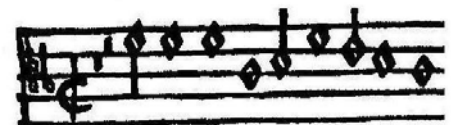


# Liturgy, Hymnody, & Pulpit Quarterly Book Review

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Martinus Luther



Ein feste burg ist unser Gott



Reviewed in This Issue...

**LHP**  
Digital Worship Resources  
from the LCMS Wyoming District

*Finale 2009*  
*In Christ Alone*  
*Beyond Strumming*  
*On Christmas Night*  
*Luther's Works on CD-ROM*  
*Christian Worship: Supplement*

<http://wy.lcms.org/LHP/QBR>

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<i>ELW Hymns 1 2 (CDs)</i>		<i>In Christ Alone (CD &amp; Songbook)</i>	
<i>On Christmas Night (CD)</i>		<i>Mr. Pipes Comes to America</i>	
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<i>Dictionary of the Old Testament: Wisdom, Poetry &amp; Writings</i>		<i>A Reader's Hebrew Bible</i>	
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<i>Expelled (DVD)</i>	<i>Guide to Western</i>	<i>(Update)</i>	
<i>Grantville Gazette</i>	<i>Civilization</i>		
<i>1635: The Dreeson Incident</i>	<i>Fireproof (movie, DVD)</i>		
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+ <b>A Closing Thought</b> .....			<b>87</b>

✦ Footnotes offering comparisons with UBS4

✦ 4 pages of full-color maps.

“Richard J. Goodrich (PhD in ancient history, University of St. Andrews) is research fellow in the department of classics and ancient history, University of Bristol, England.

“Albert Lukaszewski (PhD, New Testament, University of Saint Andrews) is general editor of the Lexham Syntactic Greek New Testament project and author of the forthcoming Grammar of Qumran Aramaic. He lives with his family on the east coast of Scotland” (publisher’s website).

The Hebrew text used for *A Reader’s Hebrew Bible* (RHB) is the “Westminster Leningrad Codes 4.4 which is virtually identical to the text of BHS” (Quick User’s Guide, xi). While Appendix A is a mini Glossary with “all Hebrew forms that occur over 100 times in the Hebrew Bible,” Appendix B is an even briefer list of the differences between the RHB and BHS Hebrew text. Footnotes at the bottom of each page give the dictionary form and definition of every form that occur less than 100 times. Proper Nouns, often mistaken for hard-to-translate words by the Hebrew novice, are printed in gray rather than black if they occur less than 100 times. With proper lighting, this should not be an obstacle.

“Ideal for Hebrew students and pastors, *A Reader’s Hebrew Bible* saves time and effort in studying the Hebrew Old Testament. By eliminating the need to look up definitions, the footnotes allow the user to read the Hebrew and Aramaic text more quickly, focusing on parsing and grammatical issues. *A Reader’s Hebrew Bible* offers the following features:

- ✦ Complete text of the Hebrew and Aramaic Bible using the Leningrad Codex (minus critical apparatus)
- ✦ Shaded Hebrew names that occur less than 100 times
- ✦ Footnoted definitions of all Hebrew words occurring 100 times or less (twenty-five or less for Aramaic words)
- ✦ Context-specific glosses
- ✦ Stem-specific glossed definitions for verb forms (Qal, Piel, Hiphil, and so forth)
- ✦ Ketib/Qere readings both noted in the text and differentiated appropriately
- ✦ Marker ribbon.

“A. Philip Brown II (PhD, Bob Jones University) is associate professor of Bible and Theology at God’s Bible School and College in Cincinnati, Ohio. He was the author for the 4th edition of *Handbook of New Testament Greek*, a publication for Bob Jones University. Author Website: <http://www.gbs.edu>

“Bryan W. Smith (PhD, Bob Jones University) is Bible integration coordinator at Bob Jones University Press” (publisher’s website).

Languages can be very intimidating, particularly Biblical and scholarly/churchly languages. Zondervan’s Reader’s editions, *A Reader’s Hebrew Bible* and *A Reader’s Greek New Testament*, are friendly and inviting as is Dr. Mounce’s introductory *Greek Grammar*. I do a lot of reading in my recliner, as *QBR* readers might imagine. I have a stack of rotating books nearby, and a stack of standbys. The latter stack now includes an edition of the Lutheran Confessions, an ESV Bible, *Lutheran Service Book*, *Treasury of Daily Prayer*, and now.



The Rev. Paul J Cain  
is Pastor of  
Trinity Evangelical Lutheran Church  
in Morrill, Nebraska,  
and serves as Wyoming District (LCMS)  
Worship Chairman  
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## *Pulpit Review*

Vance, Laurence M. *Greek Verbs in the New Testament and Their Principal Parts*. Pensacola, FL: Vance Publications, 2006. 214 Pages. Paper. \$14.95. [www.vancepublications.com](http://www.vancepublications.com) (P)

“*Greek Verbs in The New Testament and Their Principal Parts* was written to help students and teachers of New Testament Greek understand the variations in the principal parts of Greek verbs. Suitable for beginning and advanced students, as well as teachers and scholars, this handbook of Greek verbs categorizes every verb in the Greek New Testament, lists all the principal parts that actually occur, provides rules for understanding the variations in the principal parts, and explains any remaining irregularities in simple English. This is all preceded by a detailed introduction that explains the format and use of the book, presents some general rules about the changes in the principal parts of Greek verbs, and reviews more comprehensively than most grammars certain key concepts like the structure of Greek verbs, augment, reduplication, and the formation of compound verbs. The index is a reference work in itself in that it lists alphabetically every verb in the Greek New Testament along with its category, frequency, and principal parts” (back cover).

Learning New Testament Greek is a daunting task, no matter one’s age. It is an incredible tool for parish pastors in preaching, teaching, and pastoral care, but a tool that needs constant attention and exercise.

## Pulpit Review

Verbs are one of the major challenges to the Greek scholar. The principal parts of Greek verbs are an enduring and “perplexing” (vii) challenge. Laurence Vance fills an important need for new and experienced New Testament theologians and servants of the Word with *Greek Verbs in the New Testament and Their Principal Parts*.

Dr. Vance intentionally limits his work (viii) to the Greek New Testament. This is an important detail. Not all verbs from the Septuagint or early patristic literature are included in this book. That would be a great project for another day.

Start with the Introduction (xi). Many Greek grammars expect rote memorization of countless charts. Vance answers the nagging “why” questions of Greek students. He tells you how the verbs work in their regular and irregular ways. The six principal parts are...Do you remember? They are the six tense stems, a.k.a.: present active, future active, aorist active, perfect active, perfect middle/passive, and aorist passive.

He begins with Regular Verbs and gradually progresses toward more complex and irregular forms: “Second” Verbs (due to their alternate second aorist and second perfect forms), Contract Verbs, Liquid Verbs, “Mi” Verbs, and the final “catch-all” chapter on Irregular Verbs. Each chapter lists every verb in the category in its dictionary form and all six principal parts. Principle parts that do not appear in the GNT are left blank. Finally, a comprehensive index gives all GNT verbs in alphabetical order with their principle parts.

Vance excels at explaining similar forms (*eimi*, the being verb, 114) and the regular irregularities of New Testament Greek verbs. This is a labor of love that will be loved by veteran pastors new seminary students alike.

“Laurence M. Vance, Ph.D., hold degrees in history, theology, accounting, and economics. He has written and published seven books and two collections of essays, and regularly contributes articles and book reviews to both secular and religious periodicals. Dr. Vance is also a member of the Society of Biblical Literature” (back cover).

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Montoya, Alex. Foreword by John MacArthur. *Preaching with Passion*. Grand Rapids: Kregel Publications, 2000. 160 Pages. Paper. \$12.99. <http://kregel.gospelcom.net> (P)

These one hundred and fifty pages of practical advice on honing homiletical skills will be helpful to any pastor, from a novice to a veteran. *Preaching with Passion* is a more theological compendium to Al Fasol’s *A Complete Guide to Sermon Delivery*. Montoya is very clear that his task is not to discuss the content of preaching but the manner in which the all-sufficient Word of God is delivered to the sinners who desperately need it. Although the book is largely devoted to the presentation of the preached Word, Montoya’s suggestions have theological rationales that would not be applicable to any public speaker. He writes to preachers. Montoya criticizes pastors who are committed to preaching orthodox doctrine but preach it in an apathetic manner, and he censures pastors who would preach academic lectures with little relevance to the lives of their hearers.

It is obvious that Montoya has, to a certain extent, been influenced by the theology of orthodox Lutheranism. This is apparent not only from the handful of quotes from or references to Luther, but also some of Montoya’s assertions genuinely reflect Lutheran thought. Pastors are not CEOs but people called and ordained to preach God’s Word (21). Preachers must not only feel a “personal” call, but they must be publicly affirmed by the Church. Ordained preachers need not doubt their calling to preach, and hearers should listen to their pastor as one whom *God* sends to preach (31). In a rare comment on the content of preaching, Montoya asserts that “every preacher should be a theologian” (47) because “orthodoxy excites” (46). Truth cannot be sacrificed under the guise of evangelism or relating to a new generation because preachers “are called to declare to people what they *need* to hear, not what they *want* to hear” (58). Shepherds’ sermons should protect their sheep from heresies (64). Pastors are Christ’s ambassadors who speak in His stead (79). Pastors should not be afraid to preach in the second person, highlighting the “for you” message of the Gospel (81). “Preaching is to break hard hearts and heal broken hearts” (103). The “chief goal” of preaching is to “create faith” (107). Jesus is the master preacher from whom all pastors must learn how to preach (136). Although he is a fundamentalist, Montoya has clearly been influenced by Luther, and his book will be of some interest to Lutheran preachers.

There are, however, many assertions that will make a Lutheran stomach turn. “How we deliver a sermon is as important as what we deliver” (11). *The truth of the Gospel (not charisma) saves*. “The main goal of the worship service is the worship of God, not the giving or the hearing of your sermon” (30). *Worship is first and foremost God’s giving of His gifts and only secondarily our grateful response*. “Paul preached the cross, not baptism....Paul knew that the gospel