

should be interpreted by antecedent theology (that which comes before); he argues that we should not read NT revelation back into the OT. The theological summaries of the books are helpful as well, even though they are brief. There are also a number of short but informative excurses (set off by gray boxes) on various topics of controversy or interest (e.g., Numbers in the Genealogies and the Date of Adam's Birth [p. 49], The Sons of God and the Daughters of Men [pp. 49–50], A Theology of God and the Canaanite Genocide [pp. 108–10], The Promise of Gentile Inclusion and the Law in the Old Testament and Paul [pp. 260–64], Warnings Against Defiantly Rejecting the Knowledge of the Truth [pp. 368–70]). Each of these provides an overview of the issue along with Kaiser's resolution without overwhelming the reader with technical data. A comprehensive Scripture index completes the work (beginning with the second printing).

The most significant weakness of this book concerns the overall paradigm of a promise-plan. To this reviewer, the promise-plan is too narrow to account for the entirety of Scripture. This book has done nothing to change that view. For instance, the promise-plan begins with Eve, rather than with creation (p. 19). It also fails to incorporate issues like the judgment passages or God's pursuit of his glory in non-redemptive ways. The distinction between "promise" and "promises" or "predictions" seems a bit strained, and the attempt to outline the whole Bible in terms of the promise seems forced. The promise-plan is sometimes lost in the handling of the individual books, which I think points to the fact that "promise" is an inadequate unifying theme. Some will be troubled by Kaiser's belief in an old-earth, his view of the law, and his sometimes inconsistent view of the relationship between Israel and the Church. Kaiser tries to carve out some middle ground between covenantalism and dispensationalism, but in so doing leaves some large gaps.

Overall, even with the weaknesses of the promise-plan paradigm, *PPG* is helpful as a diachronic biblical theology. It is brief enough and accessible enough to be understood by just about everyone; it does not overwhelm the reader with controversy and multiple views. However, it falls short of works such as Zuck's two-volume *Biblical Theology* (OT/NT), which is longer and more complete, and thus more helpful, though based on canonical order. *PPG* is less helpful as a convincing argument for "promise" as a unifying theme.

Larry Rogier

John Calvin and Evangelical Theology, edited by Sung Wook Chung. Louisville: Westminster John Knox, 2009. xiv + 256 pp. \$39.95.

Some five hundred years have passed since the birth of John Calvin (1509–1564), yet the Genevan Reformer still draws attention from

modern theologians and historians alike. The perpetual interest in Calvin has led to the production of countless works assessing his historical and theological impact on the Western world. This particular treatment of Calvin, which consists of a collection of essays written by self-proclaimed evangelicals, seeks to show the importance Calvin continues to have on the evangelical movement. Chung writes, "This book aims to explore the legacy and prospect of Calvin's theology for evangelical theology in the twenty-first century" (p. xiii). Thus, the book's goal is twofold—it seeks to describe the theological legacy Calvin bequeathed to evangelicals and to formulate meaningful applications of that legacy to modern evangelicalism. Calvin's bibliology, Trinitarianism, anthropology, hamartiology, pneumatology, soteriology, pastoral theology, ethics, and his attitude toward non-Christian religions are among the areas considered as part of this discussion.

Before advancing to the book's subject matter, I would like to raise a methodological problem the reader will encounter in this book. As the title suggests, this book is not simply about John Calvin, but about his impact on evangelicalism. For a project like this to succeed, one must employ a working definition of evangelicalism to direct the course of the study. However, no such definition is offered. The only attempt at a definition comes in Gabriel Fackre's essay. He writes, "Thus, evangelicals, as compromising a movement subsequent to the Reformation, are 'those who espoused and experienced justification [the material principle] and scriptural authority [the formal principle] in an intensified way: personal conversion and a rigorous moral life, on the one hand, and concentrated attention on the Bible as guide to conviction and behavior [as inerrantist, infallibilist and related forms of hermeneutics], on the other, with a special zeal for the dissemination of Christian faith so conceived (evangelicalism)'" (p. 144). While it is certainly feasible that this description is what each contributor believes evangelicalism to be, such is never explicitly stated in the book. How, then, is one able to evaluate the connection between Calvin's theology and evangelical theology without at least a basic description of both? This lack of definition impacts the book in that the book's contributors, though evangelicals, may not necessarily share the same basic belief system or the same evangelical ideals. A Baptist evangelical, for instance, will probably not want to appropriate Calvin's ecclesiology; whereas, a Presbyterian evangelical would generally endorse such appropriation. As such, those sections in this book that attempt to apply Calvin's theology to the present become extremely subjective, being limited to the agreement each author has with Calvin. It follows, then, that the book's real value lies in those places where it treats Calvin's own theology irrespective of the evangelical movement.

With these limitations in mind, it is now possible to examine the basic content of the book. As was implied above, the weaknesses in this book are mostly found where the authors seek to apply Calvin's theology to the present. For example, Fackre seeks to make Calvin something of a guide for ecumenical discussions concerning justification. Fackre's

main connecting point is that Calvin used John 3:16 as part of his discussion on justification in a way similar to that of the writers of the ecumenical document *The Joint Declaration on the Doctrine of Justification* (pp. 144–48). However, involving Calvin in an ecumenical discussion, particularly on the issue of justification, does not do justice to Calvin himself. Calvin was quite clear that justification was by faith *alone* and argued this fact at length against Roman Catholics in the *Institutes* (see *Inst.* 3.11.19). Fackre fails to point this out and thus appropriates Calvin's treatment of John 3:16 in a context Calvin would never have allowed. This example is just one illustration of the methodological problem described above.

However, we also noted that the strength of the book lies in those sections that describe Calvin's theology. Of particular note is Michael Horton's chapter on Calvin's view of divine revelation (pp. 1–31). This chapter is refreshingly free from the Barthian overtones that commonly engulf this subject, and the discussion of the *sola Scriptura* principle is especially helpful (pp. 19–24). Another excellent chapter is Sung Chung's discussion of the cross in sanctification in Calvin (pp. 163–80). Chung explains how Calvin appealed to the image of the cross as a comfort in times of suffering, which gives the reader valuable insight into Calvin's pastoral considerations in the *Institutes*. A final chapter of note is Jung-Sook Lee's treatment of Calvin's pastoral theology (pp. 199–218). Lee gives a helpful overview to Calvin's situation in Geneva by describing Calvin's four-fold view of church officers, his understanding of the relationship of church to the state, and his conception of church discipline.

In summary, this reviewer has found this book most helpful as it deals with the historical Calvin. The failure to define evangelicalism and the theological diversity of the writers greatly hinders the book in its attempts to project Calvin into the modern world. In the main, the book succeeds in describing Calvin's legacy but struggles to apply his thought effectively to modern evangelicalism.

Timothy Scott

Worship in Song: A Biblical Approach to Music and Worship, by Scott Aniol. Winona Lake, IN: BMH Books, 2009. ix + 246 pp. \$17.99.

Scott Aniol is a well-trained musicologist with theological acumen and a burden to help the people of God think deeply and accurately about worship in general and music in particular. As Executive Director of Religious Affections Ministries (www.religiousaffections.org), he has written numerous articles on these and related matters, seeking to bring biblical principles to bear on subjects that are often considered matters of mere personal opinion. *Worship in Song* (*WiS*) is the product