

the physical needs that they seek to treat. The authors of *Through the Eyes of Women* are to be appreciated for their useful work.

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Moore, David George. *The Battle for Hell*. Lanham, MD: University Press of America, 1995. 118 pp. Cloth, \$28.00.

Moore's book *The Battle for Hell* is an honest and good contribution to the ongoing debate in the evangelical church regarding the final destiny of the lost. In it the author is passionately fighting for the reality of eternal hell. Consequently, his strong bias is too obvious not to influence his evaluation of the sources. The leading part throughout this study and the ever-present question is no doubt: "is belief in eternal conscious hell biblical and necessary for true, evangelical faith?" The author's definitively positive response to this is the book's thesis.

Moore begins methodologically in the first chapter by defining key terms and then surveying some deviating evangelical scholars on the question of hell. Chapter 2 concentrates on the objections which these evangelical critics, of whom Clark H. Pinnock is the most notable, raise in regard to eternal hell as opposed to the biblical teaching (as they see it) of annihilation. Next, Moore evaluates a number of relevant and not-so-relevant biblical texts, in light of the viewpoints of the progressive evangelicals. He then discusses God's justice and Greek philosophy in regard to the notion of hell. Chapters 3 and 4 address the "emotional struggles" and other implications that are naturally fruits of the teaching of eternal hell. In the fifth and last chapter the author deals with his "own personal struggles" with the delicate issue of hell.

The rich source material reflected in the endnotes and bibliography is the strength of this study. The author makes massive reference to his evangelical counterparts; about one third of the book's main body is in the endnotes. The 17 pages of bibliography, of which 14-15 pages directly pertain to individual eschatology, provide an extensive source background for Moore's book.

The author's direct equation of hell and eternal torment throughout this study is extremely unfortunate. The reader easily gets the impression that Pinnock, Stott, and other evangelical critics of the traditional hell teaching do not believe in the punishment of the wicked, in which most of them of course do. The author, moreover, claims that one has to believe in hell as opposed to annihilation in order to be biblically orthodox; thus, hell and annihilation are incorrectly set up as diametrical opposites.

Moore does not solve the dilemma of whether Pinnock, Stott, and others of their persuasion still are to be regarded as evangelicals or not; the combination of their recognized intellect, general faithfulness to the Bible, and invaluable scholarly contribution to the evangelical world may be the reason for the author's ambivalence and hesitance. No doubt, Moore is touching a sensitive and vulnerable nerve in current evangelicalism. An increasing number of evangelicals, influenced by progressive scholars such as Pinnock and Stott, tend to depart from belief in eternal conscious punishment of the lost. Thus, it is expedient that the issue is being addressed—in this sense Moore is faithful to his theological heritage.

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,