

Olsen, V. Norskov, ed. *The Advent Hope in Scripture and History*. Washington, DC: Review and Herald Publishing Association, 1987. 245 pp. \$29.95.

This collection of essays is the companion volume to *The Sabbath in Scripture and History* (reviewed in *AUSS* 21 [Summer 1983]: 184-188). Each work was developed to set forth one of the two basic doctrines that led to the formation of the Seventh-day Adventist Church.

The book is a collection of essays in which ten Adventist scholars investigate the "Advent Hope" throughout history. It begins with a survey of the OT view and closes with a contemporary perspective. Niels-Erik Andreassen deals with the OT and apocalyptic literature; Harold E. Fagal, with the NT; Paul J. Landa, early Christianity; Richard K. Emmerson, the Middle Ages; V. Norskov Olsen, the Reformation; Bryan W. Ball, the English Puritans in the seventeenth century; Godfrey T. Anderson, the second advent awakening (1831-1844); Norval F. Pease, the Seventh-day Adventist Church since its beginnings; Richard Rice, contemporary thought; and Fritz Guy, the meaning of the advent in Adventist theology.

Each essay is well researched and carefully documented, with excellent bibliographies for further research. As one might expect, the essays present a wide variety of stylistic differences and various levels of readability.

One of the more outstanding articles is Landa's on early Christianity. His treatment of the delay of the parousia with which early Christians wrestled is quite helpful. Although he confines himself to history, this subject continues to challenge Christians today. Early Christian explanations for the delay, such as the need for more time (1) for repentance (2 Pet 3), (2) for a worldwide gospel proclamation (Matt 24:14), (3) for the making up of the number of the elect, (4) for prophecy to be fulfilled, and (5) for the completion of the 6,000 years of history, continue to have relevance for today's conservative Christians.

The description of the spiritualization of the second advent by the Alexandrian school is also helpful. The transformation of the "Advent Hope" into realized eschatology, caused by the conversion of Constantine the Great and the resultant cooperation between church and state to establish the millennial kingdom on earth, finds its modern counterpart in Christian movements designed to change the structures of society in order to establish a righteous and just society and to usher in the long-delayed kingdom of God on earth.

Olsen's treatment of the Reformation reveals that eschatology was basic to the Protestant Reformation and its separation from Roman Catholicism. The interpretation of Daniel and Revelation provided the biblical rationale for a philosophy of history that justified the existence of Protestantism within Christianity. Crucial in this important view was an interpretation of the role of the papacy in prophecy.

Olsen's study also brings out the often-neglected distinction between the magisterial reformers and the radical reformers (e.g., Anabaptists). The major difference between the two can be traced to positive or negative views of the post-Constantine Catholic Church.

During the post-Reformation era most of Protestant theology exchanged the emphasis on the soon return of Christ for a concentration on the personal assurance of salvation. It was especially within the Radical Reformation that enthusiasm for the second advent was maintained. The seeds of this thrust were kept alive among the various churches and came to fruition in the second advent awakening of the 1840s, which heritage continues to inspire Seventh-day Adventists throughout the world.

The Advent Hope is a major contribution to the understanding of second advent expectations throughout Christian history. However, its coverage has two major gaps in its historical treatment. First, a discussion of the "Advent Hope" in the eighteenth century is absent. This is unfortunate because an abundance of rich apocalyptic material reveals that cataclysmic events in nature, as well as the significant events surrounding the French Revolution and its conflict with the papacy, had a major impact on people's eschatological expectations.

Second, an account of the "Advent Hope" outside the Millerite movement and the Seventh-day Adventist Church during the nineteenth century and the first half of the twentieth century is also missing. One only can hope that someone will take up the task of filling this vacuum. It is vital for a historical understanding of Christ's advent.

Finally, while most of the chapters have subheadings, some do not. The readability of those chapters could have been improved through the uniform use of reader-friendly headings throughout the volume.

Despite these shortcomings, this symposium is a must for anyone who desires to understand the significance of the impact of the "Advent Hope" throughout the history of the Christian church.

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Scriven, Charles. *The Transformation of Culture: Christian Social Ethics after H. Richard Niebuhr*. Scottdale, PA: Herald Press, 1988. 224 pp. Paperback, \$19.95.

The Transformation of Culture is a revised version of a doctoral dissertation based on H. Richard Niebuhr's landmark study, *Christ and Culture* (New York, 1951). In spite of Charles Scriven's critique of Niebuhr's study at several points, he remains at one with Niebuhr in the affirmation of Christ as transformer of culture. However, he argues that the most fitting model for