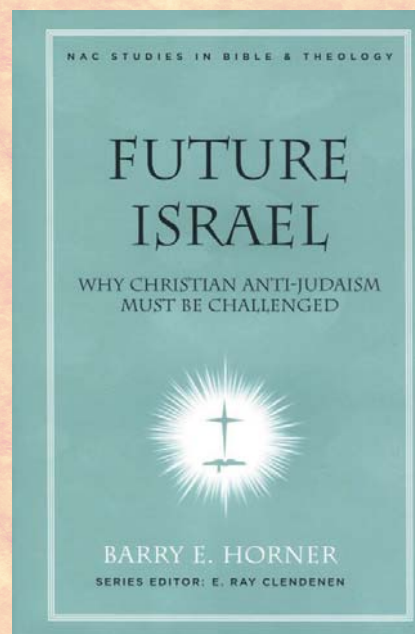


A SELECTION OF  
BOOK REVIEWS  
of  
FUTURE ISRAEL



## Reviews of *Future Israel*

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Amazon ★★★★★ *A Pearl of Great Prize*, March 9, 2008  
By Joburgpete "irridium" (Johannesburg)

This extraordinary work superbly exposes Christian Antisemitism (although the author politely employs the term "Anti-Judaism"), relating the history of gentile usurpation of the heritage of the Jewish people, how this mindset became popular with Augustine's amillennialism and how reformers like Luther and Calvin accepted the doctrine of supercessionism or replacement theology and how it has persisted in Reformed theology up to the present day. Jewish Christians are given a voice and the author holds the attitude of the Apostle Paul up as an example, in particular his love for Israel as expressed in the letter to the Romans chapters 9 to 11.

In essence, the book seeks answers from scripture on whether Israel as a distinct nation in its own land has a future according to the God of Abraham, Isaac and Jacob. Those who learn from history already know the answer, based on the country's miraculous rebirth in 1948 and its survival against overwhelming odds in a neighborhood of unspeakable evil. The aforementioned question is not a mere academic issue. There are those who still hold to the doctrine of supersessionism/replacement theology, often in a veiled form. They are contributing to the spread of the new Antisemitism as recorded by Phyllis Chesler and by Bernard Harrison in his book *The Resurgence of Anti-semitism*.

Horner's scholarly investigation is excruciatingly detailed and steeped in the terminology of Reformed theology so that the lay reader may find it hard going in certain parts, but overall it is accessible to the persistent. He writes in a spirit of humility and seems to bend over backwards to accept the bona fides of contemporary Christian Antisemites when pointing out their errors. Often I find his style too polite, even when he demonstrates the indifference, antagonism and spiteful attitude of the aforementioned to the State of Israel and the Jewish people. Only once, he exclaims with exasperation: "Are we talking of the same God here?"

Chapter One contrasts the attitudes of Augustine and Calvin with those of the philosemitic Horatius Bonar and Charles Spurgeon. Chapter Two dissects the centuries of Christian Anti-Judaism from the early period through the reformation to the 21st century, and the next looks at Christian Anti-Judaism in the USA with reference to people like Gary Burge, O Palmer Robertson and provides a reply to the arrogant Open Letter To Evangelicals issued by Knox Theological Seminary in Fort Lauderdale.

Anti-Judaism in the UK is discussed in Chapter Four, with particular reference to the dhimmi writers Colin Chapman and Stephen Sizer, whilst the next one provides an overview of the history of Zionism - including the Christian variety - and the rebirth of the state of Israel. More information on the history of Christian Zionism is available in the books *Standing With Israel* by David Brog and *The Politics of Christian Zionism 1891-1948* by Paul Charles Merkley. Chapters Seven and Eight look at the hermeneutics of Christian Anti-Judaism in Catholicism and the Reformed tradition plus the doctrine/s of amillennialism, posmillennialism and premillennialism.

The next three chapters deal respectively with Israel and the harmony of spiritual materiality, Israel as heir to the land through Abraham and Israel in a synthesis with Romans 11. The penultimate chapter explores Israel as God's "beloved enemy" from the expression in Romans 11:28 and the last one is devoted to Israel as needing the love of the prodigal Gentile with reference to inter alia Romans 11 and the analogy of Ruth and Orpah. In this regard, see the little book *Ruth & Esther: Shadows of Our Future* by Frank Morgan.

This book is too vast and provides too many insights to discuss in one review. Most important for me is Horner's exposure of the style of the Anti-Israel theologians of which many examples are given. It is filled with a barely concealed malice and a pejorative tone, completely lacking the supposedly Christian virtues of love and charity. Post-Holocaust this is almost completely incomprehensible if one is unaware of the long history of such ideas entrenched in church history.

The hostility to Israel of some mainstream denominations and the World Council of Churches is well documented in *Christian Attitudes Towards the State of Israel* by Paul Merkley. In this regard, it is interesting to note the association of Anti-Zionist authors like Colin Chapman and Stephen Sizer with Naim Ateek of the Sabeel Ecumenical Centre. And this in a time when Christians are fleeing the Palestinian territories! Bethlehem was once an overwhelmingly Christian town but these are abandoning it on account of Muslim oppression.

The appendices alone are worth the price of the book. They include writings on the future of Israel by Jonathan Edwards and by J C Ryle, a consideration of law or grace in God's dealings with Israel, a brilliant and thought-provoking essay by Melanie Phillips, the UK author of *Londonistan*, on Replacement Theology, and a valuable annotated bibliography on Jewish-Christian Relations. This highly appreciated book concludes with a bibliography and index.

Especially in view of the resurgence of Antisemitism, true Christians cannot remain indifferent about the issues raised by Horner. Further information is available in these works that I highly recommend: *God's Promise and the Future of Israel* by Don Finto, *Why Care about Israel?* by Sandra Teplinsky and *The Irrevocable Calling: Israel's Role as a Light to the Nations* by Daniel Juster. Finally, what resonates most strongly with me in *Future Israel* is the author's unconditional love not for a Jewish Christian "remnant" but

for the entire Jewish people, both those in the Diaspora and those in the Holy Land. God bless him.

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Amazon ★★★★★ *Best Book on the Subject*, November 14, 2007

By Edwin E. Rivera (Puerto Rico)

An amazing treatment of eschatology, it discusses the history and ethical results of the amillennial view, called in many circles "replacement theology", the hermeneutics behind it. Like pastor John MacArthur said: "this is the final word on it, it's that good". This book should be read by any from a Reformed background, either premillennial or amillennial, since there are some truths here that have been ignored for a long time.

It goes into details about the history of amillennialism, clearly having its roots in early Augustinian theology, influencing many of the reformers, and having a deeper influence on the minds and thinking about the Jews through history. As the author clearly points out, the hermeneutics of replacement theology is not based on a traditional hermeneutic as used in areas of soteriology and ecclesiology, etc. where clearly it is pivotal, but an allegorical, almost accommodating hermeneutic employed to degrade many terms in the Old Testament, they being the perfect Word of God.

It is refreshing to see the premillennialism of such great men of God as J. C. Ryle, C. H. Spurgeon and Horatius Bonar, along with the millennialism of Jonathan Edwards and others, that opposes the anti-Judaic positions of many great reformers such as Calvin and Luther, going all the way back to Augustine. A comparison of Christian ethics in these writings provides such a contrast. It is incredible to think that in Luther's last sermon he was in favor of throwing the Jews out of Germany. This wrong theology, opposing the Jewish people, has been influential in the history of the Christian Church. Although certainly God is Sovereign and has been present in all of this!

The author is Reformed, very strong in the hermeneutics involved in this work. He does not favor the fantasy, carnality, and pop-apocalyptic views of many others. It was about time a serious treatment on the subject came out. Highly recommended. Also pastor John MacArthur's sermons on *Why Every Calvinist Should be Premillennial* should be considered.

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Amazon ★★★★★ *A Thorough Discussion of Christian Views About Israel*, January 26, 2008

By Jill Malter (jillmalter@aol.com)

The State of Israel has a political problem: many people want to destroy it and are teaching their children that it would be a good idea to destroy it. And some of this antipathy to Israel is religious in nature, as Barry Horner shows in this fine book.

There is a review of some of the foundations of Christian anti-Zionism, including the works of Tertullian, Saint Augustine and Saint John Chrysostom. In more recent times, we see that John Calvin was no friend of the Jews, although Martin Luther was surely far worse. As a matter of fact, one of the few Saints who showed no special animus towards the Jews was Anselm.

We read about some of the expulsions of Jews in Europe. England expelled its Jews in 1290 and Jews were not permitted to return until the time of Oliver Cromwell, in the seventeenth century. Jews were expelled from France in 1306 and 1394, and from Spain in 1492. Some of these Jews fled to Portugal, only to be expelled from there. And, of course, there was anti-Semitism in Europe in the 19th and 20th centuries. There still is.

Next, we see some examples of contemporary anti-Judaism in the United States: Albertus Pieters, Loraine Boettner, Gary Burge, Donald Wagner and O. Palmer Robertson. And there are some corresponding examples of anti-Judaism in the United Kingdom: Colin Chapman, N. T. Wright, Stephen Sizer, Steve Motyer, Peter Walker, and Kenneth Cragg.

Horner also refers to James Parkes, who quite properly explained that the Balfour Declaration did not give Levantine land to the Jews: it simply recognized a historic right of Jews to be in that land (and rejected any claim by Arabs to have a sole right to live there).

There is some interesting material about Theodore Herzl, including an account of his meeting with the Pope (the Pope said the Church would assist neither religious nor secular Jews in returning to the land of Israel). And there's some interesting history of the early portion of the British Mandate: "by 1930, 57% of Jewish land holdings had been either swamp land or never before been cultivated." And we also see Britain's shameful behavior in 1935 to 1948, in the final years of the Mandate.

Horner very helpfully tells us about the excellent work of Bat Ye'or, which may give some perspective to what Chapman, Sizer, and others have to say.

Much of this book dealt with detailed theological topics that I, as a Pagan, found uninteresting. But I was intrigued by the extent to which many opponents of Israel used Biblical sources as an obvious excuse to attack Israel, often in a particularly hypocritical manner. And, of course, a major question for me has not been what excuses people have used to oppose human rights for Jews, but the extent to which they have done so. Some visitors to the Levant in 1839, Bonar and M'Cheyne, are quoted as saying that "the professing Christians here - Greeks, Armenians, and Roman Catholics - are even more bitter enemies to Jews than Mahometans; so that in time of danger, a Jew would betake himself to the house of a Turk for refuge, in preference to that of a Christian." This

seems to me to explain a little of the attitude of Levantine Christians such as Naim Ateek (and many others) today.

There are five interesting appendices. We see discussions of the future of Israel and Jonathan Edwards and J. C. Ryle. There is an article by Samuel Hinds Wilkinson (a reply to "The Hope of Israel" by Philip Mauro). And there is a fine article by Melanie Phillips, from 2002, on replacement theology and anti-Judaism. The final appendix is an excellent annotated bibliography on Jewish-Christian relations in Church history (although I might have wanted to add a few books, such as Paul Merkley's *Christian Attitudes towards the State of Israel*).

I recommend this book.

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Amazon ★★★★★ *Nationality and a Piece of Real Estate*, April 14, 2008

By A. Gray (Seattle)

The new covenant is not concerned with being Jewish or a piece of property in the Middle East called Israel. **If this is so, how strange it is that the promise of the new covenant, revealed to Jeremiah, specifically nominates "the house of Israel and the house of Judah" as the original beneficiaries (Jer. 31:31). Further, it is clear that the "land" is also incorporated within this promise (Jer. 33:7-18).** It is very sad to see Christian people hung up with a person's nationality or the latest headline-theology out of the middle east. Christ has conquered - Jews come to Christ just like everyone else. There is no Plan A for Jews and Plan B for Gentiles. **If this is so, how could it be that Paul, the apostle to the Gentiles, always gave priority to the Jews in his missionary ministry? "So the Lord gave Israel all the land he had sworn to give their forefathers and they took possession of it and settled there . . . Not one of all the Lord's good promises to the house of Israel failed; every one was fulfilled. (Josh. 21:43, 45). If your understanding of Joshua is true, then how can it be that the subsequent prophets so obviously speak, in myriad ways, of glorious prospects for Israel that are yet to be fulfilled because of God's covenantal faithfulness?**

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Amazon ★★★★★ *Future Israel is a Must Read for All Christians*, March 3, 2008

By R. Carr (Ulster Park, New York)

This work is scholarly and practical. It is a thorough critique on a subject that is of supreme importance. Excellent research material regardless of one's eschatological convictions!

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Amazon ★★★★★ *Essential Reading*, January 25, 2008

By Steve (UK)

This book is essential reading for anyone concerned with the well-being of the church today. The author goes to the root of the problem, namely, the latent and subtle anti-Semitism found in certain Christian circles that speaks of “everything for the Jew as an individual but nothing for him as a people/nation,” thereby robbing the Jews of their birthright and promises and appropriating them to the church. The author clearly reveals, beginning from Augustine right up to the present day, how the allegorical, spiritualizing method of interpreting Scripture has taken the promises of Israel and placed them on the church thereby rendering the Jew’s role as fulfilled and now to be relegated to history. The author discloses the arrogant, unloving spirit of certain Gentile Christians today, always reminding the reader of Paul’s love for his brethren, to which most of Christian history has shown that it is sadly lacking in showing any love for Israel. A very important theological work that adequately meets the challenge of the tripe coming out from people like S. Sizer, D. Wagner, N. T. Wright, O. P. Robertson, and C. Chapman.

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*A Good and Valuable Book*, March 23, 2008

Stuart Dauermann, PhD.

Barry Horner is a conservative evangelical who holds a D. Min from Westminster Theological Seminary, California, and an M. Div. from Western Conservative Baptist Theological Seminary. He pastors Christ’s New Covenant Church in Sahuraita, Arizona, and has written several works on the seventeenth-century Puritan author, John Bunyan. He is unashamedly Reformed theologically, but believes that amillennial Reformed eschatology, which he traces especially to Augustine, is mistaken, and has resulted in ethical deficits for the church and catastrophes for the Jews.

His thesis is that the church needs to adopt a judeo-centric perspective and a premillennial eschatology as being more biblically and theologically sound, and as a hedge against the evils of supersessionism, anti-Semitism, and anti-Judaism which he demonstrates to have been rooted in or at least nurtured by amillennialism.

In a Personal Introduction, Horner establishes his bona fides as a loyal and committed Reformed theologian, who yet takes exception to established Reformed eschatology, which is almost uniformly supersessionistic. In Chapter One, “Israel and Christian Judaism in Contrast,” he draws a broad contrast between Reformed supersessionists and Reformed judeocentric eschatology. Here he highlights the dilemma he treats in the book. Chapter Two, “Israel and Centuries of Christian Anti-Judaism,” presents a more detailed survey, especially tracing the Patristic roots and persistence of theological anti-Judaism to the present day. Chapter Three, “Israel and Contemporary Examples of Christian Anti-Judaism in the U.S.” is a

chilling exposé and critique of Reformed icons Albertus Pieters, Loraine Boettner, and O. Palmer Robertson, all of whom articulate positions scandalous and alarming to Jewish readers. He also exposes and critiques Gary Burge, Stephen Sizer and Don Wagner. The Fourth Chapter considers “Israel and Contemporary Examples of Christian Anti-Judaism in the U.K.” focusing on Colin Chapman, N. T. Wright, Steve Motyer, Peter Walker, and Kenneth Cragg as fountains theological anti-Judaism, embodying economic supersessionism in its purest form. For these leaders the Jewish people are no longer the elect people of God, nor the Land of Israel their covenanted possession.

Chapter Five, “Israel and Christian Encounter with Zionism,” presents a historical survey of the relationship between the Jewish people and the Land since the time of King David. Also covered, the political and military turmoil surrounding the founding the Jewish State, and Christiendom’s coolness to the Jewish State in partnership with and reaction to Arab pressures and efforts at persuasion, which have tapped into the deeply entrenched root of Augustinian supersessionism. In Chapter Six, “Israel and Christian Anti-Judaic Hermeneutics in History,” Horner demonstrates that how the theological and hermeneutical assumptions of Medieval Roman Catholicism persist in Reformed Protestantism. This he contrasts with minority voices advocating a judeo-centric approach, especially those evident in 17<sup>th</sup> century millennialism. He is not afraid to name names, and besides Luther and Calvin, names, quotes, and indicts Fairbairn, Bavinck, and Vos. He highlights doctrinal debates between Fairbairn and Horatius Bonar, a Reformed premillennialist with a high view of Israel and a plain prophetic hermeneutic, whom Horner invokes repeatedly in his book, as something of a personal hero.

Chapter Seven examines “Israel and Christian Anti-Judaic Hermeneutics Today.” He especially focuses on Colin Chapman, Stephen Sizer, Stever Motyer, Peter Walker and N.T. Wright in the U.K., and William Hendricksen, Hans K. LaRondelle, George Eldon Ladd, and O. Palmer Robertson, in the U.S., all of whom he views to “emphatically assert the covenantal nullification of ethic, national, and territorial Israel.”<sup>1</sup> He focuses on their misguided Christocentric hermeneutic, and their suppression of the plain meaning of Older Testamental texts due to a previously determined misconstrual of the message of the N.T. This is true even of Ladd, a covenant premillennarian. Especially in view here, the Letter to the Hebrews. Chapter Eight, “Israel and the Harmony of Spiritual Materiality,” especially attacks the neo-Platonic, Aristotelian, and Gnostic worldview prevailing in supersessionistic, Augustinian amillennialism, demonstrating how the Hebrew worldview views the spiritual and material spheres to be compatible and interpenetrating. This chapter contrasts spiritual vision eschatology (compatible with amillennialism), and new creation eschatology, (compatible with judeo-centric premillennialism).

Chapter Nine, “Israel and the Inheritance of the Land Through Abraham,” wades into the controversy of whether the Land of Israel remains an inheritance of the physical seed of Jacob. This is a position held by a growing minority of Christian theologians and interpretive traditions. Horner shows how the promise of the Land is rooted in the non-conditional Abrahamic Covenant, and cannot be dismissed due to the disobedience or unworthiness of Israel. He examines the views of W.D. Davies, who denies the continuity of the land promises,

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<sup>1</sup> Horner, *Future Israel*, 179.



and David E. Holwerda, who affirms them. He also considers the question of the heavenly Jerusalem, holding that this is best understood as the earthly Jerusalem interpenetrated by heavenly realities.

Chapter Ten, “Israel and a Romans 11 Synthesis,” is a straightforward walk through the chapter, against the background of other texts: Philippians 3:2-3, Hebrews 8:7-13; 10:15-18; Jeremiah 31:31-40. Chapter Eleven considers “Israel as God’s Beloved Enemy,” presenting Israel as having stumbled in unbelief, while remaining beloved for the sake of the Fathers. Chapter Twelve, “Israel in Need of the Prodigal Gentile’s Love,” is an impassioned appeal for Jewish evangelism and Christians to nurture irenic and solicitous relationships with their Jewish friends. The book concludes with five appendices, in turn about “Jonathan Edwards and the Future of Israel,” “J.C. Ryle and the Future of Israel,” “God’s Dealings with Israel—By Grace or Law? (which he takes to mean by the Abrahamic Covenant versus the Mosaic Covenant),” “Melanie Phillips on Replacement Theology,” and an Annotated Bibliography.

This is an important book for post-supersessionist Messianic Judaism, representing an insider’s orientation to Reformed theology vis-à-vis Israel. He interacts with some Messianic Jewish writers as well, chiefly Dan Gruber and David Stern. He also presents a biblically grounded response to amillennial Reformed eschatology, and references Reformed figures who held/hold to the minority premillennial position. This book succeeds in being a good example of its genre—a theologically aware biblical argument, and represents an enormous amount of work, for which Horner is to be commended. However, it would have benefited from more aggressive editing, and would have been more effective if fifteen to twenty percent shorter through the elimination of redundancies.

Horner has two blind spots. The first is his axiomatic dismissal of the Mosaic covenant and of Torah obedience. He fails to recognize that the Jewish people cannot retain its unity, and ethnic, national, and territorial character (which he affirms) apart from the persistence of Torah living, the constitution and God-given way of holiness of this people (which he dismisses). Yet the very same texts that promise the former (for example, Jer 31, Ezek 37), also promise the latter. Horner embodies crypto-supersessionism, the persistence of supersessionistic assumptions even among those who decry supersessionism. Crypto-supersessionism exists wherever and whenever a theological position postulates the expiration or transfer of privileges, promises, or identity markers that formerly pertained to ethnic Israel.

His second blind spot is his failure to recognize or attribute spiritual worth to the Torah-honoring lives of religious Jews. He sees Jews as either saved through faith in Jesus, and thereby having spiritual weight, or as lost without Jesus, and their religious lives therefore lacking in any positive spiritual valence. He fails to discern the difference between loving obedience to covenantal holy laws and legalism. He likely doesn’t have intimate relationships with any religious Jews who don’t believe in Jesus. Therefore, his concept of such people and of their way of life is a projection of the assumptions latent in his crypto-supersessionistic theological system, rather than a valid assessment of Jewish religious life as faithfully lived and given by God.

This is a good and valuable book, and Horner is a humble and diligent man, willing to be self-critical. I believe that he would likely be open to exploring and reconsidering the blind spots I detected, and could well modify his views. If he did so in subsequent editions, this

work, already extremely valuable, would be an even more formidable laser light of truth illuminating a murky theological terrain.

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Amazon ★★★★★ *A sober and welcome addition to theology shelves*, February 4, 2008  
By Midwest Book Review (Oregon WI)

Written by Barry E. Horner (M.Div., *Western Conservative Baptist Theological Seminary*; D.Min. *Westminster Theological Seminary California*), *Future Israel: Why Christian Anti-Judaism Must Be Challenged* is a sharp criticism of "supersessionist theology" - the viewpoint that the Christian church has replaced or superseded Israel in God's redemptive plan. Taking a stand against Christian anti-Judaic hermeneutics throughout history and those used in the modern day, Horner reveals that anti-Judaism has a negative effect on both the church and on Jewish evangelism. At the same time, Horner advocates the biblical prophecy of a restored nation of Israel under the acknowledged messiah of Jesus Christ, and examines a Judeo-centric eschatology as a unifying connection. "It may not sit well with those who staunchly identify themselves as Protestants, nevertheless it remains true at the present that for all of its departure from the essential truth of the Bible, the Roman Catholic Church has more recently evidenced certain changes with regard to appreciation of the Jews and Judaism, however imperfectly and of debatable motivation, than those who glory in a Reformed heritage." *Future Israel* is the third volume in the *New American Commentary Studies in Bible & Theology* series, and worthy of the pedigree. A sober and welcome addition to theology shelves.

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Grace Church of North Olmsted ★★★★★ *Exceptional Book* April 1, 2008  
Dean Good (Ohio)

I purchased this book because of the review of John MacArthur who wrote, among other things, "This is by far the best treatment of Israel's future that I have found." This is an exceptional book. Horner seeks to explain the roots of and the problems with replacement theology. Replacement theology is the idea that the church has replaced Israel in all the covenant promises of the Old Testament and that God has permanently rejected the Jews as a nation. Replacement theology, also known as supersessionism, finds its roots in Augustine (4<sup>th</sup> century AD). This view was the basis of Roman Catholic ecclesiology and was inherited by Luther and Calvin in the time of the Reformation (16<sup>th</sup> century) and generally by the Reformed tradition up to the present time. Horner, of course, deals with all the normal issues, like the principles of interpretation in Old

Testament passages (e.g. Jeremiah 31 and Ezekiel 36 where the future of national Israel is so plainly promised), spirituality versus materiality in relation to the kingdom promises of the Old Testament, and the meaning of Romans 11. But he approaches the topic from a very interesting and compelling angle. He begins by pointing out the very pro-Jewish attitude of the Apostle Paul. The first line of chapter 1 reads: "That Paul, the apostle to the Gentiles, was decidedly pro-Israel in his ministry is often neglected. . . . Furthermore, it is clear from Romans 9-11 that the present status and future destiny of unbelieving national Israel in general, apart from the remnant of Jewish Christians, was a matter of passionate, unrelenting, even primary concern for Paul" (p. 1). He argues persuasively that the Augustinian model of replacement theology had consistently led to an anti-Jewish sentiment within the church. A significant portion of the book is devoted to exposing the anti-Jewish flavor of the writings of those who hold to an Augustinian eschatology. He contrasts this with the pro-Jewish flavor of other men in the Reformed tradition who believed that God would fulfill the Old Testament promises with national Israel. The warm desire for the salvation of the Jews that characterized the ministries of men like Charles Spurgeon, Horatius Bonar, Robert Murray M'Cheyne and J. C. Ryle was a reflection of their eschatology. He argues that a truly Biblical eschatology should result in a Pauline attitude toward the Jewish people.

The last paragraph of the book is an excellent summary of Horner's main thrust. "In conclusion, we return to a most vital matter in the current debate over the future destiny of national Israel. It is the question of tone or attitude with regard to the Jewish people. Sadly it needs to be pointed out that much of the literature which continues in the Augustinian eschatological tradition is fatally flawed at this most vital juncture. This anti-Judaic genre resounds with an unsavory character that most Jewish Christians and unbelieving Jews will quickly identify with a sense of revulsion. The result is that a basic defect in the whole system is discovered. By contrast, consider the preceding brief article by Horatius Bonar which throbs and breathes with a gospel that generates a loving regard for the Jewish people and that speaks for itself as being essentially Pauline. If this chord does not resonate in the biblical Christian, then without apology it is maintained that the fundamental, doctrinal, eschatological root here is unsound. It is the right theological, eschatological root which produces from the likes of Bonar such a sweet resonance that both the Jewish Christian and Gentile Christian will delight in and spontaneously, fervently act upon" (p. 331). Horner also adds 5 appendices including: "Jonathan Edwards and the Future of Israel" (p. 333); "J. C. Ryle and the Future of Israel" (p. 339), and an "Annotated Bibliography of Jewish-Christian Relations in Church History" (p. 361). An author index, subject index, and Scripture index are included. For many years I have been deeply concerned about the apathy toward eschatology in Reformed circles. I hope many will read this book. Horner's book is worth the price just for the quotes from J. C. Ryle in Appendix B and the quotes from Horatius Bonar and Charles Spurgeon throughout.