

The volume is rather profusely illustrated throughout, as well as including a sixteen-page insert of photographs between pp. 238 and 239. The documentation also is substantial, occupying some sixty pages of endnotes. The book concludes with a helpful index.

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Criswell, W. A. *Soteriology*. Great Doctrines of the Bible, vol. 5. Ministry Resources Library. Grand Rapids, Mich.: Zondervan Publishing House, 1985. 154 pp. Paperback, \$9.95.

This book on the biblical doctrine of salvation by the pastor of the First Baptist Church of Dallas, Texas, is a collection of his doctrinal sermons, not a systematic theological treatise for seminary students. The popular style and striking illustrations from life serve its purpose well.

Members of the Baptist churches will be edified in their faith by this publication, which is easy to read and evangelistic in tone in all of its "Great Doctrines of the Bible." (The preceding volumes deal with the following topics: Scripture and Its Authority; Christ; the Church; and the Holy Spirit.) For the Bible student who does not come from the Calvinistic or from the Baptist tradition, however, there will probably be disappointment to find certain religious assumptions made and certain serious omissions evident on the topic of Salvation, even if the volume takes the form of "doctrinal sermons." For example, chap. 12 assumes the Calvinistic doctrine of "Once-Saved, Always-Safe," without letting such a message emerge from Scripture itself in its full context. Only isolated "proof" texts are collated to support the preconceived doctrine that salvation can never be lost, no matter what the believer does. "Those who are saved, who are joined to Christ," declares the author, "are safe forever. That is the eternal security of the believer" (p. 116).

One would also expect in a volume of this sort a more careful approach that distinguishes, with the biblical prophets, between a blessed assurance and a false security (cf. Amos 5:18-27; 9:7-10; Isa 7:9; Jer 7:4-11). Lacking, as well, in this volume is a chapter on the vital matter of the divine imperative for the covenant people of God: sanctification and the moral requirements for participation in worship in God's sanctuary (see Pss 15, 24, and 50). Consequently, painfully absent, too, is the central biblical doctrine of divine judgment according to works (see Matt 16:27; 25:31-46; Rom 2:5-11; 2 Cor 5:10; Jas 2:12-13). And the author's *exclusive* focus on the admittedly significant and crucial topic of the perfect atonement of Christ on the cross has unfortunately led him into a complete omission of the biblical significance of Christ's post-resurrection ministry as our high Priest in the

heavenly temple, so much stressed in Hebrews, chaps. 2 and 8-10; in Revelation, chaps. 4 and 5; and in Rom 8:34. To the question which Criswell himself poses, "What is He [Christ] doing?", he replies solely, "He is guarding the security of our salvation" (p. 121).

With respect to the phenomenon of true and false prophecy in ancient Israel, a consideration of the extensive literature available today on this phenomenon would have brought more balance to Criswell's obviously sincere effort to be fully biblical. The *conditional* aspect of God's promise and curses cannot be ignored without the consequence of becoming too one-sided and of reducing the full counsel of God for his people.

Criswell repeatedly explains the biblical message of justification by the concept of God's looking upon us "as *ideally* pure and righteous" (p. 97, twice; cf. also p. 98, "In God's sight, the people are holy and pure, *ideally*," and similarly again on p. 99). The word "ideally" seems to be no improvement upon the time-tested term of "legal" or "forensic" justification, but rather tends to blur the essential theological distinction between justification and sanctification.

Regarding Rom 11:25-27, Criswell confesses twice that he "cannot understand" God's purpose expressed here for Israel. This reviewer recognizes the difficulty of this passage and has wrestled with it intensely for many years. It seems clear in any case, however, that one should not impose the dispensational idea of two successive ages upon this passage of Rom 11. The text does not read, "And *then* all Israel will be saved," as many take it chronologically (including Criswell, p. 121); but rather, it reads, "And *so* [*houtōs*, "in this way"] all Israel will be saved" (Rom 11:26, NIV). In other words, Jews will be saved *the same way* as Gentiles are—by faith in Christ, a topic I have treated extensively in chap. 8 of my *The Israel of God in Prophecy* (Berrien Springs, Mich.: Andrews University Press, 1983).

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DeMolen, Richard L. *Leaders of the Reformation*. Selinsgrove, Pa.: Susquehanna University Press / London, Eng., and Toronto, Ont.: Associated University Presses, 1984. 360 pp. \$39.50.

Richard L. DeMolen has once again gathered essays from a distinguished panel of Renaissance and Reformation scholars and produced another volume that is delightful to read, as well as informative. Two earlier publications of somewhat similar nature which he edited are *The Meaning of Renaissance and Reformation* (reviewed in *AUSS* 14 [1976]: 250-251) and *Essays on the Works of Erasmus* (reviewed in *AUSS* 19 [1981]: 263-264).

The intent of *Leaders of the Reformation* is "to determine how some major figures in the Reformation perceived themselves as reformers" (p. 7).