

observed that students tend not to buy any more grammars than required by their college or seminary course requirements.

*GGBB* is already being widely used in colleges and seminaries. No serious student of NT Greek will want to be without it. Because *GGBB* is truly an exegetical grammar, it is the best grammar for the pastor who wishes to keep up with and effectively use his Greek. By making frequent use of the Scripture index when preaching through various texts, one can both polish and multiply his knowledge of Greek grammar, as well as improve the exegetical basis for one's sermons. Greek teachers are sometimes asked which grammar should the student own. While we hate to be limited to one choice, at least now, if forced to choose, that choice is much easier—*GGBB*.

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*Dictionary of Premillennial Theology*, by Mal Couch, Gen. Ed. Grand Rapids: Kregel, 1996. 442 pp. \$22.99.

Subtitled “A Practical Guide To the People, Viewpoints, and History of Prophetic Studies,” this book fulfills a longstanding need for a common source of information on premillennialism in general and dispensationalism in particular, as well as related prophetic themes. The purpose of the *Dictionary*, according the general editor, is to “explain the major tenets of dispensationalism as it has been taught historically...” (p. 10), which sounds a little more narrow than the subtitle indicates. As such, the book is generally unfriendly to the new revisionism known as “progressive dispensationalism.” This is especially seen in the articles on the subject by Charles C. Ryrie and Robert L. Thomas (pp. 96–99; cf. p. 152). The book seems to have arisen out of the Pre Trib Study Center, a think tank called together first in 1992 by Tim LaHaye and now directed by Thomas Ice.

There are 56 contributors, which inevitably makes for some unevenness in the quality of the articles. The articles by Roy Beacham seem especially well researched, theologically correlated, and exegetically articulate. He reflects more of the older Grace Seminary outlook instead of the prevailing Dallas Seminary positions seen in most of the book. Beacham's explanation of salvation by faith in the dispensations (pp. 115–17) is very good. His analysis of the eschatology of Joel (pp. 216–19) is thorough, and he correctly identifies Peter's Day-of-

Pentecost use of Joel 2:28–32 as being analogical. His handling of the kingdom parables (pp. 231–34) is rightly predicated on the understanding that there is a “single, unified, mediatorial kingdom concept throughout the text of Scripture” (p. 232). This negates the idea of a “mystery form” of the kingdom or a “mystery kingdom” for this present church age in the parables, a view widely held in dispensational circles (cf. pp. 198, 275, 295, 312, 355), as well as negating the inaugurated eschatology of progressive dispensationalism. In contrast to Beacham, I found Arnold Fruchtenbaum’s five kingdoms, or five facets of God’s kingdom program (p. 275), confusing.

The articles by Gordon Johnston also show a depth of research and handling not commonly found in the book. However, his omission of Alva J. McClain, *The Greatness of the Kingdom*, in his article on the Old Testament descriptions of the millennium (pp. 267–72) is a mystery, since McClain undoubtedly has the most extensive and best organized material on the subject of the kingdom in the Old Testament. J. Randall Price likewise reflects extensive research in his articles. The contributions of John Hannah, mainly biographical in nature, are noteworthy. They were interesting and concise. His articles on Lewis Sperry Chafer (pp. 67–70) and C. I. Scofield (pp. 389–93), for example, I found to be quite informative. I looked in vain for an article by someone on Alva J. McClain, the founder of Grace Seminary and a major contributor to premillennial thought. Surely he outranks in importance to premillennialism John Bale (p. 62), Margaret Macdonald (p. 244), Increase and Cotton Mather (p. 249), Joseph Mede (p. 250), and Philo Judaeus (p. 304), if not W. Graham Scroggie (p. 393) and Joseph A. Seiss (p. 394), to name a few examples.

The book is somewhat plagued by misspellings and/or misprints. I counted no fewer than 24 pages that had such defects (see pp. 71, 76, 88, 107, et al.). In one case, Renald L. Thomas is listed as the author of an article when it should probably be Robert L. Thomas (p. 367). Why there were articles on the “Eschatology of...” certain Bible books/portions when those contain no eschatology as such, even admittedly so by the contributors, is not clear. I refer to the articles on Joshua, Judges, Ruth, Leviticus, Numbers, Ezra, Nehemiah, Esther, Psalm 8, Song of Solomon, Jonah, and Galatians. The same holds for articles on Philo Judaeus and Jonathan Edwards, neither of whom was remotely premillennial.

I found a great deal of what I would call excessive typology in the book. The Old Testament feast of Pentecost marking the beginning of the wheat harvest is said to be a type of the Day of Pentecost and the beginning of the church age (pp. 33, 297). The many alleged types of the Antichrist are of uncertain validity, to say the least (pp. 43–44). It is not clear to me that the deliverance of the three Hebrews from the fiery

furnace “looks forward to the deliverance of the believing remnant from the Tribulation” (p. 81). There may be some sort of an analogy discernible in these and other such examples, but not what I would call a biblical type. And I do not think the difference is merely a semantic quibble. In the same vein, the idea of the “double fulfillment” of prophecy is almost routinely reflected (e.g., pp. 180, 215, 315, 319). The issue of multiple meanings of Scripture has never been settled in dispensational circles, and it is at the hermeneutical heart of the current debate with progressive dispensationalism and its notions of “complementary fulfillment,” “prophetic-typological fulfillment,” and other ideas that are essentially *sensus plenior* and/or a resignification of Scripture.

The validity of the Palestinian Covenant (Deut 29:1–30:20) is practically taken for granted for the most part. The article proper on the Palestinian Covenant simply states that it “amplifies the land aspect and emphasizes the promise of the land to God’s people in spite of unbelief” (p. 292), but there is no biblical or exegetical proof for the assertion. The whole concept of a Palestinian Covenant could well be rethought in dispensational studies. The use of the term “Christ event” (p. 137), an expression heavy with Neo-orthodox overtones, appears to be wholly gratuitous, and comes across on the surface as intellectual or scholastic fawning.

In some cases a more proper balance between themes could have been achieved. It seems out of proportion to have seven and one-half columns on postmillennialism (pp. 307–10) and two columns on pre-millennialism (pp. 310–11). Much more material could have been included on the Day of the Lord and some of the problems connected with the concept. The article itself is far too short (p. 87), with only scattered references to the Day in the rest of the book (e.g., pp. 303, 406, 433).

Despite my negative notes, the book is still highly recommended as an excellent resource, and it should be in every pastor’s, professor’s, and Christian worker’s library, as well as in the college and seminary libraries where Christian theology is handled. It is a valuable tool.

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