

The dictionary is neatly published, with well-defined columns and clear fonts in the various languages. The layout is simple and clear: It is arranged alphabetically according to the Hebrew vocabulary, the words of which are placed in parallel with their Greek, Latin, English, German, Hungarian, and Czech renderings in separate columns. The Hebrew words, except for nouns, are provided with basic grammatical tags in a separate column. In general, the dictionary covers Hebrew terms that occur at least five times in the Hebrew Bible, have clearly ascertainable meanings, and have definable Greek equivalents. Some less frequent words appear, but these include only twenty-three *hapax legomena*.

The dictionary is useful for providing basic Hebrew-Greek equivalents. Where the Septuagint employs a variety of expressions for a particular Hebrew word, the most frequently used Greek term has been chosen as the dictionary's Greek equivalent. While the Greek follows the Septuagint, the dictionary's Latin does not always follow the Vulgate.

The modern languages follow Latin in the following column order: English, German, Hungarian, and Czech. Modern translations are connected with the Hebrew, but not necessarily with each other. The dictionary is followed by helpful alphabetical indices of Greek, Latin, English, German, Hungarian, and Czech words.

Surprisingly, although other terms for "God" appear, the Hebrew column lacks YHWH, the tetragrammaton. Inconsistency also affects pronouns. While pronouns for "I," "he," "she," "we," and "this" are included, the personal pronouns for "you" and "they" and the demonstrative pronoun for "these" are inexplicably absent.

The fact that a given Hebrew word is provided with only one meaning limits the value of the dictionary for deeper study. However, this simplification is an advantage for a student whose language is English, German, Hungarian, or Czech, and who is attempting to grasp the main significance of each Hebrew word. The main strength of this work lies in the usefulness of its parallel presentation for relating Hebrew words to their translations in several languages.

Andrews University

JIRÍ MOSKALA

Knight, George R. *A Search for Identity: The Development of Seventh-day Adventist Beliefs*. Hagerstown, MD: Review and Herald, 2000. 223 pp. Paperback, \$9.99.

In his second book of the Adventist Heritage Series, Knight gives an overview of theological development in Seventh-day Adventism from its foundations in early nineteenth-century Millerism to the tensions and polarizations evident at the beginning of the twenty-first century. As the title suggests, this development is seen as a continuing quest for denominational identity, shaped by responses to changing concerns during this 150-year period.

As Professor of Church History in the Seventh-day Adventist Theological Seminary at Andrews University and one who has written numerous books on Adventist history, the author is well qualified to provide a bird's-eye view of the struggles in Adventist theology. His *Myths in Adventism* (1985) and four-volume series on Ellen White (1996-1999) have served to broaden understanding of a key figure in Adventist history. *Millennial Fever and the End of the World* (1987) treats the Millerite

foundations of Adventism, while *From 1888 to Apostasy* (1987), *Angry Saints* (1989), and *A User-friendly Guide to the 1888 Message* (1998) explore issues surrounding the battle over righteousness by faith in Adventist theology at the end of the nineteenth century.

A Search for Identity is the first Adventist publication that attempts to deal in a comprehensive way with Adventist theological struggles and tensions over the years. The reason for this omission is probably due to the Adventist sense of "having" the truth, which precludes consideration of change in doctrine over time. The introductory and concluding chapters of *A Search for Identity* highlight the progressive nature of truth and the need for openness to new understandings, a stance that characterized the first sabbatarian Adventists. The publication of such a book is in itself a sign of developing maturity and a secure sense of identity, presaging further openness to discussion of Adventist history, mission, and theology within the denomination.

Knight's overview attempts to show that Adventist theology developed substantially in response to "crises faced by the church and the questions that each crisis generated in Adventist circles" (10). These questions provide the titles for chapters 4-6. Following an introduction to the backgrounds of Adventism, including Millerism (chaps. 2 and 3), chapter 4 is entitled: "What is Adventist in Adventism?" Here Knight outlines the formation of a theological "package" by a group of Millerites after the 1844 Disappointment. Joseph Bates is identified as the one who first placed the doctrines of the Second Advent, the Sabbath, and the Sanctuary in the context of the controversy between good and evil depicted in Rev 11-14 (71). Knight argues that it is the resulting consciousness of being a prophetic people that has primarily given Adventists their identity (203-204).

Chapter 5, "What is Christian in Adventism?" highlights discussion of the proper place of righteousness by faith in Adventist doctrine. Knight argues that the 1888 General Conference session initiated a "course correction" in Adventist theology, restoring basic Christian beliefs that had come to be neglected in the Adventist focus on the law and the Sabbath (91). As perceived by Knight, the real struggle was over authority, as denominational leaders resisted taking the Bible as the determiner of truth, opting rather for expert opinion and tradition as criteria. Chapter 6 deals with the way in which Adventist theology changed in answer to the question, "What is Fundamentalist in Adventism?" The modernist-fundamentalist struggle of the early twentieth century is seen as driving the church unwittingly toward the fundamentalist views of verbal inspiration and inerrancy, and away from the moderate views espoused by the church in 1883 and by Ellen White. In this context, Knight discusses the "crucial" role of M. L. Andreasen and his theology of a last generation of overcomers that vindicate God at the end of time (144-152).

In chapter 7, Knight shows that all of the above questions that confronted the church in earlier periods faced the church again in the last half of the twentieth century. As leaders tried to make Adventism appear more Christian, others reacted by trying to preserve the early twentieth-century form of Adventism, which they regarded as preserving the distinctive aspects of Adventism. The question of the authority of Ellen White and the nature of inspiration again came to the fore.

Knight masterfully presents evidence from primary historical sources to document the reality of change in Adventist understandings of truth. Though the in-

text citations are brief, in accordance with the "aim of brevity" (13), an abundance of detailed information is given on a broad range of debated topics. Thus, while presenting a brief outline of Adventist theological development, Knight provides a veritable catalog of issues that have been discussed by Adventists during their brief history. He covers these topics in his readable style, so that what can be seen in one sense as a reference work is digested almost as easily as a story. We look forward to the envisioned four-volume expansion (11).

The central message of the book is clear—the typical Adventist way of doing theology has led to needless polarization: "Any religious group is in trouble if and when it formulates its theology primarily in opposition to a real or perceived polar position" (200). Knight's suggestion for the opposite kind of study, in which we arrive at theological positions "inductively from the inside of Scripture" (193), is inviting. Such counsel is needed not only by Adventist theologians, pastors, administrators, and laymen, but by all who hold Scripture to be the determining authority.

Berrien Springs, Michigan

PAUL EVANS

Morgan, Douglas. *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement*. Knoxville: University of Tennessee Press, 2001. xvi + 269 pp. Hardcover, \$32.00.

Adventism and the American Republic is based upon Morgan's Ph.D. dissertation, completed at the University of Chicago under the guidance of Martin E. Marty. Morgan, an assistant professor of history at Columbia Union College in Maryland, has entered relatively untouched territory. While there have been several books and articles related to sectors of his subject matter, the only work that has even remotely sought to cover the field is Eric Syme's *History of SDA Church-State Relations in the United States* (1973).

Syme's work (also based on a Ph.D. dissertation), however, tends to be more of a chronicle of the history of Seventh-day Adventism's relation to the state. Morgan covers much of the same territory, but moves beyond it both in subject matter and the period of time covered. But more significant is the fact that Morgan forcefully argues a very definite thesis. In particular, he demonstrates that it is Adventism's apocalyptic reading of history that has shaped the denomination's involvement with both religious liberty and public issues in general.

The book presents its thesis through six chapters as Morgan shows how the evolving denomination has taken varying stands on public issues across the 150 years of its history. The first chapter (1844-1861) pictures Adventism as an isolated "remnant." The second (1861-1886) shows Adventism taking a more active part in public affairs, while the third (1886-1914) demonstrates that Adventism's activity could at times be a protest against what it considered governmental abuses of power.

The fourth chapter, covering the period from 1914 to 1955, finds a much more sedate Adventism, which, upon gaining a measure of respectability, largely lost its protesting voice while it became much more cooperative with the government. Chapter 5 (1955-1976) witnesses the denomination becoming less firm on the "dividing wall" between church and state, while the final chapter (1976-2000) sees the development of genuine tensions in Adventism as various subsets of