

Knight, George R., ed. *Seventh-day Adventists Answer Questions on Doctrine: Annotated Edition*. Berrien Springs: Andrews University Press, 2003. xxxvi + 597 pp. Hardcover, \$29.99.

In response to probing inquiries by evangelicals as to the orthodoxy of their beliefs, Seventh-day Adventists published a 720-page response in 1957 entitled *Seventh-day Adventists Answer Questions on Doctrine*. Written and edited by individuals empowered by the General Conference of Seventh-day Adventists, the book was intended as “an objective analysis” of Adventist history and belief, “with particular emphasis in those areas where Adventist teachings differ” from other Christians’ (1). However, when the book was released, most evangelicals continued to view Adventism as a non-Christian cult and regarded the book as an attempt at covering up some real, insurmountable theological barriers that existed between Adventism and evangelicalism. More significantly, *Questions on Doctrine* aroused a passionate outburst of objections from some Adventists, who charged the book with deviating from historic Adventism. Since then, the book has remained a significant, yet highly controversial part of Adventist theological discourses.

The republication of this landmark volume by Andrews University Press, some forty-six years after its original release, seeks to provide “a forthright treatment of explosive issues opened up by *Questions on Doctrine*” and “historical and theological analyses,” in order to shed greater light on the intradenominational theological struggle that has raged since the book’s publication (xi). This purpose is admirably accomplished with the help of the annotations and the historical and theological introduction by George R. Knight, Professor of Church History at Andrews University and a foremost authority on Adventist history.

The republished, annotated edition of *Questions on Doctrine* is to be commended in several ways. First, the completely reformatted text is attractive and reader-friendly. It utilizes a sensibly smaller font than the original and larger-sized pages, which reduces the number of pages, even with extensive annotations, to less than 650 total pages. At the same time, the original page numbers are indicated in bold in the text and between two section symbols, § (e.g., page 45 in the original is indicated as §45§). The annotations by Knight are set off in gray boxes as footnotes. Overall, the visual effect of the new format is quite pleasing.

Second, the “Historical and Theological Introduction to the Annotated Edition” by Knight provides valuable analysis of the events that led up to the publication of *Questions on Doctrine* and the impact that the book has had since 1957. Knight is correct when he introduces the book as “the most divisive book in Seventh-day Adventist history” (xiii). His introduction goes on to explain why the book became so controversial. Though he lauds *Questions on Doctrine* as “a remarkably courageous statement of traditional Adventist doctrinal understanding,” written in a language comprehensible for its intended evangelical audience, Knight finds that the authors of the book were not completely honest in presenting Adventism’s historic understanding of the Trinity and the human nature of Christ (xxix, xxx). Furthermore, he shows that each of the two major intradenominational factions that resulted from the book—L. E. Froom, R. A. Anderson, and W. E. Read (the principal authors of the book) representing one side, and M. L. Andreasen (a retired theologian, who was not included in the publication process) representing the other—contributed to the resulting “disharmony.” He also finds that the aggressive, even combative, approach that the evangelicals took toward Andreasen’s faction further fueled the controversy brewing among Adventists. Throughout the introduction, Knight shows keen sensitivity to the

continuing debate within Adventism and provides a fair, balanced, and objective analysis of the controversy, though some may take exception to this appraisal.

Third, Knight's annotations to the 1957 text, sprinkled throughout the book, provide further background information, clarification of terms, criticism of theological concepts and expressions, and updated understanding of doctrines. As can be expected, the most extensive annotations are reserved for the most controversial portions of the text—those that discuss the Trinity, the divine and human natures of Christ, and the atonement. On the whole, the annotations reveal Knight's laudable—and successful—attempt at providing a fair and honest analysis of these hotly debated issues. Though his personal theological leanings are by no means sympathetic to Andreasen and his last-generation theology, Knight is admirably even-handed in his critique of Andreasen's reactions to the book's treatment of the doctrines of the atonement and the human nature of Christ. In the end, what he offers through these annotations is restoration of the theological balance that was lacking in the original edition and a corrective to the self-contradictory stances that Andreasen took in reaction to *Questions on Doctrine* (though contemporary followers of Andreasen, no doubt, would disagree with this assessment).

The contribution that this new edition makes to the ongoing theological discussions within Adventism would have been further magnified, had more annotations been supplied for those chapters that were not yet controversial in the 1950s but became important in the ensuing decades. One example would be the section on prophecy, Dan 8 and 9, and the 2,300 days. Though Knight does not ignore the section altogether, he could certainly have elaborated much more on the issues that would become key points of debate among Adventist scholars since Desmond Ford's public questioning of the validity of the traditional Adventist interpretation of apocalyptic prophecies. Other sections that could have benefitted from the annotator's attention are the chapters on Ellen White's writings and the remnant church. These are two other "hot potato" issues that have figured prominently since the 1970s. A nod to these more recent developments, which he does not avoid making in several other places, would have been helpful. However, this being said, it should be recognized that Knight's primary interest lay in the issues that have become controversial *as a result of* the publication of *Questions on Doctrine*.

All in all, the republished, annotated edition of *Questions on Doctrine* helps readers gain a more mature, nuanced view of the doctrinal controversy that proceeded from the original publication. Clearly, it is a volume that must be consulted and referenced by anyone seeking a deeper understanding of contemporary Adventist theology.

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JULIUS NAM

Pierce, Ronald W., Rebecca Merrill Groothuis, and Gordon D. Fee, eds. *Discovering Biblical Equality: Complementarity Without Hierarchy*. Downers Grove: InterVarsity, 2004. 528 pp. Paper, \$25.99.

Everything about this book is massive. It has 528 pages even with a smaller print font, and weighs 1.7 pounds! There are three editors overseeing twenty-nine chapters. Contributors include Ruth Tucker, Walter Liefield, the late Stanley Grenz, Roger Nicole, William Webb, and Alvera Mickelsen. This line-up requires five pages just to introduce all the authors with their academic profiles.

The volume is a "long read." There is no "fluff" or padding, where one can let go of the argument and relax. Each chapter is carefully thought out and presents a