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Book Reviews

Akiyama, James, **Bible Word Plus: Version 3.00**

Paul Miller, **Gramcord** (Vancouver, B.C.: The Gramcord Institute)
reviewed by L. Mark Bruffey

Bible Word and Gramcord are two separate programs that interact with each other; both are available through The Gramcord Institute.

What type of computer is needed to run these programs? Any IBM compatible computer can be used to run these programs. Gramcord originally ran on an original IBM PC. A 286 or greater is recommended.

What can they do? BibleWord can display several translations on the screen simultaneously in interlinear fashion. It can display several independent windows on the screen simultaneously (several translations at once, several references at once). It can generate files to disk for use with several common word processing programs. It includes a pop-up program which you can invoke from within your word processor. This pop-up will insert the text of any references you want in any biblical language you want right at the cursor. The pop-up will also do word (not grammatical) searches in any language and insert the results into your word processor.

From BibleWord you can call up Gramcord with two key-strokes. Gramcord can search only the tagged ("morphologically analyzed") Aland Greek NT text for grammatical and lexical specifications. For instance, it can locate all the aorist active indicatives of a given root or all occurrences of a preposition + the article + verb to name just two possibilities. Gramcord will then display the results of its search in BibleWord so you can then examine each reference in Greek as well as the English translation parallels if you desire.

Gramcord can also function independently of BibleWord. As such it can search the grammatical situations in the Greek NT, can parse any verse on demand, can display a concordance of all occurrences of any word in the GNT, and can output any of the above (plus any block of GNT text you may want) for use with various word processors (either transliteration [ASCII] or Greek characters according to the capability of your word processor).

How easy are they to install? Gramcord/BibleWord installation requires a basic knowledge of DOS. Each has its own installation program that prompts you for information about your system. Both programs will check your autoexec.bat and config.sys files and make modifications for you if you desire. If you already have GramCord installed, BibleWord automatically detects this and asks if you want to link the two programs.

How easy are they to use? BibleWord is very easy to use. It is mouse compatible, and features a simple menu at the bottom of the screen. All operations can be accessed either through the mouse or through the touch of a single button (or sequence of buttons) logically keyed to the menu choice. Gramcord is also relatively simple to use. Currently you must start some of its features as different programs (e.g., parser), but you can perform a great variety of searches through a very nice interface called "Grambuild-2" (this is the interface that BibleWord invokes). This interface prompts you for all the vital information about your grammatical search and presents the information you enter in a very logical and consistent format. Pressing F7 then G will execute the search and import the results into your word processor. For the most complex searches you must build your own command file. This takes time, but the sequence of information required in the file is very logical and consistent, so these files are fairly easy to construct.

How good are the instructions? Gramcord comes with a rather thick, but very thorough and consistent manual. It arranges the material in a very logical order with clear examples of any grammatical item that you would want to find in the GNT. BibleWord has two manuals, one by the author, James Akiyama, and an excellent graphically oriented tutorial by Paul Miller. While Akiyama's manual is very well organized, it sometimes suffers from the use of terminology that users do not understand. The supplemental tutorial by Miller makes BibleWord come to life. It is written in laymen's terms and covers everything from initial installation to running a Gramcord search from BibleWord. This tutorial is what BibleWord has needed for several years.

What are their strengths? BibleWord's strengths are: (1) It allows the user to view and search the original texts (BHS, LXX, GNT) in the original characters in multiple windows. And (2) it has the very understandable tutorial manual.

Gramcord's strengths are: (1) It has a very good instruction manual. (2) It is very fast. And (3) the interface is very easy to operate. Together these two programs provide a fine tool for general study in the original languages, and for specific grammatical studies in the GNT.

What are their weaknesses? The main weakness of the Gramcord/BibleWord combination is that it does not allow searching of the tagged OT texts. Secondly, it is unavailable in a Windows version.

As of this publication date, the Gramcord Institute has completed beta testing of the "Hebrew Gramcord" which will search the morphologically tagged Westminster Hebrew Text. It is an add-on to the Bible Word Program and will search grammatical constructions as well as providing on-screen parsing of Hebrew words. This program should be available by early June 1993. Capability to search a morphologically tagged Septuagint text should be available by November 1993. A Windows update is planned for release sometime this Fall. A MacIntosh version is scheduled to be available in August 1993.

Baima, John, LBase: Version 5.3 (Cedar Hill, TX: Silver Mountain Software) reviewed by L. Mark Bruffey

What type of computer is needed to run this program? LBase will run on any IBM compatible computer. A 386 or higher is recommended because of the slow nature of this program.

What can it do? LBase can search a variety of databases on hard disk or CD-ROM, including the encoded and morphologically analyzed Hebrew and Greek texts of the Old and New Testaments. It can generate a concordance listing all the occurrences of the root ("lemma") in which you are interested. It can produce a list of the original language vocabulary used in any book of the Bible. It can export text for use in a variety of word processors. Most importantly it can search tagged ("morphologically analyzed") texts for grammatical and lexical specifications. The program will allow the user to search **with** or **without** accents and vowel pointing where applicable. It will also let you view the texts on screen in a graphic format and will show the morphological analysis word by word if you desire. One other nice feature is the ability to give the lexical possibilities of a word that is on the screen. Simply place the cursor on the word, hit ALT-C and the program will locate and display the corresponding definitions from the American Bible Society dictionary.

How easy is it to install? Installation requires a basic knowledge of DOS, but it is very simple to install with its own installation program. It makes its own directories and copies the appropriate files to your hard disk. It may require you to change your autoexec.bat file. It would be better if it would automatically edit your config.sys file as some installation programs do.

How easy is it to use? LBase is driven by a series of pop-up menus. These are generally self-explanatory and online help is available through the F1 key. The other keys are related logically to the operations of the program (Pg-Up for previous verse, etc.). When searching for a word in a non-English language, the program allows you to enter your word in characters of that language, rather than requiring that you figure out the transliterated English equivalents. While viewing texts, producing concordances, and exporting text is fairly simple, the program can be quite difficult to use as a grammatical searching tool. This is because the producer has assumed that you know some technical terms and has not well-documented what he means by those terms. For instance, to perform a simple grammatical search, the program takes you through a series of questions about the word or form you wish to locate, but does not clearly explain the meaning of each entry to which you are responding. Furthermore, to perform a search containing two or more "morphemes" you must build your own command file. The program comes with several working command file examples, but learning to construct your own correctly can be quite frustrating.

How good are the instructions? LBase's manual leaves much to be desired. It assumes the user has technical knowledge of terminology (such as "string", "delimiter", "regular expression", etc.) that the average user knows nothing about. The concepts behind these terms are fairly simple but the terminology obstructs the path to full comprehension. The manual would be greatly enhanced by a section explaining terminology at the very beginning. It is also poorly organized and demonstrates an incompleteness in its content. For instance, it lists the meanings of the grammatical codes for Hebrew grammatical searches on pages 60-61, but nowhere in the manual does such a list of Greek codes appear. The program itself has an excellent online capability to provide this information, but how to access this feature is buried in the documentation somewhere. Positively, the manual does contain a good number of graphically oriented illustrations (pictures) that help clarify otherwise unintelligible instructions. In sum, if you can figure out what LBase means by some of its terminology, all the information you need to use the program IS in the documentation somewhere. It just requires a very thorough reading.

What are its strengths? The main strength of LBase is its ability to search the tagged texts both Hebrew and Greek. At present it may be the only program available for use with the morphologically analyzed BHS and LXX texts. This strength is accompanied by its ability to produce word lists by book, to produce output that is compatible with several different word processors, to show definitions for Greek and Hebrew words at the touch of

a button. The interface is also fairly easy to use and the online help from F1 is very useful. An additional consideration is that LBase consists of a single program from which you need never exit (except to build your command file if you do not want to use the word processor that comes with LBase). This program is a pioneer in the examination of tagged OT texts and will currently be necessary for anyone doing detailed research in the OT since it is the only such program available. LBase will also search CD-ROM files such as those used with the TLG project.

What are its weaknesses? LBase has two main weaknesses: speed and documentation. Understanding that the program must search huge masses of text for a grammatical search (the biblical text PLUS all the grammatical information that has been added) helps to reconcile this problem; however, it will not be acceptable for the program to remain at this speed once other programs with similar capabilities enter the market. The documentation may be the greater weakness because it produces great user frustration. A simple explanation of terms and a general reorganization of the material would greatly enhance the manual.

Baima intends to continue updating and enhancing the LBase program based on user feedback.

Clark, Robert E., Johnson, Lin, & Sloat, Allyn K., eds., **Christian Education: Foundations for the Future** (Chicago, IL: Moody Press, 1991, 636 pp, hard cover, \$29.99) reviewed by Jeffrey P. Tuttle.

The editors of this volume have enlisted the contributions of forty-two authors, including several well-known names, to provide helpful insight into the practice of Christian education in a local church setting. Kenneth Gangel, James Wilhoit, Warren Benson, Larry Richards, Robert Clark, Irving Jensen, Doris Freese, and Mark Senter III are among those who draw from their training and experience to offer practical guidance in contemporary Christian education. The purpose of the book is to provide an introductory and up-to-date textbook on the basics of evangelical Christian education, following the pattern of J. Edward Hakes' volume, *An Introduction to Evangelical Christian Education*, published in 1954.

Chapters are arranged under five unit headings: The Definitive Character of Christian Education, The Teaching-Learning Process in Christian Education, The Ministry Is To People, The Church's Strategies for Christian Education, and The Church's Allies for Christian Education. All chapters deal primarily with local church-oriented ministry, except for those in the last unit which address biblical education as it relates to the family, school, and cross-cultural settings. Each chapter is preceded by a

boxed summary of the contents and concludes with a bibliography of current sources.

The content of biblical Christian education never changes. This basic conviction underlies the philosophy of this book. The preface declares that "such a ministry must find its essential heart and direction in the Word of God" (p. 9). The context in which biblical education takes place does change, however, and for that reason it is valuable to survey the field of Christian education in a fresh light. Without leaving the foundation of God's unchanging revelation, the authors deal with the contemporary scene faced by Christian educators. The chapters on Single Adults and Exceptional Persons are both reflective of current concerns. While they are not innovative, several chapters in the unit on strategies contain material not even on the horizon twenty years ago.

The primary market for this volume will be among college and, to some extent, seminary students. The book is much more than a simple "how-to-do-it" book. It contains some practical material that would benefit laymen, but is more suited overall to the individual who has wrestled through some of the issues of Christian education (or is in the process of doing so). **Christian Education: Foundations for the Future** is well worth reading and, as a survey, accomplishes what the editors set out to do. We are indebted to them for providing such a current survey of the basic issues facing Christian education.

Dockery, David S., **Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church** (Grand Rapids, MI: Baker Book House, 1992, 247 pp, paper, \$14.99) reviewed by Charles E. McLain.

Dockery's book is his latest contribution to uncovering the history behind the church's hermeneutics and the influence that it not only has had but also continues to exercise on the church today. Present discussion concerning hermeneutical principles has not arisen from a vacuum. We stand on the shoulders of those who have gone before us, and more than we are willing to realize or admit, we are influenced by those who have gone on before. Dockery states: "From the beginning, Christian interpretation of Scripture has inherited the approaches to interpretation found in the writings of both intertestamental Judaism as well as that of the contemporary Graeco-Roman world. From this dual heritage, Christian interpretation adopted characteristics of extreme literalism and extreme fancifulness -- the first resulting from an unquestioned belief in the divine origin, nature, and authority of the Scripture, word by word; and the latter

developing from a desire to discover a deeper meaning hidden in the Bible . . . Because of this heritage there is an observable continuity with the hermeneutical methods of the rabbis and Philo as well as the followers of Plato and Aristotle. Yet, a discontinuity is also evident as early Christianity attempted to break with Judaism and the surrounding Graeco-Roman religions to establish its uniqueness." (pp. 15-16)

Dockery attempts to survey this historical heritage by surveying hermeneutical history in the first century (chapter 1), in the second century (chapter 2), as well as the hermeneutical principles and practices of the Alexandrian school (chapter 3), and of the Antiochene school (chapter 4). In the final two chapters of his book he connects the historical heritage he has surveyed to the present situation in the hermeneutical discussion by considering canonical and Catholic hermeneutics (chapter 5) and more recent developments such as *sensus plenior*, reader-oriented hermeneutics, etc. (chapter 6).

Dockery's survey provides the student with the opportunity to be introduced to the broad sweep of history that underlies the contemporary hermeneutical discussion. At the same time, his extensive bibliography and footnoting allow the student the opportunity for focused research into narrower questions and facets of the present hermeneutical discussion.

Ellis, E. Earle, **The Old Testament in Early Christianity: Canon and Interpretation in the Light of Modern Research** (Grand Rapids, MI: Baker Book House, 1991, 188 pp, paper, \$11.95) reviewed by Charles E. McLain.

The underlying dynamic to this book is Ellis' conviction "that the use of the Old Testament by the New Testament writers is the primary key to their theology and, thus, to the message of God that they taught the early church and that they continue to teach the church today" (p. ix).

This conviction is reflected in the organization of his book. First, Ellis deals with the Old Testament canon of the early church concerning its determination and its influence on the hermeneutical process. Then he deals with Old Testament quotations in the New Testament from a historical perspective. By nature of the book, the historical survey is a "sketch" covering the church's hermeneutical history from the second century to 1990 in three concise sections. In the final section of the book Ellis discusses the New Testament church's interpretive methods and gives special attention to midrashic interpretation.

Lawson, Michael, & Choun, Robert J. Jr., **Directing Christian Education: The Changing Role of The Christian Education Specialist** (Chicago, IL: Moody Press, 1992, 308 pp, paper, \$17.99) reviewed by Jeffrey P. Tuttle.

It is the contention of Lawson and Choun that the term "director of Christian education" no longer adequately describes the average church educator. They have, therefore, developed the term *Christian education specialist* (CES) to describe the varying duties and differing titles of the C.E. professional. The nature and number of responsibilities which fall to the person directing Christian education may vary widely between small and large churches, but Christian educators in small, medium, and large churches will be benefited by the material in this volume.

The content focuses on the role and responsibilities of a CES in a local church context. Chapters deal with such topics as the ever-expanding role of a CES, relationships with staff and volunteers, recruitment, training of leaders and teachers, and the female CES. Each chapter is made more practical by the inclusion of sections on the small, medium, and large church perspective on the topic under consideration. These sections are called "Principles in Practice" and are written by a variety of CESs in local church ministry. They contain responses to chapter ideas, personal insights, and practical suggestions. Many of these are interesting and thought-provoking. Some contain ideas which will be immediately helpful.

This is not a book for the layman Sunday School teacher. It is aimed specifically at the individual responsible for the oversight and direction of Christian education in a local church. For such a person, or for the senior pastor who is seeking some fresh perspective on Christian education, there is a wealth of helpful resources here. In addition to the bibliography, there are appendices listing conferences, conventions, and 1-800 Help Hotlines, providing sample job descriptions, and offering guidelines for when a church should hire a CES. A final and vitally important section deals with developing a church policy toward AIDS. For the church which has not yet formed such a policy, these pages alone are probably worth the price of the book!

Lea, Thomas D. and Hayne P. Griffith, Jr., **The New American Commentary: 1, 2 Timothy, Titus**; volume 34 (Nashville, TN: Broadman Press, 1992, 352 pp, cloth) reviewed by Charles E. McLain.

This volume is the latest addition to *The New American Commentary* series published by Broadman Press. The purpose of this series is to "bridge

the twentieth and twenty-first centuries" (p. 8). This is made necessary because of "changes in every generation," "new findings of scholars," and "a new variety of challenges to the gospel message" (p. 8). The design of the series is "to enable pastors, teachers, and students to read the Bible with clarity and proclaim it with power" (p.8). Thus the foundation of the series is based on the "divine inspiration, inerrancy, complete truthfulness, and full authority of the Bible" (p. 8). The method of this series is exegetical, theological, and practical in presentation.

The format of this volume is clear. The outline that the discussion follows is text generated. The language that the authors use is understandable and straightforward. The scholarship of this volume is dependable. Although the scholarship upon which this volume rests is evident throughout the book in the discussion, in the footnotes, as well as in the summaries and excursions, it was not overwhelming. The volume is not cluttered with technical notes, phrases, terms, and references in such a manner that the scholarship interferes with bringing to light the meaning of the text.

For a short commentary it is packed with informative and practical material which is easily accessible both to students in a formal classroom arrangement or to the layman. Perhaps the main shortcomings of this volume are the lack of a bibliography and the brevity of the subject index (less than three pages).

This volume would make a welcomed addition and helpful tool in the library of the busy pastor, the dedicated student of Scripture, and/or the laymen who is seeking to understand his Bible better.

Longman, Tremper III, **Old Testament Commentary Survey** (Grand Rapids, MI: Baker Book House, 1991, \$9.95) reviewed by Steve Horine.

Compared to New Testament studies, there has been a genuine lack of Old Testament commentaries. Those that have been published offer a somewhat imposing array within a spectrum which ranges from critical commentaries, which often tend toward a liberal perspective, to that of the evangelical, devotional commentaries, which tend not to deal with the Biblical languages. This book fills a long-standing void since it is really the first book of its kind to deal with Old Testament commentaries with any depth. It is written by an evangelical who is an Old Testament specialist, and who has the needs of the pastor and layperson in mind. The book might be considered a corollary to D. A. Carson's *New Testament Commentary Survey* (1986), which is highly recommended by the author.

With respect to the scope of the guide, it not only deals with commentaries, but also makes recommendations concerning Old Testament introductions, theologies, histories, atlases, etc., as well as Hebrew helps. Concerning the evaluation procedure, the author notes that he is particularly tough on commentators who write from his own evangelical perspective, especially if they tend toward shallowness or incompetence. On the other hand, he notes that there are areas where he can learn from those who write from a perspective other than his own. The commentaries are evaluated on a scale of 1 to 5. A marking of one or two asterisks indicates the commentary is inferior and its purchase is discouraged. Four or five asterisks is considered a high mark, while three asterisks indicates the commentary is good but not outstanding.

Also included in the evaluation is a rating system which takes into account those who would benefit most by a particular work. Three categories are distinguished: the layperson, the minister (including the seminary student), and the scholar. Toward the end of the book, the author makes recommendations for building a basic Old Testament reference library. This is based upon the budget restraints of the average seminary student and pastor. However, for those with an unrestrained budget, \$2,700.00 or so, he lays out the ideal Old Testament reference library. Here, the author has the serious, and/or well funded, pastor or seminary student in mind.

Personally, I found the book very helpful in my own selection of commentaries as well as other works connected with Old Testament studies. When one considers the skyrocketing costs of books these days, a \$9.95 investment seems a small price to pay to insure against spending possibly hundreds for mediocre or poor reference works.

McComiskey, Thomas E., *The Minor Prophets: An Exegetical and Expository Commentary*, volume 1, Hosea, Joel, and Amos (Grand Rapids, MI: Baker Book House, 1992, 509 pp, cloth) reviewed by Steve Horine.

This is the first in a proposed series on the Minor Prophets. Within this volume appear commentaries on Hosea, Joel, and Amos by three conservative Old Testament scholars, Thomas McComiskey, Raymond Dillard, and Jeffrey Niehaus respectively. As its name implies, this commentary is exegetical as well as expository. The purpose of this volume according to the editor "is to clarify the messages of these spokesmen for God by bringing the reader into the structures of language in which these messages found expression." The exegetical section deals with the original

language, yet the Hebrew words are accompanied by translations for the non-Hebraist. The advantage of this section is that by involving the reader at the level of exegesis he can better see how the commentator has "grappled with the problems of the text." The accompanying exposition section of each commentary expands upon the conclusions reached in the exegesis section. Here, related theological and hermeneutical issues are discussed. Included in this section are observations on the text which are intended to aid as well as stimulate the preacher in applying the minor prophets to the contemporary preaching situation. In addition, each section is accompanied by two English translations. In one column appears the author's translation to which is referenced his translations in the exegetical section. In a parallel column appears the New Revised Standard Version so that one has ready access to two different perspectives on the sense of the text.

With regard to format, each commentary begins with a discussion of historical background, a discussion of the date of composition, authorship, as well as textual and literary matters. The second section consists of a detailed analytical outline of the book followed by a select bibliography. The third section begins with a short pericope of the text presented as two translations in parallel columns. This is followed by the exegetical and expository sections. A nice feature here is the layout, in which the exegesis appears on the top half of the page and the exposition on the bottom half. At the end of the entire volume is an extensive Scripture index.

The format of this volume is innovative. This, accompanied by its depth of content as well as its breadth of scope, poses a welcomed addition to the sparse landscape of good Old Testament commentaries. A wide range of people, from the linguistic specialist to the seminary student, to the pastor, and even to the serious layman, can greatly benefit from this commentary. The content represents the latest in conservative Old Testament scholarship and yet it is made relevant to the modern preaching situation. The quality of this commentary is impressive and I eagerly await publication of the rest of the volumes in this series.

Pixley, Jorge, *Biblical Israel: A People's History* (Minneapolis, MN: Fortress Press, 1992, 174 pp, paper) reviewed by Steve Horine.

This book represents the latest trend in Latin American liberation theology, a movement which is rooted in Marxist ideology. In the past, especially prior to the 1980's, liberation theologians attempted to give support to their position by appealing to the Bible. The method basically amounted to proof-texting. However, those within the liberation

movement, especially feminist E. S. Fiorenza, began to criticize this approach noting that a positivist reading of the Scriptures does not support a liberationist position. As a result, many liberationists, especially feminists, materialists (i.e. European evangelical Marxists), and Pixley (who basically follows a materialist approach) follow an entirely different hermeneutical approach. In an attempt to give liberation theology a dignified position within scholarly circles, these exponents of liberation theology have adopted a procedure called "socio-critique."

Socio-critique is a spin-off from one aspect of Gadamer's hermeneutical philosophy. The underlying assumption is that the Biblical writers were ideologically captive to the world in which the texts were produced. In other words, the Biblical authors are considered to be biased because their writings uphold the "oppressive" structures of society -- e.g. the monarchy, the priesthood, and the Temple. On the other hand, the prophets, aside from Isaiah and Ezekiel, represent the viewpoint of the oppressed -- the poor peasant masses. In addition, those who were responsible for editing and assembling the canon over the course of history also represent the élite -- the oppressors. It is thus assumed that within this process of compiling and editing the Biblical texts the viewpoint of the oppressor is dominant and the voice of the oppressed has been suppressed.

The task, then, is to "unmask" the Biblical writers by means of socio-critique, to uncover the biases which influenced their writings and to recover the kernel of truth which represents the voice of the oppressed. In keeping with the commitment to achieve scholarly respectability, Pixley utilizes both socio-critique and the tools of historical criticism, especially source criticism, to reconstruct the history of Israel. With respect to that history, Israel's roots lie in the event of the Exodus while the patriarchal traditions are considered non-historical. The Conquest is the result of a peasant revolution (following Gottwald). During the exile, the poor peasants who remained in the land are considered the "true" Israel, while the exiles (e.g. Daniel, Ezekiel, et. al.) represent the élite. Later, the Maccabees and their successors, the zealots, represent one kind of revolutionary movement against the oppressors of Israel -- i.e. a political rebellion; while on the other hand, Jesus and the disciples are considered religious rebels who want to overthrow the Temple and the systems supporting it.

Pixley's Biblical Israel, thus, presents an entirely different picture of Israel's history (and theology) than that represented by the Biblical canon. This work is significant because it represents the most recent attempt by a liberation theologian to give this movement respectable status within the scholarly community. With respect to fundamentalist pastors, this review

is an attempt to summarize a particular aspect of a movement which is having a significant impact upon religious institutions and upon the society in which we live.

Sailor, Ronald M. and David Wyrzten, **The Practice of Wisdom: A Topical Guide to Proverbs** (Chicago, IL: Moody Press, 1992, 171 pp, cloth, \$15.99) reviewed by Charles E. McLain.

Sailor and Wyrzten have provided the student of Proverbs with a very helpful tool for his study of this book of the Bible. The authors' work is based on contemporary terminology to assist the topical referencing of subjects within the book. Each of the forty-two themes around which the book is formatted begin with a brief explanation concerning the range and arrangement of references that follow. For instance the theme of "Fool" (p. 56) begins with the statement that "The proverbial fool might score a perfect 1600 on his Scholastic Aptitude Test; *foolishness* in Proverbs is a deficiency not in mental acumen but in practical moral discernment." Each major theme is subdivided in order to aid the student to a more focused study of the uses of each theme within Proverbs. For example, the theme of "Laziness" (pp. 82-83) is more finely divided into sections dealing with laziness and: sleep, wisdom, unreliability, work, ambition, idleness and excuses. The authors have included an index to enable the student to cross-reference topics that are not included as major themes but that do occur within the minor sections of each theme. Students of Proverbs will find this guide a helpful tool in extracting wisdom principles from the book of Proverbs.

Schaumburg, Harry W., **False Intimacy: Understanding the Struggle of Sexual Addiction** (Colorado Springs, CO: Navpress, 1992, 203 pp, paper) reviewed by Charles E. McLain.

One mark of the life of a victim of abuse is a life lived in the extreme. The abuse victim's life is marked by swings to and from extremes or is anchored in the false hope and false security of one set of extremes. The victim hopes that a life of perfection and care to minutiae will bring the acceptance and security that they never knew. Or the victim, robbed of a sense of self-worth, gives up all hope of acceptance and lives a life characterized by carelessness and excess. The victims give themselves to excessive eating and to slovenliness resulting in obesity and poor personal hygiene with the hope that their unacceptable personal appearance and presence will make them less attractive as a target of abuse. Or the victims

give themselves to anorexia and/or bulimia along with attentiveness to appearance either as a defense against further abuse or abandonment to it. The life of the victim of abuse is often marked by life in the extreme.

Dr. Schaumburg in *False Intimacy* deals with one of those extremes -- sexual addiction. Although abuse may not be the only contributor to sexual addiction, it is a prominent, if not the most prominent cause. Schaumburg's book is the result of thirteen years of counselling experience in the areas of abuse and sexual addiction.

His book describes the dynamics of sexual addiction, its effects, its symptoms, its manifestations, as well as the path of recovery. His book is well organized, mixing and intertwining explanation and discussion with case history examples and Scriptural principles.

One weakness of the book is the limited scope of recommended books (eight authors) and ministry resources (three organizations, including the author himself).

The book is well worth consideration by the pastor who is trying to help and minister to the needs of his flock in the area of abuse recovery.

Strack, H.L. and G. Stemberger, *Introduction to the Talmud and Midrash*, translated by Markus Bockmuehl (Minneapolis, MN: Fortress Press, 1992, 472 pp, paper) reviewed by Charles E. McLain.

This work is the revision and updating of Strack's classical introduction to rabbinic literature by Stemberger, an expert in rabbinic history and literature. This one volume work provides quick reference to the immense field of rabbinic literature for the student and scholar alike.

The student, scholar or pastor who with undue haste runs to the Rabbis for support or illustration of points of Scripture is afforded the opportunity within the pages of one volume to glimpse the complexity of Rabbinic literature and the complexity of Rabbinic hermeneutics. For scholars attempting to keep abreast of contemporary shifts in view of rabbinic influence in hermeneutics and the early church the volume provides both a ready reference and a foundation for further studies.

Strack and Stemberger have provided students of Jewish literature, Scripture, and history with a volume filled with information, reference, bibliography, and description.