

sermon being prepared, *interest* in what the hearers are interested in, *form* in keeping with the nature of the message and its movement, and *language* in saying the right thing in the right way are recommended and developed. The book closes with three sample sermons and a chapter on "delivery" (147-157).

Loscalzo's concern for identification in preaching is timely and timeless. Kyle Haselden, in his book *The Urgency of Preaching* (New York: Harper & Row, 1963), quotes Martin Luther as saying, "I endeavored to make Moses so German that no one would suspect he was a Jew" (71). As radical and anti-Semitic as that may seem, it speaks to a concern, as Loscalzo points out, that has always attended the proclamation of God's Word. It is this concern that has caused authors of more contemporary books on preaching to cry out against "pontification" and "moralization." Loscalzo's book is perhaps the only recent one that has dealt with the issue in a more comprehensive and complete way.

There is a precaution, however, which he acknowledges. The preacher can "over-identify." In *Gauging Sermon Effectiveness* (Dubuque, IA: Priority Press, 1960), Sylvester F. Macnutt writes concerning the improper use of the editorial "we":

When the preacher politely includes himself among certain types of sinners (for example, thieves) whose sins are utterly unbecoming the priesthood, he distracts his audience. To say 'we sinners' is humble, but for the priest to exaggerate in order to identify himself with the congregation is false. . . . A good preacher identifies himself with the problems of the people, but not with all their sins. His people want the pastor to be holy, strong enough to pull them out of the pit—not himself crawling at its bottom (63).

Be that caution as it may, Craig Loscalzo has written a much needed and helpful book. In these challenging and, occasionally, frightening times, "identification" is critical. God's Word is always relevant, but He calls upon His servants to demonstrate through preaching that it is so.

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Maxwell, C. Mervyn. *Magnificent Disappointment: What Really Happened in 1844 . . . and Its Meaning for Today*. Boise, ID: Pacific Press Publishing Association, 1994. 175 pp. Paperback, \$10.95.

Magnificent Disappointment commemorates the 150th anniversary of the Great Disappointment of 1844 when Millerite Adventists expected the second coming of Jesus. C. Mervyn Maxwell, Emeritus Professor of Church History at Andrews University, presents the 1844 event as a "magnificent disappointment" because it led Adventists to the discovery of "a special message about Jesus" (5). While Adventists share much of their soteriology, christology, and eschatology with other Christians, they are unique in their understanding of the specific character of Christ's high-priestly ministry in the context of the end time.

Maxwell shows that 1844 derives its significance from the prophecies of the Son of man coming to the Ancient of Days (Dan 7) and the cleansing of the sanctuary in the time of the end (Dan 8), supported by some seventeen other OT and NT passages (82-84). He maintains that the Seventh-day Adventist understanding of 1844 as the fulfillment of several specific lines of biblical prophecy and the consequent insights into the present intercessory work of Christ in the heavenly sanctuary are the primary reasons for the Seventh-day Adventists' existence as a denomination. Further, he shows that 1844 has ramifications that impact almost every major area of Adventist self-understanding, mission, and lifestyle.

The book is divided into three parts. The first part deals with how Millerite Adventists arrived at the date October 22, 1844. It shows that their prophetic time calculations were not unique but were the culmination of a nearly 1000-year tradition of biblical-hermeneutical exposition. The section also explores the mistakes that they made in prophetic chronology and how further biblical study resolved these dilemmas.

The second part investigates what exactly happened in prophetic fulfillment in 1844. Maxwell argues from a variety of biblical passages that Christ began in 1844 an "investigative" or "pre-advent" judgment which involved a special "work of grace" to prepare believers for his second coming (71, 67). Adventists recognized in this new perspective the fulfillment of Rev 14:7, "the hour of His judgment has come." They were convinced that Christ had begun the final phase of his high-priestly ministry to prepare people for his return, and they saw themselves as called to proclaim the "everlasting gospel" (Rev 14:6) in the specific end-time contexts of ongoing judgment and impending second advent.

In the third part, fully one half of the book, Maxwell devotes a chapter to each of seven practical implications of 1844: the meaning of "being 'Adventist,'" the sabbath, readiness for the second coming, the believer's assurance in the judgment, worship, lifestyle, and "being like Jesus" (89, 151). The author summarizes that "The great disappointment of 1844 was a dark cloud for those who experienced it, but . . . for everyone who has perceived its true meaning" it has a "silver lining . . . Jesus and His grand new work of judgment and atonement in heaven and of gathering and totally renewing His people down on the earth" (175).

The book makes a unique contribution to a subject that has received considerable scholarly attention in recent years. Most of the recent studies have confined themselves primarily to the theological significance of the relevant Scripture passages or to the historical significance of the period surrounding 1844. Maxwell however, makes the Millerite episode relevant for today by answering the practical "why" and "so-what" questions that have troubled Adventists since 1844. His study clearly affirms Paul Schwarzenau's observation that "it is very much to the point that Adventist doctrine is rooted in and derives strength from an event which Adventists later referred to as 'the great disappointment'" (*So Much in Common* [Geneva: World Council of Churches, 1973], 106).

Maxwell has drawn on his more than 25 years' experience as a teacher of church history and historical theology to skillfully condense an abundance of complex historical and theological data from both primary and secondary sources in a semi-popular style that can be appreciated by specialists as well as digested by non-specialists. Several charts support the text and endnotes follow each chapter. This book will be valuable reading for anyone desiring to understand the theological roots and motivations of Seventh-day Adventists.

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McNamara, Martin. *Targum Neofiti 1: Genesis*. The Aramaic Bible, vol. 1A. Collegeville, MN: The Liturgical Press, 1992. xiv + 271 pp. \$65.00.

Maher, Michael. *Targum Pseudo-Jonathan: Genesis*. The Aramaic Bible, vol. 1B. Collegeville, MN: The Liturgical Press, 1992. xiv + 208 pp. \$65.00.

The Aramaic Bible is a Targum translation project of Michael Glazier Books/The Liturgical Press. Though several volumes of The Aramaic Bible series have been published, these two volumes represent the long-awaited first number of the project. Originally the editors planned to publish the texts of Neofiti and Pseudo-Jonathan on facing pages with integrated notes. However, this proved unfeasible, and the two works were published simultaneously in separate volumes. Eventually the whole Pentateuch of Neofiti and Pseudo-Jonathan will be published as the first five numbers of the series, but the editors have not made it clear whether further numbers will follow the pattern of the first number with separate volumes for Neofiti and Pseudo-Jonathan.

Each volume begins with an introduction to the targum represented in the volume. The translation follows, accompanied by extensive footnotes. These translations are revisions of translations prepared for the publications of Diez Macho. Each volume has a bibliography and extensive indexes to ancient and traditional sources, as well as a briefer index to modern authors. Maher's volume also has a short subject index.

The two volumes were prepared together to cover all available exemplars of the Palestinian targum tradition and should be used side by side. McNamara's volume not only translates the text of Neofiti Genesis, but also includes an apparatus representing the other Palestinian targums, with the exception of Pseudo-Jonathan which has its own volume. Thus there are two sets of notes in the Neofiti translation; the first is the apparatus of other Palestinian targums along with erasures, glosses, and corrections in Neofiti, and the second contains translator notes and references to rabbinic and other sources. McNamara's introduction is not limited to Neofiti, but also covers the full range of known Palestinian targums. As the apparatus covers the erasures and glosses of Neofiti it provides an important supplement to Diez Macho's publication of Neofiti which neglected such an apparatus.