively outside of the church.