

some details may have been added to or deleted from the papers, but the general ideas are still consistent with my memory of discussions at the time.

These papers would be of much greater interest to those studying the way the debate has evolved over time if a brief update were given at the end of each chapter. How have these arguments held up over time? How has new data expanded our thinking? What ideas remain unchallenged? Perhaps, this may be done if a revised edition of *Creation Reconsidered* is ever printed. The predominantly liberal approach taken in this book makes it a bit bland. It would be much more exciting reading if there were both liberal and conservative arguments and critiques. One can only imagine how much more stimulating the original conference and thus this book would have been if prominent Adventists, who have been happy to take Genesis at its word, such as Ariel Roth and Gerhard Hasel, had been thrown into the mix!

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TIMOTHY STANDISH

Heinz, Hans. *Dein Heil bin ich: Gesammelte Aufsätze zu Rechtfertigung, Heiligung und Vollendung*. Adventistica: Studies in Seventh-day Adventist History and Theology, Schriftenreihe des Historischen Archivs der Siebenten-Tags-Adventisten in Europa, Theologische Hochschule Friedensau, ed. Daniel Heinz. Frankfurt: Peter Lang, 2000. 223 pp. Paper, \$37.95.

The present volume is not a Festschrift, but it is called a Festgabe. It is a gift for the 70th birthday of Hans Heinz and was edited by his son Daniel, the director of the historical archive of Seventh-day Adventists in Europe. Probably the book was labeled a Festgabe because Festschriften are normally written by friends, former students, and colleagues of the person to be honored. In this case, however, Hans Heinz himself is the primary author.

An introduction by Daniel Heinz, in which he reflects on present developments with regard to the doctrine of justification and explains the nature of the book, is followed by twenty-four essays by Hans Heinz, forming three major parts of the work. The first part focuses on justification and the certainty of salvation. The second part emphasizes sanctification and a righteous life, whereas the last section deals with the idea of reward and merit, its relation to justification, and with consummation or perfection.

An appendix by Daniel Heinz follows the body of this work. Relating some aphorisms of his father, he shows Hans Heinz's strong faith in the authority and trustworthiness of Scripture and his faithfulness in confessing its teachings. He believes that theology must be oriented toward practice, but should not falsely accommodate to contemporary trends. As a systematic and historical theologian, Hans Heinz has a keen interest in salvation and eschatology. A short biography is followed by a bibliography of his published works, reaching from 1950 to the present day.

Originally the essays appeared as articles in various magazines and books and were addressed to different audiences, such as church members on one hand and scholars on the other. So they differ in length, style, and content and some of them are easier to read than others. Some are translated from English into German. The

author's distinctive style of writing, which includes Greek, Latin, English, and French words and phrases, often explained immediately, is intriguing for many. Sometimes, however, explanations are missing and the reader is forced to go back to a previous passages in which a definition is provided. These definitions are normally understandable to the general public and are quite helpful. Since the footnotes often contain abbreviations, the list of abbreviations at the end of the book is also helpful. The nature of this volume makes some repetition unavoidable. The present reader did not feel that this hindered the flow of the book's thematic development too much. Furthermore, the different audiences to which the articles originally were addressed do not negatively affect its reading.

Most of the articles address the respective topics from a historical standpoint. The author is interested in Luther and justification, Adventists, and the doctrine of justification by faith, and the Catholic position on justification and merit. However, he also uses a biblical approach and deals with Paul as well as early Jewish ideas on merit. In his competent way, he deals with a broad spectrum of theological terms and concepts, such as justification, grace, certainty of salvation, the righteousness of God, repentance, being born again, love, the law, sanctification, and merit and works. In some cases he applies biblical principles to the situation of the everyday reader and the challenges of our present society. When dealing with the Decalogue, he is not afraid to address issues such as euthanasia, homosexuality, the death penalty, active and voluntary participation in war, and others. He also speaks to current developments such as ecumenical trends and the joint declaration on justification by the Catholic and Lutheran churches. He feels that whereas the Lutherans are moving towards Trent, the Catholics have employed political cleverness in forcing the Lutherans to give in, for instance, with regard to their understanding of sin.

This volume is an excellent and extremely helpful tool to refresh our understanding of salvation. It deals with this crucial topic in a well-balanced and solid way. The current reader can but urge his colleagues to get a copy and read this splendid collection of essays.

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EKKEHARDT MÜLLER

Heller, Jan. *Biblical Dictionary in Seven Languages: Hebrew, Greek, Latin, English, German, Hungarian, Czech*. Prague: Vyšehrad, 2000. xxi + 369 pp. Hardback, \$10.00.

Jan Heller, professor of OT at Charles University in Prague, has put a treasury of knowledge into this multilingual dictionary, a dictionary tradition which has a rich Bohemian history. The first known work of this type was published in 1598 by Mikuláš Albrecht z Kaménka, who also collaborated in the Czech translation of the Kralice Bible.

Heller's *Biblical Dictionary in Seven Languages* is an expanded and entirely revised fourth edition of a work that first appeared in 1955 for Czech theology students. The scope of its transformation makes it appear to be a new publication: English, German, and Hungarian languages have been added, and the original 1,197 Hebrew words have grown to the present 2,797.