

someone other than the person whose name they bear, then they are at some level a lie, and this fact strains the definitions of inspiration and inerrancy.

As a primer on the theology of N. T. Wright, the volume succeeds largely, for it helpfully condenses in digestible length his longer works. It is full of colorful pictures, charts and diagrams, interesting sidebars, and engaging and creative asides. There is also a workbook available and there are accompanying video lectures which place Bird and Wright onsite in the Holy Land. But I do not believe many seminaries would choose this volume for their standard NTI text due to its unconventional approach to introduction. It may be too much N. T. Wright, and not enough standard NT.

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Biblical Theology According to the Apostles: How the Earliest Christians Told the Story of Israel, by Chris Bruno, Jared Compton, and Kevin McFadden. Downers Grove, IL: InterVarsity Press, 2020. xvii + 230 pp. \$27.00.

In this fifty-second volume of the New Studies in Biblical Theology series Chris Bruno, Jared Compton, and Kevin McFadden have collaborated to answer two important questions: (1) How did the apostolic writers do biblical theology? and (2) What can we learn from them? The authors are well-suited to attempt a project like this not only because of their research interests and expertise but also because of their close, personal relationship to each other. They grew up attending the same schools and graduating from Inter-City Baptist High School in Allen Park, MI, in 1998. Furthermore, all three currently serve as professors of New Testament—Bruno and Compton at Bethlehem College and Seminary and McFadden at Cairn University (formerly Philadelphia College of the Bible).

While many different avenues could be pursued in answering the two questions listed above, the authors (BCM) choose to consider “the summaries of Israel’s story composed after the coming of Jesus Christ in the apostolic witness of the NT” (2). Admittedly, these summaries only reveal the tip of the iceberg when it comes to revealing the biblical-theological methodology of the NT writers, but they are “the clearest examples of apostolic reflection on the history or story of the Bible,” and “studying the exposed part of the iceberg will help us better understand what lies below the surface” (3).

Relying upon the work of Hood and Emerson, BCM identify summaries of Israel’s story (SIS) in the NT that meet three criteria: (1) they recount characters, events, and institutions of Israel’s story; (2) they are retold in chronological order; and (3) they are of substantial

length (6). Seven SIS satisfy these criteria: the genealogy in Matthew 1:1–17; Jesus’s parable of the tenants (Matt 21:33–46 and par.); Stephen’s speech in Acts 7; Paul’s sermon in Pisidian Antioch (Acts 13:16–41); Paul’s argument from salvation history in Galatians 3–4; Paul’s defense of God’s faithfulness to Israel in Romans 9–11; and Hebrews’ exhortation about persevering faith in Hebrews 11.

BCM analyze each of the SIS in three ways. First, they examine the *context* in which the SIS is located in the NT passage, investigating *why* the NT writer chose to use the particular SIS in the way he did. Second, they look at the *content* of the SIS, answering the question of *how* the OT story is told in its NT location. For example, “which parts of the story does the author highlight and what exactly does he say about these parts” (8)? And third, they seek to determine the *contribution* each SIS makes to biblical theology, seeking to learn *what* the NT author’s usage adds to our understanding of biblical theology.

These seven SIS are investigated in five chapters: chapter 2 covers Matthew’s story of Israel in his opening genealogy and in the parable of the tenants; chapter 3 examines Luke’s usage of SIS in Stephen’s speech and Paul’s sermon at Pisidian Antioch; chapter 4 looks at “Galatians and Israel’s Law”; chapter 5 considers Israel’s identity in Romans 9–11; and chapter 6 explores how the author of Hebrews uses the nature of Israel’s inheritance to sustain his audience’s faith. While the detailed contextual and exegetical analysis of each SIS in these five chapters provides much helpful hermeneutical information, the reader will especially appreciate the sections at the end of each chapter that lay out the biblical-theological contributions discovered during the SIS investigations.

The concluding chapter provides a “biblical-theological rule of faith” based upon the NT writers’ use of SIS in these seven examples. In regard to *plot* Israel’s story climaxes in Christ and continues in the life and mission of the church. In regard to *characters* the NT writers use them as examples to follow and as types that prefigure Christ and the church; God is the main character and significant others include Abraham, David, and Moses and the law. In regard to *method* BCM see a warrant for allegorical readings, a need to accept the covenantal substructure of Israel’s story, an awareness of new-covenant referents as the goal of God’s covenantal promises to Israel, and a willingness to apply aspects of Israel’s story to our own situations.

BCM write clearly and concisely, using engaging prose. From beginning to end this book gives helpful conclusions, transitions, and explanations; the reader is never left wondering what “the point” is. This quality is even more noteworthy since three men had their hands in the effort. Though I did hear a rare dissonant note (128, 142), I applaud their honesty in bringing their disagreements to the readers’ attention. One exception to the well-reasoned arguments of the book overall relates to the use of “in Adam” and “second Adam” language when discussing the theology of Hebrews (154–59). While these phrases are certainly Pauline, Adam’s name is never mentioned in Hebrews. An alternative expression from Hebrews should have been used instead.

Dispensationalists may disagree with a few statements including: (1) the multinational nature of the “reconstituted people of God” as a new chapter in Israel’s story (46); (2) all of God’s promises to Israel “from beginning to end” find their fulfillment in the new covenant (64); (3) Israel in Romans 9:6b refers to “theological Israel” and includes Gentiles (127–28) and “theological” and “ethnic” Israel “at the end of the day are really ‘theological Israel’” (146); and (4) the land promise given to Abraham should be understood as a shadow of a better heavenly inheritance that is “distinguished from Canaan and this world” (181, 199).

These areas of debate notwithstanding, I found many helpful interpretations and explanations including (1) the role of the Gentile women as savior figures in Matthew’s genealogy (18–22); (2) the use of the OT in the parable of the tenants (32–40) and specifically the resolving of the tension between Daniel 2:44 and Matthew 21:43–44; (3) the discussion of Paul’s treatment of the law in Galatians (98–105, 112–13); and (4) the structural layout and argument of the SIS in Hebrews 11 (160–79). Added to this are the useful tables and figures throughout the book, giving greater clarity to BCM’s arguments.

This book encourages readers to study their Bibles more intentionally and carefully, especially when the NT authors are telling the story of Israel. It challenged my thinking and increased my appreciation for the way SIS are used in the NT. *Biblical Theology According to the Apostles* points the reader toward the Word and toward its Author, making it a book I can recommend even if I have a few quibbles with it along the way.

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40 Questions about Biblical Theology, by Jason S. DeRouchie, Oren R. Martin, and Andrew David Naselli. Grand Rapids: Kregel, 2020. 400 pp. \$27.99.

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Their volume, *40 Questions about Biblical Theology*, is one of eighteen resources currently available in the forty questions series by Kregel.