From a strictly conservative evangelical point of view Moore's book is a reasonably good defense of the traditional understanding of hell. From a theological and biblical point of view, however, this book lacks much. First of all, it offers only a very narrow treatment of the rich biblical teaching on the destiny of the lost. Scores of the classic biblical texts supporting the annihilation notion were strangely ignored. Furthermore, LeRoy Froom's standard two-volume encyclopedic work on the history of belief in conditional immortality (*The Conditionalist Faith of Our Fathers*—an essential source for Moore's evangelical opponents), was totally ignored except for mention in the bibliography.

A number of formulaic blunders such as (1) "the burden of proof rests upon the annihilationist" (17); (2) "all people truly deserve [to be tormented for all eternity]" (28); and (3) the claim that groups which believe in annihilation "have not launched great missionary enterprises" (67), show quite a bit of spiritual arrogance and in some instances poor scholarship. Despite this and the obvious disharmony between the size (118 pages) and the price ($28), the book has value in that it provides a good update on the present debate about hell among the evangelicals, and a good starting point for anyone who wishes to pursue Pinnock's theological struggle with the concept of hell.

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Muller, Richard A. *Post-Reformation Reformed Dogmatics.* Vol. 2, *Holy Scripture: The Cognitive Foundation of Theology.* Grand Rapids, MI: Baker, 1993. $24.99.

The interpretation of the development of Reformation and post-Reformation theology has been much debated. One of the major discussions asks whether or not Reformation and post-Reformation theology constituted a radical break with medieval thinking, particularly in regard to *sola scriptura* and its implications for the interplay between the tradition and Scripture in dogmatics. It is within the confines of this debate that Richard Muller has written his book, *Post-Reformation Reformed Dogmatics*.

Muller's thesis is that the movement of Protestant theology from the Reformation to its "high orthodoxy" of the seventeenth century is neither a radical alteration of perspective, a distortion of previously held theological viewpoints, nor a purely continuous development of earlier theology. Rather, Reformation and post-Reformation theology represents a path which has both continuities and discontinuities with later medieval theology (45, 40). The major difference between medieval and Protestant theology is not due to dissimilar theological positions so much as it is found in an altered hermeneutical/exegetical situation.

Muller attempts to demonstrate his position first by examining the history of the doctrine of Scripture in medieval and Protestant traditions. His main thrust is that the issues of the authority and inspiration of Scripture, so important for Protestant orthodoxy, had their roots in the discussions of the medieval doctors, hence providing a continuity between the two. In part two, Muller discusses the various specific aspects of the doctrine of Scripture, again comparing the two eras, demonstrating how they both had similar interests. In this section, however,

Muller also points out some dissimilarities between post-Reformed orthodoxy and medieval thought. These are brought about, in his opinion, because of the movement in post-Reformed orthodoxy away from the *quadriga* of medieval practice towards a more literal exegesis through the use of the original languages and scientific/historical exegetical methodology.

Muller most certainly reminds one that the development of Reformation theology is far from the monolithic endeavor that it is sometimes assumed to be. Indeed, he has demonstrated that dogmatic positions are not usually independent developments that make a radical break with what was held in the past but an evolution of thought from the perspective of a different set of questions that are raised because of advancing knowledge of the world and of God's revelation. Hence, there is both continuity and discontinuity with the past. The former gives the Christian faith stability in that it is connected with past revelation and the understanding of that revelation by the church in terms of an orthodox belief system. The latter prevents the stagnation of Christian belief into a rigid traditionalism and orthodoxy that resists the unfolding revelation of truth, fossilizes Christian dogmatics, and thus makes it irrelevant to the changing world that it must evangelize.

While Muller's position appears to be fundamentally sound, his radical separation of the theological and historical tasks of understanding the development of Reformed dogma (4) creates a tension in his own work. First, he has ably proven that the theological developments of the Reformed view of Scripture are closely connected with its historical development. Second, if theology and historical development are to be radically separated, then there may be no need for the discipline of historical theology, calling into question the whole purpose for his work. The work could have been strengthened by the addition of a scriptural index, a subject index, and a bibliography.

In retrospect, Muller has most certainly produced a work on the history of the Reformers' doctrine of scripture that is informative and helpful in understanding the maze of theological developments that took place in this important theological locus. Two major strengths of the work are the voluminous references to the original works of the Reformation and post-Reformation, and the thesis that dogmatics must have stability (continuity with the past) and yet not become static (discontinuous with the past) so that it may remain relevant and open to new understandings of revealed truth.

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Muraoka, T. *A Greek-English Lexicon of the Septuagint: Twelve Prophets.* Louvain: Peeters, 1993. xxii + 257 pp. ca. $65.00.

When the first volume of *A Greek Lexicon of the Septuagint* prepared by Lust, et al., was published in 1992, it was the first of its kind in over 170 years (see *AUSS*, 31 [Autumn 1993] 249-251). Now we have another volume by the same name. As it happens, they are a study in contrasts.

There are two principal approaches to Septuagint (LXX) lexicography: translator's intent, and reading as a Greek document. Ironically, Lust and his