However, there is one notable oversight: Paul cogently and convincingly argues that there is no division after Isaiah 55, thus eliminating the idea of a third Isaiah (5-12). He states emphatically: “I maintain that chaps. 40–66 are one coherent opus composed by a single prophet” (12). Along similar lines, he assembles an impressive array of materials to demonstrate the close links between Isaiah 40–66 and Isaiah 1–39 (350-352). Furthermore, he clearly points to the tight bond between chapters 65–66 and Isaiah 1 (590-591, 610). He posits that “the relative abundance of terminology” that exists between these three chapters evidences a literary framework that envelopes the book of Isaiah (590). Nevertheless, he contends, the book of Isaiah is comprised of two distinct segments, with Isaiah 1–39 composed by Isaiah ben Amoz of Jerusalem,” and Isaiah 40–66 by “an anonymous prophet” (1). In presenting the case for the two Isaiahs, Paul simply recites well-established critical arguments, addressing linguistic, conceptual, and historical differences between the two segments of Isaiah. Paul’s position raises questions about the acquiescence to critical assumptions that fly in the face of internal evidence. To establish the literary unity of the book so convincingly and then deny unified authorship weakens the overall impact of the commentary.

Nevertheless, I find this commentary invaluable and commend Paul’s contribution to the study of Isaiah, particularly regarding literary analysis, intertextual data, and extrabiblical materials. It is a valuable tool for seminarians and those who teach Bible at the tertiary levels. I strongly recommend Paul’s *Isaiah 40–66: Translation and Commentary* to every serious student and teacher of the Word.

Asia-Pacific International University

Muak Lek, Thailand

WANN FANWAR


Maurice A. Robinson, Senior Professor of New Testament at Southeastern Baptist Theological Seminary, Wake Forest, and Mark A. House, Professor of Biblical Studies at New Geneva Theological Seminary, Colorado Springs, revise and update Pershbacher’s *New Analytical Greek Lexicon*, which is based on Robinson’s corrected and expanded computer database of the Greek NT. This new work varies in a number of significant ways from the Pershbacher’s edition. Some of these changes are improvements, while others are of debatable value. For example, there is no table of paradigms with explanatory remarks at the beginning of the lexicon. These have been replaced by a series of appendices at the back of the new lexicon, namely, “Appendix III: Greek Word Tables.” The publishers observe that Wigram’s explanatory notes were “overly detailed and technical, making it difficult to navigate the vast territory of Greek grammar in order to find the information needed to analyze a particular Greek word” and that Wigram “included many forms and grammatical details that were relevant to broader Greek, but not particularly
relevant to the Greek of the New Testament” (xvii). To help correct these types of problems, Wigram’s paradigms and notes have been replaced with simpler ones that are better suited to beginning students of NT Greek. However, the new tables are far less comprehensive and informative than the original ones created by Wigram, and the specific discussions of variant forms found in the old “Remarks” are missed.

Other appendices, however, are new and generally quite helpful. Appendix I is a list of rearrangements to Strong’s numbering system that have been necessitated by refinements in Greek lexicography over the years. Appendix II is a glossary of Greek grammatical terms prepared by House for the beginning reader. It is helpful in dealing with the terminology in Appendix III as well as in the lexicon itself. And Appendix IV is a list of the principal parts of common Greek verbs. There is also a list of abbreviations provided at the front of the lexicon.

The lexicon proper also displays a number of differences from Perschbacher’s edition. Its design attempts to incorporate four purposes (xi). The primary purpose is to enable students to parse NT words. Therefore, identifying the morphological elements of every NT word form continues to be the most significant aspect of the lexical entries. A second important purpose is to assist students in discerning how each word fits into the larger pattern of Greek grammar. There are cross-references to the tables in Appendix III for most word forms. A third purpose is to convey the semantic range of each word and to assist the student in seeing how the parsing and function of the words impacts their meanings within the context of the sentences. The lexicon provides a range of definitions for lexemes (lexical forms) and identifies the morphological forms of the individual words. Finally, Appendix II attempts to take the students a step further by providing a glossary of each morphological element.

Looking through the lexicon, one readily observes that the basic format with two columns is similar to Perschbacher’s—lexical entries are on the left and the lexemes are on the right. Strong’s numbers are given for both. The lexemes on the left are followed by the usual article and genitive singular endings for nouns, and the usual endings for pronouns and adjectives are given; however, the principal parts for verbs are not provided, forcing the user to go elsewhere. The lexemes and their corresponding endings are followed by a selection of definitions to provide the semantic range of the word, but the definitions are from House’s *Compact Greek-English Dictionary of the New Testament* and are generally less complete than those in previous editions. The definitions are generally helpful and are often more explanatory than mere English vocabulary equivalents. Previously, the semantic range was usually shown by providing biblical references that exemplify the range of meaning, but there are significantly fewer references given in this updated lexicon. This is a loss in my opinion since I have valued this feature over the years.

The rationale for some of the editors’ decisions is not entirely clear. For example, why ἁγγέλλω follows ἁγγέλους in the updated edition (5) instead of ἁγγέλλουσα, as in Perschbacher’s edition, is far from self-evident.
One would assume that it was moved intentionally, but the reason remains a mystery, at least to me. It is clearly out of alphabetical sequence. The decision to repeat the lexeme form again after each main entry is unnecessarily redundant. For example, ἐπί is first listed as a main entry, identified as a preposition and given definitions, then repeated immediately as a separate morphological form and identified again as a preposition (136). Most users would find the redundant entry to be superfluous. This same redundancy is also found in the separation of the forms that involve the moveable n ("n") ending. Perschbacher and earlier editors of the analytical lexicon indicated the moveable n by attaching “(ν)” at the end of a word; however, Robinson has listed the two forms separately in every case, which seems an inefficient use of space and the addition of thousands of unnecessary entries to the lexicon. Finally, a number of errors have slipped in such as the definition for ἀκυρόω ("make of no eject [ii]”) and the two different ways of spelling “eyewitness” (144).

Despite these minor criticisms, there are many good features in this updated lexicon, including the glossary in Appendix II and the most up-to-date database of NT Greek words to date. This revision should serve the academic community well, and I recommend it be added to the bookshelves of those who value the latest iteration of lexical tools for biblical study.

Southern Adventist University        EDWIN REYNOLDS
College Place, Tennessee


Andy Stanley is the founder of North Point Ministries, Inc. He has planted more than twenty-five churches, with more than 33,000 people attending weekly services in seven Atlanta-area churches alone. In addition, there are over one million hits per month to Stanley’s leadership training and sermons, which are archived on North Point Ministries’s websites. In Deep and Wide, he shares insights on how North Point Ministries grew into one of the largest churches in the United States.

The book shares concepts illustrated with personal experiences on how to make churches more appealing to the community. With refreshing transparency and honesty, the author shares his ministerial victories and failures, contending that the key to ministerial success consists in leading people deeper into the Word of God and having a wider appeal in the community. Leading people to fall in love with the author of Scripture is foundational to the growth of North Point Ministries.

The book is divided into five sections, beginning with Stanley’s own experience as a pastor’s kid and his personal insights into his family. He grew up in a First Baptist church in a local congregation that was much involved in “church wars” (25) and that focused on nurturing church members instead of attracting the unchurched, a ministerial task he believes is part of the biblical mandate. As pastor of North Point Ministries, he strives to keep his ministry “in the unchurched people market” (13).