

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

biblical law; and (c) The afterlife and influence of biblical law. Since *OEBL* claims to cover both content and methodology of current scholarship, Strawn and his editorial team attempted “to make the work one of lasting significance—especially for its intended audience” (1:xvi), namely, “students, researchers, and academics but also, given the nature of the topics at hand, those with more practical interests, including lawyers, clergy, policy makers, journalists, and the like” (ibid.).

The *OEBL* stands out for the excellent style and layout of its articles. Unlike other encyclopedias, the *OEBL* avoids the frequent use of abbreviations and technical terminology. Thus, the articles can serve readers who need an introduction to a given field. The page layout of the articles allows for a smooth reading experience, with a comfortable combination of font size, spacing, and kerning, along with ample margins for commenting, if needed.

In regard to its user-friendliness, however, the *OEBL* leaves much to be desired. The editors include three tools for the reader to use for accessing the encyclopedia’s information: (a) a list in the front of the first volume of each article included in both volumes (1:ix–x); (b) an index at the end of the second volume (2:443–545), and (c) a topical outline, also at the end of the second volume, that lists each entry and subentry to one or more of the following topics: “Later Legal Traditions (Non- or Postbiblical),” “Legal Texts,” “Overviews,” “Organizations and Procedures,” “Selected Legal Topics,” and “Types of Law” (2:433–436). Unfortunately, three editorial decisions significantly decrease the user-friendliness of these tools. First, the list of all articles is not reprinted in the front pages of the second volume. Thus, to find out whether an article of interest between letter M–Z (vol. 2) is included in the *OEBL*, the user is forced to open the first volume. Second, volume and page numbers are lacking in the list of articles, as well as in the topical outline. If the editors had provided volume and page numbers, it would be easier for the readers to find the articles they are looking for. Third, the layout of the index is confusing and when searching for a particular entry, the reader almost certainly gets lost. This happens because many of the entries have numerous subentries on more than one level. Although they are marked by indentation, the number of subentries in a column normally exceeds the main entries, which makes it difficult to orient oneself within the index. In addition, the headings that indicate a new letter are indistinguishable from the normal entries regarding their font formatting, which makes it hard to recognize when a letter changes. These may appear to be minor issues, but only until you actually have to access information provided in one of these big, heavy volumes do you come to realize the necessity of these tools.

Regarding the content and article selection, *OEBL* presents an incomparable variety of entries on the interconnection of the Bible and law. The articles fulfill the editor’s promise of presenting content and methodology of current scholarship. This becomes evident throughout the encyclopedia in the authors’ critical standpoint on questions of the formation of the biblical texts, as well as the historicity of the events described in these texts. However, readers of the *OEBL* will also come across absences of expected articles,

missing blind entries/cross references, and, occasionally, articles lacking important content. Some of these absences are of such gravity that the *OEBL*, as it currently appears in print, remains imperfect.

Regarding missing key articles, the absence of an article on the law in Jewish Pseudepigrapha and Apocrypha is a major oversight. Since the rise of the *New Perspective on Paul* around 1977, it is well known that this body of literature contains significant material on the law, relevant for New Testament studies. Another major absence is that no article deals with the law in Greek Philosophy. Thus, the whole discussion of natural law and positive law that was initiated by the pre-Socratic philosophers, continuing through the stoics in the Greco-Roman period, remains untouched, though it contributes significant background material for the discussion on the law in the New Testament. Strawn seems to justify these absences by stating in the preface that

not all of the articles that were originally envisioned or hoped for were able to be contracted; similarly, not all of the articles that were originally assigned were eventually delivered. It is possible that in electronic versions of *OEBL*, especially using *Oxford Biblical Studies Online* [an online source database that requires individuals to subscribe at a rate of USD 29.95 each month or USD 295.00 annually], some of these omissions will be rectified (1:xvi).

Checking the table of contents of the current online version (July 2017) under <http://www.oxfordbiblicalstudies.com>, no change regarding the articles seems to have taken place.

The encyclopedia also lacks important blind entries/cross references. The editor included entries entitled “Law in Prophets,” and “Law in Writings,” however, no blind entry/cross reference is provided with the title “Torah” or “Pentateuch,” neither are entries provided on “Law in the Gospels,” or “Law in Pauline Writings.” It may make sense that the Pentateuch is covered under “Biblical Law, Old Testament” and Paul’s view on the law under “Biblical Law, New Testament.” However, the fact that the main entry “Early Christianity,” covers the discussion on the Gospels’ content in relation to the Law, seems to me far beyond a reader’s intuition. This type of misdirect could be solved by adding a few more intuitive blind entries/cross references to the encyclopedia, making it more complete.

In relation to omissions in the actual content of the articles, the articles on the Decalogue and Civil Law serve as examples. Whereas the author of the Decalogue article, Edward L. Greenstein, presents a well informed summary on all kinds of issues discussed therein from a scholarly perspective, he completely misses addressing the reception and importance of the Decalogue in New Testament times. George P. Fletcher’s article on civil law lacks any connection to the Bible, but rather discusses the difference between common law and civil law in modern times. It leaves the reader to question why this article has been included in this particular encyclopedia.

In summary, the *OEBL* is a good place to go when one wants a well informed overview on a topic covered by an article, and the bibliography at the end of each article provides an additional reading list. However, users of this encyclopedia should also be aware that the *OEBL* may not be sufficiently

comprehensive. This is really a drawback of the encyclopedia, leaving one to wonder whether the editors met their goal in making this work “one of lasting significance” (1:xvi). Given the price and the current status of this encyclopedia, I am hesitant to recommend the *OEBL* without any reservations. It is, however, definitely a “must have” for any serious research library, due to its unique nature.

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Vanhoozer, Kevin J. *Biblical Authority After Babel: Retrieving the Solas in the Spirit of Mere Protestant Christianity*. Grand Rapids: Brazos, 2016. xii + 288 pp. Hardcover. USD 21.99.

Evangelical theologian Kevin Vanhoozer is Research Professor of Systematic Theology at Trinity Evangelical Theological Seminary in Deerfield, Illinois. *Biblical Authority After Babel* is the most recent of his works in the area of systematic theology. His previous publications, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998), *The Drama of Doctrine: A Canonical Linguistic Approach to Christian Doctrine* (Louisville: Westminster John Knox, 2005), and *Theology and the Mirror of Scripture: A Mere Evangelical Account* (Downers Grove, IL: InterVarsity Press, 2015), a book co-authored with Daniel J. Treier, provide useful background for the present work.

Vanhoozer begins the book by asking, “Should the Church repent or retrieve the Reformation?” (1) His answer is: retrieve. This proposal is a reaction to the tough criticism that non-sympathizers of the Protestant Reformation have repeatedly expressed, maintaining that secularism, skepticism, and schism have been its unintended consequences. Although Vanhoozer believes these criticisms to be ultimately misguided, he recognizes that interpretive disagreements among Protestant Christians have obscured the Reformation’s latent potential and particularly focuses on addressing this issue. In fact, he essentially argues that revisiting historical Protestantism through a creative retrieving (ressourcement) of the five Reformation *solas* can provide for a present-day normative Protestantism, “mere Protestant Christianity” (3), which can help solve the problem of interpretive authority, thus providing an alternative to the problem of pervasive interpretive pluralism. The argument mostly focuses on the central roles that *Sola Scriptura* and the concept of a “priesthood of all believers” have played in inciting interpretive pluralism and aims to show how these concepts lose their potential for divisiveness if understood along with the rest of the *solas*.

The introduction and conclusion contain insights crucial to understanding the rationale for the project of Protestant retrieval. The rest of the chapters develop the retrieval of the *solas*, particularly addressing issues of interpretive authority and leading to the goal of “plural interpretive unity” (223–227). *Grace Alone* communicates how everything—including interpretive authority—exists within the Triune God’s economy of grace. *Faith Alone* involves trusting the testimony of the Triune God as enclosed in Scripture,