

being "in Him," but are inseparable, personal parts of the total package of salvation (121-122).

The same even-handed analytical and critical restraint is also deftly applied in his treatment of the so-called "signs and wonders" movement (chap. 8). Here again Erickson is rewarding in his analysis and charitable in criticism. But one wishes that the same could be said of chapter 6 which deals with debates about the identity and final destiny of the lost. This chapter could be appropriately entitled "My Gripe with Clark Pinnock's Disturbing Developments." While Erickson is typically fair in laying out the positions of Pinnock and calm in his reply, one senses a thinly veiled impatience with Pinnock, especially in the discussion of "annihilationism." This seems to contribute to a very impoverished biblical response with almost no acknowledgement of the severity of the theological implications involved.

It seems to this reviewer that with the enormity of the theological implications involved (such as: How can the electing God be just and yet damn souls to eternal torment whom He has consciously not elected to salvation?), and the growing number of evangelicals attracted to annihilationism (Pinnock, John Stott, P. E. Hughes, E. W. Fudge), one wonders if a more astute biblical and theological response to Pinnock is not called for. This chapter is the low point of an otherwise rewarding and stimulating book.

Andrews University

WOODROW WHIDDEN

Farris, T. V. *Mighty to Save: A Study in Old Testament Soteriology*. Nashville: Broadman Press, 1993. 301 pp. \$19.99.

Finding a dearth of works on OT soteriology, T. V. Farris has sought to fill this lack with *Mighty to Save*. The book consists of 15 chapters which analyze various key texts. In addition to the numbered chapters are a preface, an introduction, a conclusion, an excursus on covenant, and an addendum on penal judgment. Farris has chosen to do exegesis of representative passages rather than to give merely a broad overview or a systematic analysis by category. Due to the uneven and episodic nature of the book, a detailed description of the contents is not practical.

The book is very uneven. Some footnotes are unassimilated into the discussion in the text. Discussing Ezekiel 28, Farris ignores the alternative interpretation of the text found in note 11 (31). Within exegetical passages an inordinate amount of space is often given to exegetical methodology. Over half of the study of Exodus 34:6-7 is a general discussion of the principles of lexicography (121-129). More than a third of the study on Joel 2:21-32 analyzes the elusive nature of the waw consecutive (203-208). These studies in exegetical methodology may be helpful to the student, but they are not the stated topic of the book. This is as much a textbook of hermeneutic methodology as a finished study on soteriology.

If it seems that a study on OT soteriology must deal with the full range of OT theology, this book confirms that idea. The book differs from other OT theologies primarily in emphasis. It is also highly selective in the passages chosen for exegesis. Though the passages chosen cover a wide array of concerns, one major omission leaves this study exceptionally incomplete. Farris has chosen to leave out the Psalms because a study of soteriology in the Psalms would constitute a major work by itself (17, n. 11). Other major passages were omitted as well, though they are briefly discussed in the conclusion (290-294). Thus *Mighty to Save* is a rather incomplete study in OT soteriology.

The primary methodological difficulty of *Mighty to Save* is that Farris assumes "the superiority of the New Testament revelation over the Old" (13). As with other canon-within-the-canon paradigms, the "superior" canon is even smaller than stated and consists of a few favored authors and passages. For instance, when discussing Abraham's faith in Genesis 15:6, Paul is quoted and James 2:23 is pointedly ignored (78-79). Also, when forcing OT constructs into NT molds, Farris is sometimes rather unbelievable. For instance, he imposes the dichotomy between faith and works on the concept of listen/obey, and finds the OT terminology completely on the side of "faith," in effect dismissing the dichotomy which he imported into the text.

Farris also imports his own theological biases into the texts and terms under study. For instance, he rejects "cleanse" as a definition for *kipper* because he cannot accept the concept that the mercy seat and altar may be polluted and thus need cleansing (144, n. 19). Perhaps Hebrews 9:22-23 lies outside of the "superior revelation" which he finds in the NT. One bias which may be felt throughout the book, but which is not stated until pages 219-220, is that Farris assumes Lindsell's plenary-verbal inspiration model for Scripture. Apparently Farris assumes that his readership works from this model, because he does not bring up the topic to defend verbal inspiration, but rather to discuss how exegesis works within the model.

Overall, Farris' book is not a work designed for the scholar or graduate student, but rather the advanced undergraduate. As a study on soteriology it is severely compromised by the author's biases. However, the excursions on exegetical methods may recommend the book for undergraduate use. Balanced with other works on OT theology, this book could be an asset in the classroom.

Madison, WI 53713

JAMES E. MILLER

Ferguson, Everett, ed. *Early Christianity and Judaism*. Studies in Early Christianity, no. 6. New York and London: Garland Publishing, 1993. xvi + 377 pp. \$64.00.

In this volume, Everett Ferguson has assembled nineteen previously published essays on the general topic of early Christianity and Judaism. Five articles seek to define the Jewish element in early Christianity: R. A. Kraft, "In Search of 'Jewish Christianity' and Its 'Theology': Problems of Definition and