

similar to the background descriptions found in several other chapters (37-41, 66-69, 79-84, 108, 110-121, 185-188, 245-247). Such background information would also have been helpful in the chapters on the Pentecostal Movement, the Baptists, and the independent Evangelical-Lutheran Churches, because that information would show if some statements were made under the pressure of society and government, or if there existed already an inherent anti-Jewish attitude. While Wolfgang E. Heinrichs' chapter on the views about the Jews as held among Free Church members in the nineteenth and early twentieth centuries attempts to meet this need, it can only accomplish it insufficiently because, in its discussion of views and individuals, it covers merely a part of the addressed churches. It is assumed that the selection of views and individuals is representative of all free churches.

The contributions found in this book close a gap in the research on free churches in the Third Reich and both their attitude and practice towards Jews. Although other individual articles and studies will probably provide more information on the policies and practices of specific churches regarding Jews, this book constitutes a concise and clear overview of the topic, as well as a mutual testimony and confession of the Free Churches in Germany, and thus a valuable contribution in the process of coming to terms with the mistakes and shortcomings of these denominational traditions, a significant step to learn from the past and to avoid repeating the systematic marginalization and persecution of minority groups.

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DENIS KAISER

Höschele, Stefan. *Interchurch and Interfaith Relations: Seventh-day Adventist Statements and Documents*. Adventistica 10. Frankfurt am Main, Germany: Peter Lang, 2010. 185 pp. Hardcover, \$60.95.

Stefan Höschele completed his doctoral degree in Theology and Religious Studies in 2005 at the University of Malawi, Africa. His dissertation, titled "Christian Remnant – African Folk Church: The History of Seventh-day Adventism in Tanzania, 1903-1980," was published by Brill in 2007 under the same title. Höschele is currently a lecturer of Systematic Theology and Mission Studies at Friedensau Adventist University, Germany. Höschele's current publications reflect an interest in ecumenism and interchurch/interfaith relations, missiology, and eschatology.

The present work, *Interchurch and Interfaith Relations*, is a compilation of numerous texts (organized within forty-one sections), including resolutions, responses, and statements from within the Seventh-day Adventist Church. Since this is the first endeavor to compile documents of this nature, Höschele attempted to include "all relevant official texts" within the history of Adventism (Höschele, 11). In addition to the texts, Höschele has provided brief comments about each document without extensive interpretation or detailed exposition that may provide a bias.

The book is divided into three primary parts: (1) Interchurch Relations: Resolutions, Statements, and Other Texts; (2) Interchurch Relations: Dialogue Documents; and (3) Interfaith Relations. All of the documents are essentially organized in a chronological manner within each of the three sections. This not only allows the reader to easily locate a particular text, but also enables the documents to be read in historical order, which highlights growth and development within the denomination. A final section worthy of note is the five-page selected bibliography. This final part includes references for valuable articles, books, and dissertations on Adventist interchurch or interfaith relations.

Several documents relating to Seventh Day Baptists, Roman Catholics, the Ecumenical Movement, and other groups are found within the first section of the book. Höschele has also selected quotations from Ellen G. White that relate to other churches and included pertinent SDA Fundamental Beliefs. This section is rather diverse and primarily highlights the Adventist self-understanding vis-à-vis other denominations or Christian movements throughout its history.

Part 2 is composed of six interchurch dialogue documents. These statements reflect conversations between Adventists and the World Council of Churches, the Lutheran World Federation, Roman Catholics, the World Alliance of Reformed Churches, and the World Evangelical Alliance. Therefore, this section demonstrates that the Adventist Church has been in respectful dialogue with many major Christian denominations.

The third part is comprised of interfaith statements, with three quotations from Ellen G. White on the subject. Within this section the reader will find Adventist statements made to Muslims, Hindus, Buddhists, Jews, and secular society. With the addition of this section, it can be observed that Adventists have publically declared their respect and understanding of most major faith groups outside of Christianity.

The purpose of this compiled book is to benefit those interested in “church history, ecumenics, free church theology, and Adventism,” and particularly “those interested in the study of interchurch and interfaith relations” (11). This goal will, without doubt, find achievement. This book is a convenient launching pad for more in-depth study on any of the individual documents or the subject as a whole. Adventists, as well as other Christians and faith groups, can express their appreciation to Höschele for bringing all of these documents together in one volume.

Since it was not Höschele’s intention to provide in-depth analysis for each of these documents, his book raises many questions for researchers. What is the story behind each document? Why were most documents prepared in the late twentieth and early twenty-first centuries? Why did documents, such as the Euro-Africa Division of Seventh-day Adventists response to “Charta Oecumenica,” remain unpublished for nearly a decade before being made public in Höschele’s book? How have interchurch and interfaith relations affected Seventh-day Adventists’ view of ecclesiology? Höschele has laid the

groundwork and has challenged scholars to utilize this sourcebook for further study.

The overall importance of this book cannot be dismissed. Höschele has prepared a seminal contribution to the Seventh-day Adventist Church and Christian and religious world as a whole. This book is a must-have for those interested in the topic, and it receives my full recommendation.

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KEVIN BURTON

Kessler, John. *Old Testament Theology: Divine Call and Human Response*. Waco, TX: Baylor University Press, 2013. ix + 623 pp. Paper, \$59.95.

Kessler has been professor of Old Testament at Tyndale University College and Seminary in Toronto, Ontario, Canada, since 1992. His other publications include a monograph entitled *The Book of Haggai: Prophecy and Society in Early Persian Yehud* (Brill, 2002) and a *Festschrift for Donald Leggett, Teach Me Your Paths* (Clements, 2000), coedited with Jeffrey Greenman. He also has published articles in various journals, including the *Journal of the Evangelical Theological Society*, *Transeuphratène*, *Vetus Testamentum*, *Catholic Biblical Quarterly*, and the *Journal for the Study of the Old Testament*.

Old Testament Theology: Divine Call and Human Response developed from two factors: first, from the author's own journey of studying the subject of Old Testament theology, and second, from being asked to prepare curricula and teach on this particular subject. The final content, structure, methodology, and purpose of this book were synthesized during his master's and doctoral studies. John Kessler's interest in Old Testament theology is directed toward the theological tradition of the Old Testament text. Several scholars, such as Eichrodt, John Bright, and John Goldingay, further developed his interest in OT theology. Perhaps the scholar with the most influence on Kessler's theology is Odil Hannes Steck, who established the "Theological Streams of Tradition." Kessler himself states, "One particular area of interest for me was the way in which, during the late Babylonian and early Persian period (sixth through fourth centuries B.C.E.), earlier traditions and texts were transformed and reconceptualized to meet the needs of later generations facing new and unforeseen contexts" (xi).

Kessler is persuaded that the key to understanding OT theology is found in "the ability to identify the theological traditions used in a given passage and to understand the kinds of responses to God that were generally associated with those traditions" (xi). Kessler calls these theological traditions "theological streams" and delineates six of them: Sinai Covenant Theology, Promise Theology, Priestly Theology, Theology of Divine Accessibility, Creation Theology, and Wisdom Theology. The theological traditions focus "specifically upon distinct conceptualizations of the divine-human relationship within the OT canon" (xii).

Kessler's *Old Testament Theology* is comprised of eleven chapters. The first three chapters are "Reading the Old Testament Theologically," "Hearing