

because he was deeply aware of his own frustrations and needs in this transitory period; and he was able to communicate to an audience who recognized in him a kindred spirit in a time of trouble.

One does not have to agree with Fosdick's theology in order to benefit from a study of his life. Miller's tome will undoubtedly be the standard work on Fosdick for years to come. It is well worth reading, not only for its intellectual content, but for a personal encounter with a struggling man and his transitional age. Fosdick's process of adjustment in both its positive and its negative aspects is still relevant in the 1980s.

Andrews University

GEORGE R. KNIGHT

Rice, Richard. *The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective*. Berrien Springs, MI: Andrews University Press, 1985. xx + 404 pp. \$25.95.

The Reign of God, by Richard Rice of Loma Linda University, is an introduction to Christian theology from a Seventh-day Adventist (SDA) perspective. It contains sixteen chapters, each with study helps and suggestions for further reading. Space limitations do not permit a thoroughgoing evaluation, so this review will limit itself to two items: a general overview, and some observations on one specific topic.

In the prolegomena, Rice discusses the task of Christian theology, and then he proceeds with his treatment of theology as a system. He begins with the doctrine of revelation (chap. 2), moves into the doctrine of God (chaps. 3 and 4), the doctrine of man (chaps. 5 and 6), the doctrine of Christ (chaps. 7 and 8), the doctrine of the church (chaps. 9-13), the doctrine of last things (chaps. 14 and 15), and climaxes with the doctrine of the sabbath (chap. 16).

Rice places soteriology within ecclesiology to guard against individualism. Personal salvation, therefore, is considered within the corporate context. His eschatology also focuses on social rather than individual rewards. His system ends with the sabbath because he believes it to be the "capstone" of Adventist theology, and potentially "its most valuable contribution to the larger Christian world" (p. 356). He finds a link between the sabbath and each major doctrine.

Rice has chosen "the reign of God," rather than the sabbath, as his central theme, however. For him, this theme holds together, opens up, and reveals the interrelatedness of each doctrine. Moreover, he traces this theme throughout in a way that enables the reader to see the wholeness in SDA fundamental beliefs, rather than merely viewing them as a list of unrelated entities (27 articles of faith, as set forth in current SDA official publica-

tions). This is Rice's greatest contribution. To my knowledge, he is the first person to publish an Adventist system of theology.

An important area for specific observation in *The Reign of God* is its treatment of eschatology. Eschatology, in my opinion, could serve as the logical capstone to Rice's theme, because SDA eschatology provides insight into God's foreknowledge of events, and God's continuing reign through them to triumph. Eschatology, like the sabbath, is an area where Adventists can make an important contribution to Christian thought. This is especially so when Adventist eschatology is contrasted, on the one hand, with C. H. Dodd's realized eschatology, R. Bultmann's timeless or existential eschatology, and Jürgen Moltmann's proleptic eschatology, and on the other hand, with dispensational, secret-rapture, Israel-centered eschatology. But Rice limits his inquiry "to the most basic elements" of eschatology, focusing on the "meaning" rather than on the "sequence" of end-events (p. 312). In spite of this, he writes that "the sequence of future events which Adventists anticipate has some unique features . . . and displays several distinctive theological concerns" (p. 330).

Rice promises to "examine the sequence of events that Seventh-day Adventists anticipate" (p. 312). One therefore looks to the heading entitled "An Adventist Outline of Final Events" (p. 330) to find this examination. What a reader finds is that the difference between those who accept and those who reject God's reign becomes clearer, and then the time of human probation closes. This discussion is granted a mere half page, and is followed by a one-page treatment of the close of probation and the "time of trouble." There is no hint of a pre-probation sequence of events. A non-Adventist who wishes to discover an outline of pre-probation Adventist final events in this section will go away uninformed.

Another shortcoming is that in Rice's presentation the "investigative judgment" has no apparent reference to the anti-Christic "little horn" of Dan 7 and 8 (see p. 323). Furthermore, the pre-Advent, millennial, and post-millennial judgments are apparently not thought through together from their great-controversy context, and hence from the perspective of the reign of God.

The rich Adventist contribution to the study of the books of Daniel and Revelation is also missing in Rice's eschatology (cf. p. 280), as is the unfolding of Armageddon, which is the very final outworking of the reign of God in human history (cf. pp. 312, 330). Rice admits that his "brief review of Adventist eschatology" will be "much too sketchy" for some (p. 335). I see it as the weakest part of his system, when it could be the resounding climax of his theme.

Rice's presupposition for his eschatology is seemingly found in his doctrine of God (pp. 67-95), which he calls "a constructive proposal." He apparently sides with the view that God does not know all the details of the future, as he is in dynamic relationship with man (pp. 84-88). Hence

"many prophetic predictions do not provide an ironclad forecast of coming events. Instead, they describe what God will do in the event that certain things happen" (p. 81). So God "does not foresee their occurrence as inevitable; he intends to cause them to happen, but he may change his plans according to human actions" (p. 82). This seems to be a qualified "process-theology" perspective.

Moltmann's proleptic eschatology, such as in his *Theology of Hope* (1967), pictures God as one not bound by biblical predictions because he is sovereign. Rice seems to question God's absolute foreknowledge (and thus the certainty of biblical predictions) because man is free. Is not the solution somewhere between these two positions? Is it not where an all-knowing God, who knows how man will freely choose, is able to reveal that future in biblical eschatology, which includes an appropriate accounting of events and their sequence?

Southern College of S.D.A.
Collegedale, TN 37315

NORMAN R. GULLEY

Richards, Lawrence O. *Youth Ministry*, revised edition. Grand Rapids, MI: Zondervan Publishing House, 1985. xii + 311 pp. \$16.95.

Richards' revision of his 1972 work, *Youth Ministry*, brings the necessary updating to restore this volume as the principal work in youth ministry for evangelicals. While most youth-ministry works focus on program ideas to meet the felt needs of youth workers, Richards presents a theology of youth ministry. At the end of each chapter is a "PROBE" section that provides some practices on at least one aspect of that chapter.

The "theology" consists of an alliteration model that presents *Persons* (youth and adults) involved together in *Processes* (Bible, life, body) supported by *Programs* (maturity in Christ [Eph 4:13]). Richards' model is his answer to transmitting faith to youth through Christian culture rather than simply providing Christian information. Modeling provides the primary vehicle for communicating Christian culture. Adults are called to live their Christianity through servant leadership.

The most helpful element of the book is the repeated call for purpose in youth ministry. The model gives direction to programming and provides a standard of evaluation. Calling the model a theology or a biblical study stretches the point. Aside from the goal of maturity in Christ (Eph 4:13), little Scripture background or support is given. The behavioral sciences buttress the model, as they should to some degree in this context. Little space is wasted in defending the model. It is simply presented, explained, and applied to youth ministry in the local church.