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## Book Reviews

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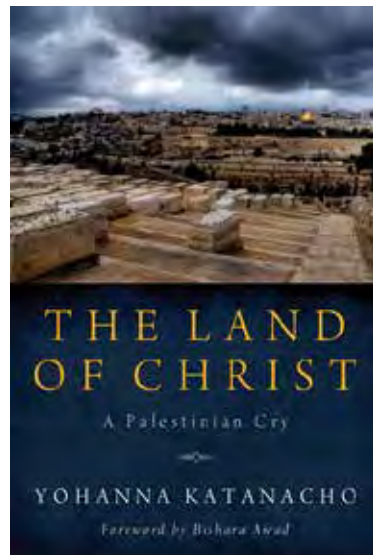
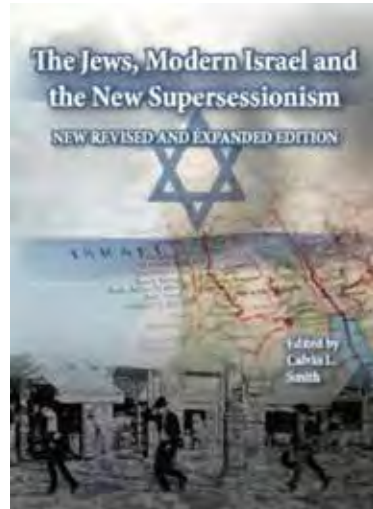
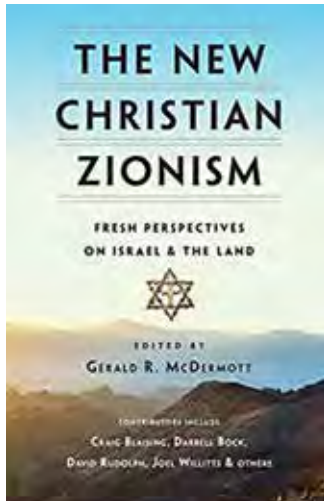
# Reviews

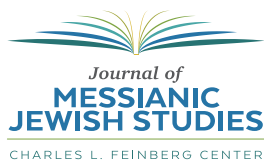
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*The Journal of Messianic Jewish Studies*



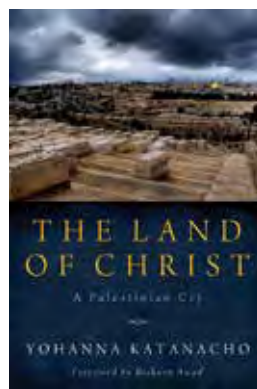
JMJS/CHARLES L. FEINBERG CENTER





Katanacho, Yohanna. *The Land of Christ A Palestinian Cry*. Eugene: Pickwick Publications, 2013 (96 pages)

Review by Richard Flashman



Yohanna Katanacho was born in June of 1967, now serves as the academic dean for Bethlehem Bible College in the Central West Bank region of the Jordan River under the political control of the Palestinian National Authority. Dr. Katanacho is a Palestinian Evangelical Christian, the son of an Armenian Catholic mother and a Roman Catholic Palestinian father. Although an atheist in his teen years, Dr. Katanacho decided to follow Jesus Christ when he was twenty years old. He then went on to earn a B.S. at Bethlehem University, an M.A. at Wheaton College and an M.Div. and Ph.D. at Trinity Evangelical Divinity School in Deerfield, IL. He has authored several books including: *A Commentary on Proverbs*, *The Seven "I am" Sayings in the Gospel of John*, and *The King of Jews and His Young Followers*.



Clearly he has the background and academic credentials to present a Palestinian evangelical perspective on the land promised to Abraham, Isaac, Jacob and their descendants (going forward referred to as “the promised land”).

Katanacho sets out to provide what he considers to be a biblical view of the land that is rooted in biblical love, faithful to the Bible, and seeks justice for both Palestinians and Jews (6). He challenges the Jewish people’s right to the land believing the promise of “Land” to the “people of God” is fulfilled in the New Testament. To back his position he challenges Jewish claims to the land. Katanacho believes that the land known as Israel belongs to Christ, and that the promises of the land now apply wholly to the New Testament people of God, essentially espousing a replacement theology (i.e. The church replaces Israel as the people of God).

He challenges those who would claim Israel’s continual divine right to the land by attempting to demonstrate how biblically untenable that position has become. First he claims that the biblical borders of the land are unclear, citing various Old Testament texts, which do not appear to agree with each other. Then he tries to show that the term Israel seems to change in definition throughout the Bible. Finally, he argues that God gave the land through Christ, the greater “Israel”- the Israel who actually kept faith with God the Father. He insists that the land cannot be given to a faithless, disobedient, and Messiah rejecting people based on the teachings of Moses in Deuteronomy 28:63-68, etc. He makes much of this point throughout his book. Katanacho has a particular problem with dispensationalism and dispensationalists. He believes it to be of late historical development, adhered to by corrupt and undereducated people, and founded on a highly problematic literal hermeneutic.

The author insists the land belongs to Christ, and citing



passages like Proverbs 2:21-22 says he will give it to his faithful and obedient people (and certainly not to unbelieving and wicked oppressors). In the author's eschatological understanding, righteousness precedes a return to the land. God will not tolerate an unrighteous people to possess the land (Dt. 28:36-37, 63-68).

Katanacho asserts that the land was the initiation of the fulfillment of the Kingdom of God on earth. After the land's curse (Gen. 3:17) God determines to restore it (Isa. 51:3; Eze. 36:35) to be a land of faith, a land of peace, a land of reconciliation, a land that serves as a gateway to heaven, and a land of refuge and safety for the endangered (56-58).

The author argues that none of those sacred purposes are accomplished through the Israeli occupation. In fact, for the author, the Israeli occupation of lands "taken" in 1967 (not 1948) is the great sin and obstacle to peace, which foments the Arab-Israeli Conflict. If it were not for the "occupation" there would not be all the anger and violence associated with the land (47). The occupation is sin because it dehumanized people whom God created (53, 60). Since according to Katanacho the 1967 occupation is the great sin, Biblical resistance to that sin is justified. For Katanacho this means bringing non-violent economic pressure on Israel. That in turn will cause Israel to end of the 1967 occupation and create the conditions necessary for an equitable one or two state solution to be reached (60).

This theme is addressed in *The Palestinian Kairos Document: A Moment of Truth*, which the author includes in the books addendum. This document decries the Israeli occupation of the West Bank, the wall that Israel erected separating the West Bank from Israel, Israeli settlements, military checkpoints, the separation of some families, the restricted access to the holy site for Palestinians, the Palestinian refugee camps, Palestinian prisoners in Israeli jails, the exclusion of many Palestinians



from living in Jerusalem, various and unspecified human rights violations, the unspecified discrimination of Israeli Palestinians, the emigration of Palestinian young people from the land, the Israeli overreaction to Palestinians who resist Israeli occupation, the excuse of terrorism used to distort the true nature of the conflict, and the failure of the international community “to deal positively with the will of the Palestinian people expressed in the outcome of the democratic and legal elections of 2006” (74-76). After addressing the issues of hermeneutics and a theology of the land, the Kairos statement calls the U.N. partition of the land in 1948 “a new injustice” (78), and any theology or biblical interpretation, which argues against that premise strips “the Word of God of its holiness, its inclusiveness and truths” (73).

Therefore, “the occupation is a sin against God and humanity because it deprives the Palestinians of their basic human rights” (79). The Kairos document puts its hope in the love of God for the Palestinian people, finds solace in the support and prayers it has received from like-minded people around the world, and believes one day justice will be served for the Palestinian people (80-83).

While the document celebrates the anti-retaliatory love of Scripture (Mt. 5:45-47; Rom. 12:17; I P. 3:9), that love does not mean accepting evil or aggression. In fact the Kairos document insists that the evil of the Israeli occupation must be resisted – love demands it (p. 84). But how can it be resisted in a loving way? The Kairos document calls the world to “engage in divestment and in economic and commercial boycott of everything produced by the occupation” (85). Thus the Kairos document is a call to inflict economic pain on Israel until they unilaterally end the occupation (85). Since the root of so-called terrorism springs from the injustices of the occupation, pretending to end terrorism first is not a valid approach (85).



The Kairos document ends with a call to settle the Jerusalem question first but does not offer a suggestion as to how that vexing issue might be resolved (89).

While one can appreciate the approach and the passion of the author's position, it seems to this reviewer there are certain assumptions, omissions, and biases that seem to undercut the author's arguments and assertions. First the author claims that the various Biblical descriptions of the borders to what might be called "greater Israel" calls into question the notion of fixed literal borders for national Israel. The author sees these descriptions as *literary*, "a spacial merism that refers to the whole world" (39). This, of course, requires that one abandon a grammatical-historical hermeneutic in favor of a more spiritualized approach to Scripture.

While most would agree that "the earth is the Lord's and all that is in it," that fact does not preclude that God can give what is his to whomever he chooses. Instead of abandoning the plain sense of the biblical text, biblical authority might be better served by a more thorough and respectful exegesis. Could there be other explanations for the various boundaries of the Promised Land mentioned in Scripture? Might there be another way to harmonize the various descriptions? For instance, one could just simply argue that all the various descriptions should be "added" together to come up with the final configuration of the "greater Israel" being promised by God. Certainly this approach is at least as valid as abandoning the plain (grammatical-historical) sense of the text. Especially as such abandonment clearly leads to a meaning foreign to the author's original intent.

The same is true for the author's problem with the various identifications of "Israel" and Jewish people in the Bible. What does it matter if those terms include more and more people throughout biblical history? The promises of the land belong





exclusively to the physical descendants of Abraham, Isaac, and Jacob. The land is literally promised to no one else. This is not to say that others would not benefit from the land promised to physical Israel, many certainly will, but biblically speaking they will do so through the agency of a national ethnic Israel under the rule of the King Jesus. Again, there is nothing in the biblical text that demands the abandonment of the literal meaning of the text, the author's original intent, or a grammatical-historical hermeneutic.

The same is true for the author's concern about how the land is given. True the land and the world belong to God through the Messiah Jesus. But this does not preclude his giving the land to Israel. And it's true that ultimately, a righteous people will inherit the land. But there is now no one righteous but God alone - certainly not Israel or the Palestinian people. The land will never be inherited by righteous people this side of the second coming of the Messiah Jesus!

So where does that leave us now? The author insists that contemporary Israel is an illegitimate occupier of Palestinian lands because Israel is unrighteous on so many levels. He assumes the land will (or should) "spew them out" (Dt. 28:63-68) one way or another. But Israel lived "unrighteously" in the land for nearly 1000 years before the Babylonian captivity in 586 BC, and then another 500+ years until the destruction of the second temple by the Romans in AD 70. "Unrighteous" Israel has only been back in control of the land since 1948 (or 1967 depending on one's perspective). Biblically speaking, it could be another 1500 years until they are ejected from the land again. God has shown great patience with Israel in past "occupations."

This of course assumes that God is not now dealing or will not deal with "unrighteous" Israel while they are actually in the land, as they are now. There is Scripture which seems to indicate



the recalling of a spiritually lifeless people to the land and then once in the land, the coming of a great spiritual renewal (Eze. 36:24-32; Eze. 37:1-14; Hosea 3; Zech. 12:10ff). Israel was hardly a “righteous” nation when the remnant of Jews returned from the Babylonian captivity (Ezra 9-10; Neh. 5, 9, 10, 13).

Biblically speaking it is entirely possible for these current generations of “unrighteous Israelis” to finally realize their true condition, repent, receive their Messiah, have their sins removed, their spirits revived (Eze. 36:24-32), and be the restored and righteous nation they were always meant to be (Acts 1:8; 3:21). There is no biblical necessity to replace Israel with the church. Especially in light of the New Covenant teaching that the redeemed Gentiles do not replace Israel but are added to Israel (Eph. 2:11-22). According to the Apostle Paul, they are now fellow citizens of God’s Kingdom with God’s people (believing Israel) and (fellow) members of God’s household (Eph. 2:11-22). Clearly the Gentiles will enter into all the blessings promised to them in the Abrahamic Covenant (Gen. 12:1-3) and throughout Scripture (Isa. 49:6; 9:2; 42:6, 51:4, etc.).

Yes, for a time National Israel will remain in unbelief, rejecting her Messiah. But the day will come, writes the Apostle Paul, after the full number of Gentiles comes in, that “all Israel will be saved” (Rom. 11:25)! Interestingly, the author does not interact with any New Testament references, which seem to indicate Israel’s future restoration (Mt. 19:28; Luke 1:32-33; 21:24; 22:25-30; Acts 1:8; 3:21; etc.) The reader is left to wonder why.

As noted, the Kairos document bemoans the building of the separation wall and military checkpoints but never acknowledges why the wall was built or the reason for military checkpoints, or what those security measures have done for Israel’s safety. The document asserts it’s the “occupation” which inspires Palestinian



violence. If Israel were to end it, the violence would stop. This of course ignores history. There was no post-1967 style “occupation” in 1948, or in pre-war 1967 for that matter. But the Arab world attacked Israel none-the-less. In the mind of this reviewer, the Kairos signers betray either a dangerous disregard for the safety of the Israeli population or a breathtaking naiveté of radical Palestinian hatred and intentions for Israel. Either way Israel would do well not to entrust their future to the Kairos signers’ approach to peace.

The disputed lands of the West Bank belonged to Jordan (not any Palestinian entity) in 1967. In that year, Jordan, Syria, and Egypt conspired to attack Israel. Israel defended itself, and in so doing took the West Bank (along with the Sinai, Gaza, and the Golan Heights). Now the Kairos authors want the West Bank to be given to a previously non-existent entity – the Palestinian Authority (PA) whose very charter calls for Israel’s destruction.

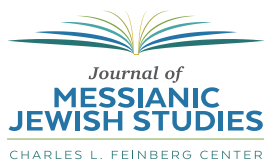
In 2000-2001, and in exchange for real peace, Israeli Prime Minister Ehud Barak offered Yasser Arafat and the PA 91% of the disputed territory, but Yasser Arafat turned it down. Was the deal perfect for the PA? Of course not. But it could have been the beginning of a real Palestinian state and a real peace. Yet none of these historic realities is ever mentioned by the Kairos authors – just lovely sounding appeals to justice for the Palestinians through the unilateral handover of the West Bank to the PA.

Katanacho’s book was quite helpful in gaining an insight into the Palestinian Christian perspective on the Arab-Israeli conflict. Katanacho is squarely in the evangelical camp (we share the same seminary training) and is a first class advocate for his position.

It is good to hear this particular “cry” no matter what your position is on the subject. That being said, the author’s failure to interact with the historical realities of the last 70 years and the very real security concerns of the Israeli people undercut the



credibility of the author's arguments and caused this reviewer to wonder if this was merely a nicely written propaganda piece for an economic boycott of Israel.



Gerald R. McDermott (editor).  
*The New Christian Zionism:  
Fresh Perspectives on  
Israel and the Land.*  
Downer's Grove:  
InterVarsity Press,  
2016 (349 pages)

Review by Mitch Glaser



## INTRODUCTION

The New Christian Zionism, edited by Dr. Gerry McDermott, provides a new and needed approach to the current theological controversies swirling round Israel in the Bible and as a modern nation. The genesis for the book is biblical and yet the chapters also cover some of the more difficult issues related to the current Middle East crisis and especially the Israeli/Palestinian conflict.

The 349 pages, include chapters by well known Christian scholars and Messianic Jews who touch on some of the major



points of the controversy including the hermeneutics needed to read the Biblical material, the history of Christian Zionism, Zionism in the New Testament, and the theology and politics of the anti Christian Zionism movement.

Gerald McDermott's introductory material is excellent as he both defines and traces the history of Christian Zionism for the reader who might have little experience with the topic. McDermott assures the reader that a theology that includes ethnic Israel and the land in God's story found in Scripture is not particular to any Christian denomination.

Christian Zionism is bigger than any denomination, theological tradition or period. It focuses on the character of God and the teaching of Jesus and the apostles. Those at the start of the Christian faith argued that God will keep his promises to Israel. This confidence also provides a basis for assurance about his promises to us. Those promises point to a reconciliation God has worked through his Messiah for the life and the Shalom of the world.<sup>1</sup>

McDermott explains what he means by the new Christian Zionism,

So what do the scholars and experts in this book mean by "the New Christian Zionism"? The best answer to this question, we think, is the rest of the book. This introduction will telegraph, as it were, the basic implications of what we mean by this term. The first is that the people and land of Israel are central to the story of the Bible.<sup>2</sup>

He continues,

The burden of these chapters is to show theologically that the people of Israel continue to be significant for the history of redemption and that the land of Israel, which is at the heart of

1 Gerald R McDermott, *The New Christian Zionism: Fresh Perspectives on Israel & the Land*, 2016, 317.

2 *Ibid.*, 11.



the covenantal promises, continues to be important to God's providential purposes.<sup>3</sup>

And further,

We are also convinced that the return of Jews from all over the world to their land, and their efforts to establish a nation-state after two millennia of being separated from controlling the land, is part of the fulfillment of biblical prophecy. Further, we believe that Jews need and deserve a homeland in Israel— not to displace others but to accept and develop what the family of nations— the United Nations— ratified in 1948. We would add that this startling event climaxed a history of continual Jewish presence in the land going back at least three thousand years.<sup>4</sup>

McDermott readily admits he has a prejudice against the more traditional Dispensational or as he would describe an older version of Christian Zionism that he believes is not relevant for today. McDermott writes,

This book has tried to unfold a new vision for the relationship between the church and Israel. It has argued that the old Christian Zionism was married to premillennial dispensationalism— for better or for worse. Traditional dispensationalists exhibited a certain theological ingenuity that rightly insisted, against many cultured despisers, that God's covenant with Israel had not been severed. They were right about that. But we are proposing a New Christian Zionism that departs from traditional dispensationalism in some important ways, as I have already explained in the introduction. Now it is time to think about what difference this new approach to Israel and the church might make.<sup>5</sup>

I believe that the tone with which he jettisons his Christian Zionist forefathers who expressed their hope in the future of

3 Ibid., 13.

4 Ibid., 12.

5 Ibid., 319.



Israel in the theological terms available to them in that day is stronger than necessary. In fact, the very name of the book is indicative of McDermott's attempts to break with the past. It would have been more helpful to point out the weaknesses of the position without borderline disparaging the Dispensational pioneers who blazed the path upon which McDermott and his co-authors now journey.

In fact, from the above statements it would seem that McDermott sounds very much like an "old fashioned" Christian Zionist with more Dispensational theological leanings. Certainly McDermott and many of his authors would not fit into the Dispensational mode, but they would find agreement with those who have gone before in their understanding of God's ongoing plan for Israel and the Jewish people, which includes the divine deed to the Land of promise.

The care with which McDermott chose his authors is evident from the quality of their work. I especially appreciated the denominational analysis of those Christian groups that have taken up the mantle of anti Christian Zionism written by Mark Tooley. Robert Nicholson's chapter examining the legal issues of the controversy is superb, especially his section where he appraises the moral equivalency arguments of those who believe that the nation of Israel does not deserve the land because of their behavior towards the Palestinian community in Israel.

Dr. Blaising, who has written on these topics previously and reflects a progressive version of Dispensationalism in his chapter, grapples with some of the more challenging hermeneutical issues at the heart of the conflict. Commenting on the argument that the "fulfillment citations" in Matthew write ethnic Israel out of the divine story, he writes,

But the claim that Matthew is thereby teaching that Israel's identity as an ethnic, national, territorial reality is ending as





such and being replaced by the singular person of the Christ and/or a new mixed corporate body to be created by him reads too much into the text. It belongs to an anti-Semitic, anti Judaic interpretation of Matthew that is generally rejected today.<sup>6</sup>

Bock summarizes the new Christian Zionism position by simply stating,

In this book we have presented an outline of a case for Israel as a nation in the land. That case is theological, moral, historical, biblical, political, and legal. But this book has put its greatest emphasis on the biblical and theological case to be made. The writers are convinced that this story needs to be heard. They believe that Christian Zionism is not an oxymoron. We are convinced it is a sound humanitarian and theological position.<sup>7</sup>

Bock continues,

As we look to make the case as Christians that Israel has a right to the land, we also tell Christian Zionism is bigger than any denomination, theological tradition or period. It focuses on the character of God and the teaching of Jesus and the apostles. Those at the start of the Christian faith argued that God will keep his promises to Israel. This confidence also provides a basis for assurance about his promises to us. Those promises point to a reconciliation God has worked through his Messiah for the life and the shalom of the world.<sup>8</sup>

## CONCLUSION

We are grateful for the vision of Gerald McDermott in undertaking this project. Additionally we applaud the courage of Intervarsity Press who for the longest time has published books

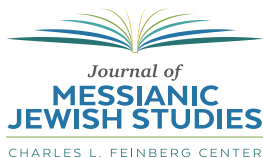
6 Ibid., 84.

7 Ibid., 316–17.

8 Ibid.



on Israel written by Stephen Sizer and others who take an extreme anti Christian Zionist and anti Israel position. The dialogue has now been balanced with the publishing of a The New Christian Zionism. We look forward to additional volumes addressing these significant issues that are both biblical and geopolitical in nature. We live in a complex and challenging world where we must apply Scripture to every area of life, including the Middle East conflict. The New Christian Zionism is a good beginning to a new day of discussion. Most of all, we hope that this new book will inspire Christians to pray for the peace of Jerusalem as the Psalmist encourages us to do in Psalm 122:6.



Calvin L. Smith.  
*The Jews, Modern Israel and  
the New Supersessionism*  
Kent, United Kingdom: King's  
Divinity Press, 2013. Pp. 290

Review by Daniel Kayley



False representations, crude caricatures, and monolithic portrayals of Israel and pro-Israel Christians lacking nuance and objectivity are the things that Smith seeks to rebalance in his second edition of *The Jews, Modern Israel and the New Supersessionism*. With six new essays, several essays reworked and material from the first edition re-visited and updated, the book is internally coherent, multi-disciplinary and focused in its overarching aim, (loc.463). The introduction effectively sets out the books fourteen chapters and three divisions, also offering the reader a definition of the new Supersessionism as follows: a political agenda where the theology is made to fit, not vice versa, (loc.402). This



second edition exuberates nuance, assisting the reader to reflect honestly and objectively upon Israel historically, contemporarily and eschatologically, (loc.4984). The book's contributors come from across the Evangelical theological spectrum, therefore the disingenuous claim that all non-Supersessionists are a narrow minded, peripheral and fanatical segment of the church is undermined (loc.449).

The book is aimed at the lay Christian to supplement a scarcity of resources available to the non-theologically trained (loc.432), nevertheless, this collection of scholarly essays exhibits anything but straw man arguments proof texting and Christian Zionist rhetoric. Rather, Smith aims for the middle ground between what has been a highly polarized and at times tumultuous topic, neither idealizing nor demonizing Israel, but portraying God's faithfulness to Israel, (loc.295). Smith takes this approach as he believes that triumphalist Supersessionism harms evangelistic endeavors to the Jewish people, not only undermining the continuing relevance of the gospel for Jews but also delegitimizing a manifestly Jewish form of Christianity. Smith then seeks to differentiate between hardline or punitive Supersessionism and soft or economic Supersessionism; he rejects the notion of Israel being sinless, rejects two ways of salvation i.e. one for gentiles and one for Jews; and rejects an Israel right or wrong approach but equally rejects an Israel always wrong approach. Smith also rejects that God loves Jews more than Arabs, and therefore highlights the importance of distinguishing between corporate Israel and individual Jews and Arabs. Smith in taking this middle ground approach rejects the apartheid language so often used to describe Israel's action toward Arabs, showing this not to be the case and eschewing the pejorative nature of the current debate regarding Supersessionism. Smith believes a lot more nuance is needed in this discussion, challenging stereotypical attitudes which tar all



non Supersessionists with the same brush. Such stereotypical attitudes Smith believes fail to differentiate between various non Supersessionist theological positions because they are often rooted in biblical illiteracy, though Smith does believe that there are problems of biblical illiteracy in both Supersessionist and non-Supersessionist camps. Throughout this revised edition it is clear that Smith does not make one's position on Israel a test of orthodoxy, however he does view it as an important issue and one which deserves honest reflection and careful thought and analysis.

In the first division Maltz illustrates how the early church fathers e.g. Justin Martyr (135AD) saw no danger as they sought to construct a Platonic Christian worldview, for purposes of evangelism and fueled by anti-Semitism, (loc.645). Horner builds upon Maltz theological platform showing the uninterrupted line of Jewish church leadership until 135AD when the Romans prohibited Jewry, also demonstrating the parallel trajectories of Supersessionism and non-literal interpretations of Scripture, (loc.1018). Chapter two finishes with a good example of Augustine's eisegetical and arbitrary interpretation of Ps.59.11, associated with Neo-Platonism and a more allegorical interpretative approach, (loc.1188). All of this may challenge the ordinary and untrained Christian reader to reexamine their Bible to avoid eisegetical interpretations based on a Platonic dualistic Christian worldview, inherited from an anti-Semitic biblical interpretative tradition, (loc.660, 752). In ch.3 most readers will be left disturbed as Barnes describes how reformers like Martin Luther instigated violence toward the Jews, and how Germany's churches supported and praised religiously motivated anti-Semitic laws, (loc.1396). At this stage of the book the powerful realization is reached that Supersessionism is more than ivory tower theorizing, but has had horrific implications in the lives of millions of Jews, (loc.1442-1464). In ch.4 Wilkinson brings the



first ray of hope when the UK church after much post holocaust theological reflection helped reestablish the nation of Israel in 1948, through key influential people, (1890).

The second division investigates Supersessionism in light of the Bible.

Cheung explains throughout ch.5 the recent move by scholars toward the view that the “Israel” of Rom.11:26 refer to ethnic Israel, thus remaining consistent with its usage elsewhere in the book, (loc.2252). In ch.6 Diprose critiques economic Supersessionism and also examines a key verse employed to support punitive Supersessionism (John 8:30-47), without which the arguments supporting punitive Supersessionism would be groundless, (loc.2489). Diprose also discusses the nature and scope of Galatians 3:26-29, highlighting its soteriological not Supersessionist context (loc.2606). I found particularly useful the chapter on Apostolic Jewish Christian hermeneutics and Supersessionism by Prasch contrasting the westernized dualistic either / or approach, against the more holistic Jewish Christian hermeneutical approach. Smith in the third division throughout ch.13 presents the Israeli-Palestinian conflict as complex and far from homogenous, undermining straw man arguments presenting Arab Christians as monolithically anti-Israel, or blanket claims of the Israeli government protecting or persecuting Christians among other points. Ch.14 ends with Taylor’s somber warning to the church that it has a responsibility in the way it witnesses to the Jews and the nation of Israel, in the same way that it is responsible to accurately represent Christ to any other people group, (loc.5237).

Cheung’s very effective and coherent essay should nullify any reservations that Rom.11:26 refers to anything other than ethnic Israel, nevertheless, Andy could have elaborated more upon the use of the term Israel in 1 Corinthians 10:18. The historical



survey in section one is an excellent primer to the subject, as was the second division examining the subject from a biblical point of view. However, most contemporary Supersessionists disassociate themselves from such anti-Semitic traditions, and see no discord between Supersessionism and Philo-Semitism. Therefore, a response to the likes of N.T. Wright's views on modern Israel would have been beneficial. N.T. Wright also interprets Israel from an Christological perspective and argues not only from Romans and Galatians but also from Hebrews, from a covenantal perspective charging pro-Israel Christians with heresy. In this respect Smith could have provided a defense of why one's position on Israel isn't a test of orthodoxy, as a response to Wright. Finally, Smith contributed a most excellent chapter regarding modern Israel and Israeli politics leaving the reader doubtless as to the necessity of a more nuanced approach to this topic. However, as contemporary non-Supersessionist arguments revolve around social justice, more may have been said in this respect, e.g. many immigrants to Israel in 1948 were homeless, and those Jews who attempted to return to post holocaust Europe found themselves unwelcome. Notwithstanding the many Jews ejected from Arab countries in 1948 that were dispossessed and sent into exile, despite many of them wishing to stay in their countries of origin. Therefore the twin-tale of tragedy for Jews and Arabs resulting from the establishment of Israel in 1948 could have been introduced and elaborated upon as an issue of social injustice, as it affected both Jews and Arabs.

This second edition is a valuable resource to the Evangelical community to contribute to the scarcity of resources dealing with Supersessionism. Furthermore, it is effectively pitched for the layman only very infrequently assuming familiarity with theological jargon, e.g. words like Semi-Pelagianism, (loc.1054) and soteriological, (loc.2382).