

of the Baptists. In the final chapter, Finn discusses the Baptist distinctive doctrines—regenerate church membership, believer's baptism, congregational polity, local church autonomy, and religious freedom.

Writing the history of possibly 100 million Baptists across the globe and spanning some four centuries into a single volume is a herculean task. The authors have done exceptional work by presenting a beautiful sweeping history of the Baptists that is readable and enjoyable. Readers who prefer a panoramic view of Baptist church history versus a cumbersome detailed monograph will be delighted with this overview.

As someone who grew up as a Baptist, this book helped me to understand my Baptist roots. I read *The Baptist Story* with much enthusiasm and anticipation. The book did not disappoint me. Furthermore, the book is aesthetically pleasing and attractively bound. The font size is also easy on the eyes. Written in simple language, *The Baptist Story* will appeal to a broad range of readers who want to better understand the history of the Baptists. No doubt this book will remain a standard textbook for some time to come.

Koberson Langhu

Adventist International Institute of Advanced Studies, PHILIPPINES

A Guide to Biblical Commentaries and Reference Works, by John F. Evans. 10th ed. Grand Rapids: Zondervan, 2016. 469 pp. ISBN 978-0-310-42096-2. Softcover, US\$24.99.

John F. Evans's tenth edition updates the already well respected ninth edition of the *Guide to Biblical Commentaries and Reference Works*. The current edition adds commentaries that have been released in the time frame from 2010 to 2016 and updates reference works as necessary.

The introductory section is critical to properly understand Evans's process of evaluation. He first highlights similar bibliographic works, including the equally well known Glynn Reader, and the valuable reviews of commentaries in journals and abstracts to which he frequently refers (8000 references to scholarly reviews are listed in the book). Evans then proceeds to explain his eight points of evaluation, admittedly based on his own biases (exegetical over homiletical, historical background over reader-response, and considerations of price/availability) and with the clear directive to produce a helpful guide for pastors and seminary

students. A simple symbol guide lets the reader know Evans's ranking (suggested for purchase, worthwhile purchase but not a first priority, important scholarly work but of debatable value for a pastor's library), the general position of the commentary (critical theological position or a "mediating" approach to Biblical Interpretation), and whether the commentary is a leading commentary or a forthcoming volume. The section closes with an overview of general resources such as background readings on interpretive methods, the history of interpretation, foreign language works, computer technology, and internet resources.

The second section takes a closer look at all commentary series (current, completed, and merged or incomplete) and briefly discusses their focus, contribution, and development. After this overview, the main section of the book follows. Each Bible book is listed in canonical order and commentaries are allotted two to six sentences of discussion with frequent references to scholarly reviews. At times these comments summarize the main argument, address hermeneutic issues, describe a specific interpretative stance of the author, or compare the work against others in the list. The four best commentaries, from Evans's perspective, are listed first before treating other volumes. Interspersed in the canonical order of books are relevant sections that address specific areas of research such as Pentateuchal Studies, Apocalyptic Literature, the Sermon on the Mount, Pauline Studies, and many more.

The concluding pages of Evans's book include a set of purchasing guides for a variety of budgets: In the "Bare-Bones Library," Evans picks out a single commentary for each Bible book usually a middle-of-the-road approach. In the "Ideal Basic Library," he selects two commentaries per Bible book, one for "exegesis and [the other for] theological-practical exposition" (p. 441). This section also adds essential reference works for the languages and background studies. Finally, the "Ultimate Reference Library" is a "money is of no concern here" (p. 449) collection.

Evans's book is focused primarily on the commentaries. This is highly commendable as particularly students often struggle to make sense of the abundance of books in the reference sections of libraries. The book shines in the individual descriptions of each commentary that have been culled based on personal reading and reflections from specialists in various areas. The breath of information Evans is able to transmit about each commentary in these lines is astounding. The short-comings of the book are not so much in the occasional absence (e.g. Ratzinger, *Jesus of Nazareth*) but the brevity or lack of resources on archaeology, theology, methodology, and hermeneutics. At nearly five hundred pages in this volume one cannot completely fault Evans, instead a companion volume addressing these and significant monographs would be a helpful complement.

This book is indispensable to any seminary student and pastor and should be the first book in any shelf. This book fulfills a twofold purpose: (1) It points the student and pastor to the best resources and by so doing (2) allows the individual to make the best and most valuable purchasing decisions, thereby saving money. The only tinge of sadness is in Zondervan's decision to print this volume on low-grade paper, which does a disservice to this invaluable contribution. This tenth edition is a welcome update to a crucial resource and cannot be recommended more highly.

Eike Mueller

Adventist International Institute of Advanced Studies, PHILIPPINES

Revelation: A New Translation with Introduction and Commentary, Anchor Yale Bible, by Craig R. Koester. New Haven: Yale University Press, 2014. xlii + 881 pp. ISBN 978-0-3001-4488-8. Hardcover, US\$125.00.

Craig Koester's commentary on Revelation in the Anchor Yale Bible series replaces the earlier commentary by J. Massyngberde Ford (1975) much like Joel Marcus's commentary on the book of Mark replaces the weaker volume by C. S. Mann. Koester's volume follows the same basic format as other commentaries in the series. First, a fresh translation is rendered of the text of Revelation. Second, an extensive introduction addresses the standard questions of authorship, dating, structure, and theological concepts. Finally, the main section of the commentary elaborates on the individual passages. As in other Anchor Yale Bible commentaries, Koester maintains the distinction between Notes and Comments.

The former section addresses specific issues of the original text, for example textual variants and detailed comments, while the latter discusses exegetical and theological concepts, though considerable overlap occurs between the two. Koester maintains this basic outline but varies in two critical regards: he adds sections on the history of interpretation and on literary studies. First, as he did for his acclaimed commentary on Hebrews in the same series, Koester adds an extensive history of interpretation at the outset of the volume before entertaining any introductory questions. This section is divided into the major interpretive epochs and briefly positions all major interpreters of various traditions on the general topics and issues of Revelation. Additionally, the