

## BOOK REVIEWS

***King James and His Bible and Its Translators, 2<sup>nd</sup> ed.*** by Laurence M. Vance. Orlando, FL: Vance Publications, 2016. 384 pp., paper, \$19.95.

It can easily be seen from *King James and His Bible and Its Translators* that Laurence Vance has a passion for history. This book is not a pro-King James book as the reader might think initially; it is simply an intricate and concise history of the King James translation. This is the second edition of this book which was originally published in 2006. Vance added twelve chapters, which had previously been used in other publications on the subject, to this updated version. The purpose of this work is “not a rephrasing or a retelling of what can readily be found in a standard work on English Bible history. In fact, some of them are designed to correct the errors and misconceptions that are unfortunately too prevalent in the material written – by friend and foe alike – about the Authorized Version” (pp. vii-viii).

Throughout this scholarly work, Vance gives a history of how the King James Bible came to be, starting with who King James was and why there was a need for a new English translation. He shows that the basis for the King James translation was the Bishop’s Bible from 1602. He continues to identify some of the people that influenced the King James translation, such as William Tyndale. He quoted from *The King James Bible after 400 Years: Literary, Linguistic, and Cultural Influences* (2010) stating that Tyndale’s “role in the genesis of the Authorized Version is impossible to overestimate” (p. 40). William Tyndale was just one of many who had a significant influence upon the King James translation. While some of these men, such as Giles Lawrence, may not have even lived to see the beginning of the Authorized Version, his knowledge and understanding of the Greek language brought a significant contribution to both the Bishop’s Bible and the Authorized Version.

In light of the commonly heard phrase “King James Only,” readers will appreciate Vance’s essay entitled “A Standard Bible.” In this chapter, Vance shows that the thinking of “King James Only” churches is not new. He even stated, “All of these attempts at producing a standard Bible were unnecessary for the simple reason that we already had one – the King James 1611 Authorized Version (p. 205).” Throughout this chapter, he shows that the King James or Authorized Version was “the Bible” starting all the way back in the seventeenth century. While today there are many

“Standard” Bibles (NASB, HCSB, ESV, etc.), the idea of a “Standard” translation began with the King James translation of 1611.

While *King James His Bible and Its Translators* is not an easy read, it is certainly a worthwhile read, especially if one has a fascination with history. In this well written history of the King James Bible, Vance included pictures from the Bishop’s Bible, the Authorized Version, and notes from the translators of the Authorized Version to go along with his pain staking research. Overall, this book is very well done and should be considered an excellent reference in regards to the King James translation. No matter what one’s views are of the King James Bible, this work gives valuable insight into the efforts that go into putting together a solid translation of the Word of God.

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***Two Commissions: Two Missionary Mandates in Matthew’s Gospel*** by James I. Fazio. El Cajon, CA: Southern California Seminary Press, 2015. 112 pp., paper, \$14.00.

James Fazio serves as the dean of Bible and theology at Southern California Seminary. In his book *Two Commissions*, he sought to demonstrate that there are two missionary mandates within the Gospel of Matthew. The first is found in Matthew 10:5 and is for the Jews only, while the second one is in Matthew 28:19 and concerns “all the nations” including the Gentiles. One should note that the aim of this book is to take an exegetical approach to understanding both of these passages. For part of the work, Fazio succeeds in this goal.

In the introduction, Fazio stated, “This study will present an altogether different perspective concerning the Great Commission than those offered by adherents of covenantalism and dispensationalism. This is not to say that novelty is the chief aim of this book, for it is not” (pg. 9). One has to wonder, if this is not the “chief aim” of the book, why tell the readers that you are presenting an altogether different view of these passages?

In chapters two and three, Fazio gave a thorough explanation of the two passages in question, with chapter two focusing upon Matthew 10. While for the most part he did a good job of exegeting the passage, there are some questions that might be raised based upon things that he said. For example, when addressing the statement “the kingdom of heaven is at