

approach (ch. 4), and finally performing his own sociolinguistic research, approaching the social context of the Johannine writings via register analysis. Such an approach seems fruitful, and his conclusions (ch. 6) are sound. In Lamb's own words, "The main relevance of sociolinguistics to this study is in its analysis of how speech (spoken and written) varies according to situation and the contribution of a theory of register in helping to establish the context of a particular text" (60). Established context speaks strongly against the Johannine community hypothesis as adopted and promoted by today's mainstream scholarship.

With this conclusion his voice in the current scholarship needs to be heard. Long-held assumptions and resulting hypotheses will need to be reconsidered. Johannine writings do not need to be seen any more as sectarian writings produced by a group located on the margins of mainstream Christianity, but need to be fitted into the mainstream picture of the New Testament. Thus, if properly heard by the scholarly community, Lamb's work has a potential to change and redirect current scholarship on Johannine writings. If his work is taken seriously, that could indeed mean the death of the Johannine community hypothesis.

Adriatic Union College
Maruševec, Croatia

IGOR LORENCIN

Lederach, J. P. *Reconcile: Conflict Transformation for Ordinary Christians*. Harrisonburg, VA: Herald Press, 2014. 191 pp. Paperback, \$14.99.

This revised and updated edition, *Reconcile: Conflict Transformation for Ordinary Christians*, was first published by Herald Press in 1999 under the title, *The Journey Toward Reconciliation*. Lederach writes of conflict and reconciliation out of 30 years of experience as a peace negotiator in many of the major hotspots of war and strife in the span of our planet. He clearly acknowledges the Anabaptist pacifist influence of his Mennonite religious heritage on his work and philosophy as a conflict mediator. He serves as "professor of international peacebuilding and director of the Kroc Institute for International Peace Studies at the University of Notre Dame [. . .] and is the founding director of the Center for Justice and Peacebuilding at Eastern Mennonite University, Harrisonburg, Virginia" (191).

Lederach cites the work of James Laue (1979) and Ronald Krayhill (1980) as the primary and most influential sources for his work. The book contains an extensive resource section that includes tools, books, biographies, films, etc., that may contribute to the reader's understanding and application of concepts presented, but there is no formal bibliography outside of this resource section.

The book effectively weaves the author's experience and testimony, academic understanding, and actual narratives of conflict intervention and efforts at reconciliation into a finished fabric of literature that held my attention throughout. The introduction of his purpose for writing the book brought forth the expectation of discovering the spiritual foundations of

peacemaking. The practical goal was presented as an effort to “see how the challenges of [his] work” connected with the “faith dimensions that motivate and sustain [him]” (15). His statement of task links to his purpose by again bringing the spiritual into conversation with the practical: “We face the challenge of aligning ourselves with the central vision of God’s reconciling presence and work throughout human history” (16).

Lederach builds his spiritual foundation for peacemaking on the footing provided by John 3:16 wherein God sacrificed his Son as a means of reconciling fallen humanity to him. He takes this as a primary principle of peacemaking. God models peacemaking in his willingness to give himself in seeking reconciliation with his enemies. In this model we see God doing more than simply talking about reconciliation but actually taking concrete steps to make it happen. This model suggests that we experience the “changed present reality by living according to a vision of the future” (26). Nicodemus was living a changed present reality as he heard the words of the Messiah who was himself a fulfillment of a better future.

Stories are used to illustrate the biblical principles of peacemaking—Esau and Jacob provide a rich context that informs us of the root causes and the ever-present reality that conflict lurks within us. The desire to ascend and dominate enormously damaged this family even as it damaged the human race as we inherited the tendency from the fallen Lucifer (Is 14:13-14). In the narrative of Rebecca, Jacob, Esau and Isaac, we see the role of family systems in the conflicts that require reconciliation (dealt with in the work of Cosgrove and Hatfield [1994]). Based on this story, the author introduces a powerful reality inherent in reconciliation—one must turn toward the enemy, not away, in order for it to happen. The story concludes with reconciliation as a journey wherein three necessary encounters must take place: with self, with the other, and with God.

The life and ministry of Jesus reveals the “reconciling arts” he practiced in his communion with mankind. Lederach reverses the three necessary encounters described in the narrative of Esau and Jacob in unpacking the issue of the practice of “presence” with God-neighbor-self (48). The reconciling arts demonstrated by Jesus “require” a commitment to see the face of God in others, to feel the world from their perspective, and to place ourselves not in control of but *alongside* the human experience and condition” (56).

Lederach suggests that creation itself reflects conflict by design in the diversity of creation and the human race specifically. He emphasizes that conflict is not sin. Rather it is a normal process of resolving differences of perception and opinion. It is how we approach conflict that reveals the presence or absence of sin.

Reconcile is well-written and demonstrates a balance of ethos, logos, and pathos that sets it apart from even the best “how-to” texts on conflict intervention and management. Lederach’s use of narrative illustrated by his own rich experience as a peace builder establishes credibility at a high level. The message is clear, and most promises made in the introduction were honored—he established a solid biblical basis for the foundations he laid for

the reader seeking to know the Christian basis for reconciling conflict. The most powerful expression was the pathos accomplished through personal and biblical narratives. He drew me into the suffering and the pain of conflict at a level I do not often experience. His values, beliefs, and understandings were implicit in the stories and drew me imaginatively into the life and ministry of which he writes.

My criticism has to do with what was omitted. The introduction implied a promise to study several biblical narratives, but in reality (likely due to editorial and publishing limitations) only one Old Testament narrative was analyzed in detail while New Testament narratives were painted in rather broad strokes. I wished for more and believe that the book might have been richer with additional narratives and analysis similar to the one dealing with Esau and Jacob.

I recommend this book to all who would have a deeper understanding of the work of peacemaking and reconciliation. I believe this volume, in company with methodology books such as Furlong's (2005) or Cosgrove's and Hatfield's (1994) contribution to conflict and the systems that support it, would provide an effective knowledge base for educating a congregation or corporate religious community in the art of peacemaking and reconciliation.

Andrews University

STANLEY PATTERSON

Poirier, Timothy L., ed. Roland Karlman, annotator. *The Ellen G. White Letters & Manuscripts with Annotations, 1845-1859*. Volume 1. Hagerstown, MD: Review and Herald Publishing Association, 2014. 935 pp. + 11 pp. Bibliography + 2 pp. List of Correspondents + 38 pp. General Index. Hardcover, \$44.99.

Significant literary and historical figures have published editions of their unpublished writings. I have scores of them in my personal library. This volume is the first of a projected series of volumes that hopefully will help to provide the literary and historical context for Ellen G. White's unpublished writings. As such, this is a watershed moment in Ellen White studies and the most significant contribution to Ellen White studies by the Ellen G. White Estate in over three decades (since the 1982 prophetic guidance workshop). At the same time, two new other major reference works on her life and ministry: *The Ellen G. White Encyclopedia*, eds. Denis Fortin and Jerry Moon (Hagerstown, MD: Review and Herald, 2013) and *Ellen Harmon White: American Prophet* eds. Terrie Dopp Aamodt, Gary Land, and Ronald L. Numbers (New York,: Oxford Univ. Press, 2014) showcase that Ellen White studies have reached a critical mass, and perhaps even a tipping point, in which scholars both within and outside Adventism are increasingly recognizing the significance of her life and including her within the rich tapestry of American religious history.

Perhaps no better person is in a position to edit this new series than Timothy L. Poirier, the archivist and vice-director of the Ellen G. White Estate. Since his youth he has carefully studied her life and writings and overseen the White Estate archives, allowing access to specialists in the field