

Earhart. The *Dictionary* also outlines Kellogg's eventual separation from the church.

The denominational waters have not always run untroubled. From time to time, critics have arisen from within the church. Space is given (in addition to the Kellogg article), for example, to Dudley Canright, who came to believe, among other things, that the Seventh-day Adventist Church's emphasis on the Second Coming of Christ was misdirected; Albion Fox Ballenger and the much-later Desmond Ford, who disagreed with the church's understanding of the sanctuary and atonement; and Dale Ratzlaff, who currently challenges traditional Seventh-day Adventist doctrine. There are also pieces on the Hartland Institute of Health and Education and on Hope International, as well as the Holy Flesh Movement and the Davidian Seventh-day Adventists.

The reader will find, at the front of the *Dictionary*, two pages listing common acronyms and abbreviations used by the church, ranging from AAF (Association of Adventist Forums) to WWC (Walla Walla College) that are useful in interpreting Adventist bureaucratic jargon. For instance, would the average reader know that SSD stands for the Southern Asia-Pacific Division of the world church or that PARL is the General Conference Department of Public Affairs and Religious Liberty?

Following the main dictionary, the bibliography is a wonder in itself. Prior to the actual bibliography is a thirteen-page bibliographic essay describing, first, the most significant works in historical literature and, second, beliefs, practice, and polity. The 68-page bibliography is divided into these two areas with about 40 subdivisions under them. The bibliography itself makes the book a valuable reference tool.

In this review, I have tried to present a sampling of the *Dictionary's* contents, but have left scores of items unmentioned. Did Land omit any important items? Probably, but it is hard to say amid such an ocean of material what they were. Are there any errors in the book? Certainly, it would be almost humanly impossible for some not to slip in, given the vastness and variety of the material. I will provide a few examples.

On p. 325, Land writes that James White was president of the General Conference in the years 1865-1867, 1869-1871, and 1874-1890. But he also reports that White died in 1881, making him the only president in Adventist history to serve from the grave. White's last term was actually 1874-1880.

On p. 341, the text reads that, in 1993, George Knight celebrated the upcoming 100th anniversary of the "Great Disappointment" of 1844 by publishing *Millennial Fever*, that should be the 150th anniversary.

Finally, on p. 344, Land discusses an account of the radio evangelism pioneer, H. M. S. Edwards. I'm sure he meant Richards.

But this is picky and cannot begin to distract from a work of this magnitude. Land must have invested prodigious effort in producing such a product. Will most readers (or any) read this book as I did—from beginning to end? It is not likely. But anyone interested in Adventism, and especially Adventist history, will find it an indispensable reference work. I accord it a place on my bookshelf and turn to it often as a reference source. I believe other readers will do the same.

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ROGER DUDLEY

Lawson, Steven J. *Job*. Nashville: Broadman & Holman, 2004. xv + 378 pp. Hardcover, \$19.99.

Job is Steven Lawson's third contribution to the Holman OT Commentary series. The field he enters is twice challenging—the book of Job is not easy reading; and there is a formidable amount of work already done by *Job* commentators, such as Robert Gordis (*The Book of God and Man: A Study of Job* [University of Chicago Press, 1966] and *The Book of Job: Commentary, New Translation and Special Studies* [Jewish Theological Seminary of America, 1978]); Elmer Smick (*Job*, Expositor's Bible Commentary [Zondervan, 1988]); Norman Habel (*Job*, Westminster Old Testament Library [Westminster, 1985]); and David J. A. Clines (*Job 1–20*, Word Bible Commentary [Word, 1989]). Commendably, Lawson's aim is not to compete with Gordis's notable theological insights, Habel's broadly scoped literary wisdom, or the sheer exhaustiveness of Clines's primary and secondary research. Instead,

he writes as a believer who speaks out of the experience of his own suffering. For him, Job was not a "figment of a playwright's imagination," but "a real person . . . [.] an actual historical figure, a real-life man" (3). Lawson's own pain leads him to relate to the Job story not only as text for objective study, but intimately, as the text of personal experience.

Lawson's overview of the book of Job includes, *inter alia*, data on the book's historicity, as well as that of its chief protagonist, its authorship, style, content, and structure. Chapters proceed according to a standard Holman Commentary format of opening quotation and an eight-part treatment of each passage. Every chapter identifies a main idea along with one or several supporting ideas, an admirably rigorous undertaking exhibiting a consistently optimistic tone that may inspire some and trouble others. Further, each chapter contains a section on prayer, which has a climactic and concluding tone although the prayer section occurs as the fifth of the chapter's eight-part division.

The sentiment of Lawson's prayers illustrates his helpful, if sometimes facile, counsel born of idealized views of suffering and sovereignty: "All suffering is temporal" (129), "all suffering is useful" (130), "all suffering is Christlike" (130). This sequence is memorable, but its last item is a challenging notion, however consonant with Lawson's view of the book's main idea: tragedy provides "an opportunity to worship God for who he is" (14). The tragedy of Judas's betrayal, then, is to be seen as Christ's opportunity to worship God for who he is. Faith in divine sovereignty should not diminish personal Satanic or human culpability, nor should it purge the Job tragedy of its intolerable horror.

Lawson's idealized characterization on suffering frees him to urge again the ancient paradox: a war is on, the devil is not yet in hell, and Christians cannot afford to behave as though we live in peace time (23-25); at the same time, the carnage of Satan's mayhem and brutalization is carried out "by God's initiative" (15). This review will not resolve the paradox of the enemy who may only act according to his opponent's permission. What is certain is that Lawson's homiletical, if at times glib, counsel in this book grows out of his strong and experienced faith in divine sovereignty, and his commendable desire to nurture such faith in others.

In another example of suspicious submission, Lawson's advice on dealing with despair features castigation for Job because he keeps his deep pain to himself during a week of silence rather than sharing it with his friends (97). What do we make of this? One must wonder. For Lawson has elsewhere remarked that Job "needed friends who would listen to him and process carefully what he was saying. But no such care or consideration was given to him" (75). Lawson's somewhat confusing positions here may help us all sense how much further those right answers and good counsel are from our grasp at the time we need them most.

Given Lawson's faith in and commitment to a sovereign God, it is surprising that he bypasses an opportunity, in discussion of the second divine speech, to develop the theological implications of the behemoth and leviathan imagery (cf. the treatment of this topic in, e.g., John C. L. Gibson, "On Evil in the Book of Job," in *Ascribe to the Lord: Biblical and Other Studies in Memory of Peter C. Craigie*, ed. Lyle Eslinger and Glen Taylor, JSOTSupp 67 [Sheffield: JSOT, 1988], 399-419; Edwin and Margaret Thiele, *Job and the Devil* [Boise: Pacific Press, 1988]; and Smick, *Job*, esp. 4:1045-1055). Nevertheless, readers will attest to the success of Lawson's attempt by the edification they derive from this book. Readers will profit best from Lawson's work by savoring his theological insight and homiletical commentary rather than looking for mastery of the original language. It is the inspiration he brings to readers, enabling them to keep faith while under fire, which should be the measure of this book's success.

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LAEL CAESAR

Moloney, Francis J. *Mark: Storyteller, Interpreter, Evangelist*. Peabody: Hendrickson, 2004. xiv + 224 pp. Paper, \$19.95.

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