

the milieu of Genesis. Nevertheless, the critical reader will benefit from the massive amount of information that Provan condenses into such a small space.

Berrien Springs, Michigan

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Rodríguez, Ángel Manuel, ed. *Worship, Ministry, and the Authority of the Church*. Studies in Adventist Ecclesiology 3. Silver Spring, MD: Biblical Research Institute, 2016. xiii + 429 pp. Softcover. USD 19.99.

*Worship, Ministry, and the Authority of the Church* is the third volume that the Biblical Research Institute (BRI) has produced in its series, Studies in Adventist Ecclesiology. The first volume, *Toward a Theology of the Remnant* Studies in Adventist Ecclesiology 1 (Silver Spring, MD: Biblical Research Institute, 2009), and the second, titled *Message, Mission, and Unity of the Church*, Studies in Adventist Ecclesiology 2 (Silver Spring, MD: Biblical Research Institute, 2013), were edited by Ángel Manuel Rodríguez, a Seventh-day Adventist theologian, who began his work for the BRI in 1992 and served as director from 2001 to 2011. Rodríguez explains that it is not the purpose of this series to formulate “an integrated ecclesiology,” but to provide “guidance and certain biblical and theological parameters within which such an Adventist ecclesiology could be formally developed” (1). As evident by its title, this third volume, which is herein reviewed, reflects on the topics of worship, ministry, and authority.

These three topics are analyzed historically, theologically, and exegetically throughout seventeen chapters. The first four cover the theology of worship in different moments in history. Sergio E. Becerra wrote the first two chapters, which focus on worship in relation to the Magisterial Reformers and sixteenth-century Anabaptist reformers, respectively. Becerra outlines aspects of worship that Adventists should emphasize and things that they should avoid. Theodore N. Leverov authored chapter three, which centers on worship in the Adventist Church from 1845 to the 1900s. He notes that Adventist worship has evolved over time and stresses that worship must remain flexible in Adventist churches around the world. Denis Fortin’s chapter emphasizes three key concepts that Ellen G. White used to articulate her understanding of worship and liturgy.

The next four chapters focus on the theology of worship. In chapter five, Daniel Oscar Plenc lays the groundwork for an Adventist theology of worship with eight key elements for a theology of worship and seven principles for liturgical practice. Rodríguez wrote the sixth chapter, which is focused on the theological significance of various elements of Adventist worship. Next, Sung Ik Kim argues that it is necessary to contextualize worship so that postmodernists will find it attractive, which requires a continual evaluation of liturgy, traditions, music, doctrine, fellowship, and the use of technology. In chapter eight, Norman Gulley focuses on baptism, foot washing, and the Lord’s Supper, stressing that these ordinances should not be viewed sacramentally, but should be “entered into within the context of the cosmic controversy” (209).

The last nine chapters are focused on the topic of authority in the church. Frank M. Hasel writes on apostolicity in chapter nine and Ekkehardt Mueller

addresses the priesthood of all believers in chapter ten. In chapter eleven, Jerry Moon, Jesse Tennison, and Denis Fortin focus on the nature, function, and authority of the Adventist minister in Ellen White's writings. Teresa Reeve authored chapters twelve and thirteen, which are devoted to the authority of the church in the New Testament. Miroslav Kiš argues, in chapter fourteen, that church discipline should not permanently separate anyone from church fellowship or Christ, but that the church must lovingly fight to restore all relationships.

Rodríguez also authored chapter fifteen, in which he argues that General Conference sessions are the "final authority" in the Adventist Church. Eugene Zaitsev follows this with a chapter on unity and authority in the Orthodox Church, utilizing the concept, *sobornost*, or conciliarity, as a tool for thinking of General Conference sessions as the final authority in the Adventist Church. Finally, Lowell C. Cooper outlines some trends and factors that will continue to affect Adventism and stresses that the organizational structure must remain adaptable to readily facilitate the mission of the church.

*Worship, Ministry, and the Authority of the Church* concludes with three consensus statements in different appendices. The first two were prepared by the Global Mission Issues Committee (ADCOM-S), edited by the BRI, and approved by the General Conference Administrative Committee in 2003. The first is titled, "Guidelines for Engaging in Global Mission: Forms of Worship, Contextualization and Syncretism," and the second is called, "A Seventh-day Adventist Philosophy of Music." The final appendix features the "Consensus Statement on a Seventh-day Adventist Theology of Ordination" that was prepared by the Theology of Ordination Study Committee (TOSC) in 2014.

The BRI Studies in Adventist Ecclesiology series has helped fill an important gap in Seventh-day Adventist theology. These three volumes fit nicely with other recent works on ecclesiology, such as Norman Gulley, *The Church and the Last Things*, vol. 4 of *Systematic Theology* (Berrien Springs, MI: Andrews University Press, 2016). As Rodríguez has stressed, the work of crafting an Adventist ecclesiology is far from complete, but the process has begun. In addition to theologians and biblical scholars, more historians need to take up this task, so that Adventist theological perspectives are contextualized in each stage of ecclesiological evolution over the past 170 years.

*Worship, Ministry, and the Authority of the Church* is informative, well organized, and raises questions for further investigation. For example, numerous forms of worship found in the Bible are praised, such as congregational singing, the use of musical instruments, returning tithes and offerings, preaching the Word, and various prayer positions (kneeling, standing, sitting down, and prostrating the body), while other biblical expressions of worship are condemned, such as religious dancing. An exegetical argument for rejecting this aspect of worship is not outlined in the book and it seems that passages in Scripture that affirm religious dancing as a legitimate act of worship are intentionally ignored (e.g., Exod 15:20; 2 Sam 6:14; 1 Chr 15:29; Ps 30:11; 149:3; 150:4). Though certain Adventist cultures and subcultures condemn religious dancing, others do not. Since this practice is affirmed in Scripture,

perhaps Adventist ecclesialogists need to outline a theology of worship that is principle-based. For better or worse, culture plays a role in establishing the worship norms for communities around the world. It therefore seems necessary to understand more about the relationship between culture and religion before an Adventist ecclesiology can be fully developed.

The role of culture is intimately connected with emotional performances in worship. The concept of emotion and the body is mentioned, but not unpacked (cf. 146–147). A number of scholars have advanced the study of emotion in recent years and their work could bolster the study of emotion in relation to Adventist worship. In particular, Arlie Russell Hochschild's concept of "feeling rules," William M. Reddy's concepts of "emotional regimes" and "emotional refuges," Barbara H. Rosenwein's concept of "emotional communities," and Geoffrey M. White's concept of "emotive institutions" could enable scholars to provide a richer analysis of, and theology for, worship in the church in relation to Adventism's cultures and subcultures. Globalism seems to be Adventism's greatest blessing and challenge, and further study is needed to address the maintenance of unity amidst such great diversity.

Like any good book, *Worship, Ministry, and the Authority of the Church* raises further questions while addressing others. The chapters are thought provoking and foundational. Worship, ministry, and authority are important topics for study, especially as Seventh-day Adventism grows in its diversity. This book, therefore, receives my full recommendation and should be studied by church leaders and members alike as the church articulates its ecclesiological identity in the world.

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Strawn, Brent A., ed. *Oxford Encyclopedia of the Bible and Law*. 2 vols. Oxford: Oxford University Press, 2015. xxxviii + 555, xxiv + 545 pp. Hardcover. USD 395.00.

The *Oxford Encyclopedia of the Bible and Law (OEBL)* is part of the recently launched Oxford Encyclopedias of the Bible series. This new reference work appears in "two-volume sets, each of which is devoted to a particular subject or approach" (1:xi). So far, sets on the Books of the Bible (2011), Archaeology (2013), Biblical Interpretation (2013), Ethics (2014), Gender Studies (2014), Theology (2014), Arts (2015), and Law (2015) have been released. The chosen format allows for articles that are longer than those typically found in traditional Bible dictionaries and encyclopedias. This results in a more in-depth analysis of a given subject and gives unique value to this reference work series.

Brent A. Strawn is the editor-in-chief of the *OEBL* and currently works as an Old Testament professor and Director of the Doctor of Ministry Program at the Candler School of Theology at Emory University. In the preface, Strawn justifies the *raison d'être* of this particular encyclopedia by pointing out the deep interconnections between the Bible and the law throughout history. The contributors of the more than 130 articles were asked to pay attention to: (a) Biblical law: Content, collections, genres; (b) The (ancient) contexts of