The Future Restoration of Israel: A Response to Supersessionism edited by Stanley E. Porter and Alan E. Kurschner. Eugene, OR: Pickwick Publications, 2023. xx + 428 pp., paper, $55.00.

The Future Restoration of Israel is volume 10 in the McMaster Biblical Studies Series. The first editor is the prolific writer and editor Stanley Porter — the president, dean, professor of New Testament, and holder of the Roy A. Hope Chair in Christian Worldview at McMaster Divinity College in Ontario. His coeditor is Alan Kurschner, an instructor of Greek at the Center for Learning Biblical Greek and the author of three books that espouse a "pre-wrath" prophetic viewpoint. In addition to writing the preface and introduction, the two editors are also among the twenty contributors, which include scholars of note like Craig Evans, Darrell Bock, and Walter Kaiser.

The Future Restoration of Israel is divided into five parts, each with two to six chapters: The Covenants and Israel's Future, The Nations and Israel's Future, Paul and Israel's Future, Jesus and Israel's Future, and Supersessionism in the Past. Each chapter includes footnotes and its own bibliography, and most chapters also have a conclusion. The book itself concludes with an index of modern authors and ancient sources (Scripture, Dead Sea Scrolls, rabbinic writings, Philo, Josephus, early Christian writings, and Greco-Roman writings) applicable to the entire volume.

The introduction by the editors discusses the term supersessionism, defines supersessionism, provides a brief history of supersessionism, and summarizes each of the chapters. They explain "the aspect of supersessionism used in the title of this volume will refer to the theological view that denies any future divine promises and blessings to national Israel" (p. 5). Supersessionism, or replacement theology, believes that because the church has replaced or superseded national Israel, there is no future restoration of ethnic Israel to the land as the people of God. The latter point is the singular focus of the book, not whether the church has replaced Israel. Therefore, the editors maintain, "this set of scholarly essays intends to advance the exegetical, theological, and historical literature with the aim to challenge supersessionism on the question of Israel's futurity" (p. 1).

The contributors to *The Future Restoration of Israel* are "diverse in their theological perspectives" (p. 1). The editors acknowledge that "given the number of contributors in this collected volume, inevitably there will be some overlap and even disagreement on various points" (p. 2), which they deem "a good thing" (p. 2), and this reviewer wholeheartedly agrees. The different approaches and differing focus of the contributors to the

same idea — "that feature of supersessionism that claims that God has no future redemptive plan for national Israel" (p. 2) — is one strength of the book. Unfortunately, as is often the case of a book with chapters contributed by multiple authors, the quality of some of the chapters does not compare to the quality of the others. In this case, of the twenty chapters, the ones by Mark Saucy ("One Nation under God: Does the World Need an Israelite Theocracy?") and William Campbell ("'Through Isaac Shall Your Seed Be Named' [Rom 9:7b]: Israel and the Purpose of God in Romans") are the culprits.

Although the book is divided into five parts, there are really two types of chapters: those that directly address the future restoration of Israel and those that only indirectly do so. Of the first type, readers have the following. Walter Kaiser, in one of the best chapters of the book, discussed the Abrahamic, Davidic, and New Covenant. Mark Rooker focused on the New Covenant in Jeremiah 31 and its mention in the New Testament. Michael Vanlaningham responded to progressive covenantalists' view of the land promises. Darrell Bock dealt with Israel's future as a nation in the land. David Fuller surveyed the use of Zechariah 14 in Revelation. Alan Kurschner responded to Gregory Beale's identification of the 144,000 from the twelve tribes of Israel in Revelation as a great multitude from every nation. Mark Saucy contrasted the witness to the world of the New Testament church and future Israel. Alan Hultberg addressed the theological considerations regarding the fulfillment of Old Testament promises of a future restoration of Israel. His opening brief biblical summary of the future restoration of Israel is superb. Stanley Porter focused on the "all Israel shall be saved" of Romans 11:26. Michael Wilkins explored Israel and its future in the Gospel of Matthew. Craig Evans examined the future of the Jewish people in light of the parable of the vineyard and Jesus' cursing of the fig tree.

Of the second type, readers have the following. Robert Chisholm authored a fascinating study of Isaiah's "servant songs" and how they relate to the distinct entities of Israel and the nations. Jim Sibley answered the question of whether ethnic Israel's mission has been transferred to the church. William Campbell explored Romans 9 and God's purpose for Israel. David Rudolph penned an interesting study of Paul and Jewish identity in First Corinthians. J. Brian Tucker offers a critique of the supersessionist views of N. T. Wright. Michael Brown examined Abraham's "seed" and Paul's point in Galatians 3:16. David Yoon took another look at "the Israel of God" in Galatians 6:16. Hélène Dallaire traced the development of supersessionism through church history and how it gave rise to anti-

Semitism. Mitch Glaser looked at the impact of supersessionism on Jewish evangelism.

The only thing this reviewer would have liked to see is more discussion of the relation of the future restoration of Israel to the modern state of Israel. Brown (pp. 286, 289), Wilkins (pp. 336-37), and Glaser (pp. 383-85) only mentioned the subject briefly. The result of these contributions by a diverse group of twenty authors is an outstanding critique of supersessionist theology and a positive case for the future restoration of Israel. *The Future Restoration of Israel* is an important and necessary book that cannot be recommended highly enough. There are some good books available on replacement theology, but this reviewer knows no other work that makes the case for the future restoration of Israel any better than *The Future Restoration of Israel*; it is a resource that will be referenced long after it is read.

— Laurence M. Vance
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Is God a Vindictive Bully? Reconciling Portrayals of God in the Old and New Testament by Paul Copan. Grand Rapids: Baker Academic, 2022. xv + 304 pp., paper, $27.99.

Paul Copan has already written two books on this subject: *Is God a Moral Monster?* and *Did God Really Command Genocide?* co-authored with Matthew Flannagan. In this companion volume, he focused upon much of the same material, addressed additional challenging concerns, responded to aspects of disparity, and made some tweaks (p. xiii). At issue is how troubling texts from the Scriptures should be understood (p. xiii). Copan devoted attention to what he terms critics from without (unbelievers such as A. A. Milne and Richard Dawkins (pp. 3-4)), and critics from within (professing evangelicals such as Greg Boyd, Peter Enns, and Andy Stanley (pp. 4, 11, 149). The most problematic are the critics from within who attempt to resolve troubling actions attributed to God by separating the actual God from the textual God (pp. 4, 12-14, 26, 29). Stated otherwise, the 415 mentions of "Thus says the Lord," as well as numerous commands given by God, often do not come from the actual God; rather, they are "The literary depiction of God by a fallen violence-prone, culturally conditioned ancient Near Eastern biblical narrator or prophet" (p. 4). In other words,