

a subjective rereading of the narrative rather than a study based on a set of literary devices and techniques (e.g., hetero- versus homodiegetic elements, diction rules, verbal threads, character perspectives, norms, and distance).

Fourth, Amit argues that the passage is based on a pro-law stance, as showcased by the authors of the Holiness Code. In her single view, she forgets to observe the general positive disposition of the Hexateuch toward sojourners, as well as the dissimilarities between Genesis 38 and the Holiness code (e.g., sexual improprieties). The dissimilarities are larger than the similarities.

Fifth, Amit's proposed reconstruction of the social agenda of two dueling tribes in the Persian exile, which rely on the Holiness Code writers to insert passages to sustain power, lacks larger support. Were the Holiness Code authors politically rather than ethically or religiously motivated? How do the authors of the Priestly Code and the tribe of Levites fare in this dispute?

Finally, Amit glosses over the historical background and, at times, employs a polemical style toward her skeptics.

In conclusion, this festschrift excels in presenting a wide range of different methodologies from the traditional to the recent. The layout of each chapter is helpful and engaging as history and method, with an illustrative example included. The readability appeals to scholars-in-the-making without (for the most part) losing depth. Even the seasoned scholar will find a pool of resources in this book. Inherently though, this presentation style focuses on the idea of constructive diversity; but, at the same time, it leaves out contradictions between the methodologies (e.g., repetition may be a sign of redactors or of narrative emphasis). Additionally, no attempt is made to struggle with the underlying philosophical presuppositions that each methodology is built upon. The presentation is rather like a potpourri, in which all methods are treated as equal partners with equal justification. While this pluralistic trend is a welcome change to the exclusive methodological approach of previous decades, it does beg further discussion of these philosophical presuppositions—the metanarrative, so to speak. While the scope of this book cannot cover all of these concerns, it is the hope of the reviewer that such a follow-up will be considered in the future. Additionally, a similar volume covering the NT would be valuable. With consideration for its limitations, this book is a valuable resource in any personal or public library, as well as a tool in the classroom.

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EIKE MUELLER

Mack, Phyllis. *Heart Religion in the British Enlightenment: Gender and Emotion in Early Methodism*. Cambridge: Cambridge University Press, 2008. 301 pp. Hardcover, \$175.00.

Methodist historiography—like Seventh-day Adventist historiography—has long been dominated by men. In this groundbreaking work by Phyllis Mack,

a historian at Rutgers University, we find a helpful model for Adventist studies. The author “challenges traditional, negative depictions of early Methodism through an analysis of a vast array of primary sources—prayers, pamphlets, hymns, diaries, recipes, private letters, accounts of dreams, rules of housekeeping—many of which had not been used before” to study how men and women understood “the seismic shift from the religious culture of the seventeenth century” to the “disenchantment” that evolved from the Enlightenment.

At the heart of this book is the idea that religion needs to be understood from the perspective of the ordinary person: “The Methodist renewal movement was not ‘about’ sex or social dislocation, but religion,” she argues (7).

People who wept and shouted at the revival meeting did not embrace religious enthusiasm in order to vent their emotional or sexual frustrations; rather their frustrations . . . had moved them to ask questions about their spiritual lives. Secular historians need an angle of vision that allows them not only to accept these spiritual concerns as sincere and legitimate, but to share, however imperfectly, the struggles of ordinary Methodists and lay preachers, to stand with individual men and women as they worked to shape their own subjectivity . . . over a lifetime (28).

Central to this thesis is the notion of “agency,” which is more than the secular free exercise of self-willed behavior, but requires a more complex definition to fit early Methodism. She suggests that these early Methodists defined agency “as the freedom to want and to do what is right” (9). The paradox of strength in weakness led to a reinforcement of Enlightenment ideals and Protestant theology that both contradicted and reinforced one another (cf. 12-15). Thus Methodists addressed agency through their emotions. The attempt to understand and even control their emotions was, therefore, part of the process of modernization (18).

Although Methodism was primarily a “women’s movement,” Mack argues that the historiography has largely ignored “the thinking and behavior of actual women” (19). Emotion was no longer an external force, but an innate feeling or sentiment emanating from within.

Chapters 1 and 2 introduce John and Charles Wesley and the people who followed them as they sought to achieve a balance between passive submission to God and activity in the world (29-82). Chapters 3, “Men of Feeling,” and 4, “Women in Love,” discuss the emotional lives of male and female preachers and leaders, especially the relationship between their experience of human love and the development of their different spiritual vocabularies (83-170). Chapter 5, “Mary Fletcher on the Cross,” details the central symbol of Christ on the cross in relationship to popular perceptions of the body, and the spiritual meaning of pain. In chapter 6, Mack discusses the question of dreams and the supernatural and their relationship to the Methodist’s own

psychology and self-perception; and, in chapter 7, she discusses changes in consciousness and practice as Methodism entered the new century.

This book is a valuable study for students within Adventist studies, because it provides a new vignette and revisionist perspective to draw from for understanding Methodism; which is one of the significant and formative influences impacting the formation of the Seventh-day Adventist Church. Perhaps what is most helpful is chapter 6 on the “culture of dreaming.” Many of the pioneers of Adventism had dreams that they understood as having spiritual significance. Wesley both affirmed the reality of supernatural events, yet denied assurance as to their interpretation beyond the dreamer’s own changed life; yet, dreams “constituted an absolutely vital unifying discourse” (227). Such dreams personified “heart religion” through emotion and action, with men and women viewing such dreams differently: male leaders viewed dreams as a way to allay anxiety, while female leaders viewed their dreams as visionary and telepathic, and as revelatory of their own inner natures (232). When male leaders gained prominence as circuit preachers, they interpreted fewer dreams, argues Mack, which she suggests reflects “pressure to present Methodism as a respectable movement” (243). Thus the most significant aspect of dreaming was “the power of dreams to generate individual reflexivity and to assist the religious seeker in shaping her own autobiography” (257).

Mack offers a compelling read into the ordinary men and women who embraced the Methodist project of self-transformation. In this journey, individuals, and notably women, had an opportunity to shape their response to life experiences. Methodist theology and discipline promoted a new self-awareness that earlier religious seekers could not have imagined (263).

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MICHAEL W. CAMPBELL

Moore, Marvin. *The Case for the Investigative Judgment: Its Biblical Foundation*. Nampa, ID: Pacific Press, 2010. Paper, \$19.99.

Marvin Moore, Editor of *Signs of the Times* magazine, has written more than thirty popular books on various religious subjects. His recent book, *The Case for the Investigative Judgment: Its Biblical Foundation*, is considered by the author to be “the most complex writing project I have ever attempted” (12). Moore devoted more than two years to researching and writing the book, during which time he digested the major monographs and doctoral dissertations written on the subject by Adventist scholars. This book is the author’s attempt to “bridge the gap between the scholar and the lay person” and “bring everything [on the subject] together in one place” (ibid.) so that readers can understand clearly the sanctuary and investigative judgment (16).

The first section of the book (chaps. 2-4) gives an overview of the biblical doctrine of the investigative judgment, shows its compatibility with