

Campbell, Michael W., and Nikolaus Satelmajer, eds. *Here We Stand: Luther, the Reformation, and Seventh-day Adventism*. Nampa, ID: Pacific Press, 2017. 320 pp. Softcover. USD 19.99.

Many books have been written on Martin Luther and the Protestant Reformation. What is fascinating about this book is the particular Seventh-day Adventist perspective. It represents not just another history of Luther, as described by Adventist researchers, but intends to compare various aspects of Luther and his theology with Adventist beliefs. The volume is edited by Michael W. Campbell, professor of church history and systematic theology at the Adventist International Institute of Advanced Studies (AIIAS) in the Philippines, and Nikolaus Satelmajer, retired pastor, church administrator, and former editor of *Ministry* magazine. It contains twenty-seven essays on the broad field of “Luther, the Reformation, and Seventh-day Adventism,” authored by twenty-eight contributors.

The book consists of four parts, which cover topics reaching from “A Comparison of Luther and the Adventist Understanding of *Sola Scriptura*,” “Ellen White’s Portrait of Martin Luther,” and “The Decalogue in Luther and Adventism” through the understanding of righteousness by faith, the Lord’s supper, the state of the dead, the Sabbath, ecclesiology, education, missiological lessons, the signs of the times, the antichrist, Islam, Luther’s legacy in music, and the current state of the Reformation.

After a foreword by George R. Knight (Emeritus, Andrews University, USA) and an introduction by the two editors, Campbell and Satelmajer, the first part of the book, which discusses the historical foundations of the Reformation, follows with contributions by the Lutheran theologians Martin J. Lohrmann (Wartburg Theological Seminary, USA) and Timothy J. Wengert (Lutheran Theological Seminary, USA). Other contributors of this first part were Remwil R. Tornalejo (AIIAS), Mxolisi Michael Sokupa (Associate Director of the Ellen G. White Estate, USA), Darius Jankiewicz (Andrews University), Joel Klimkewicz (PhD candidate at Andrews University), John C. Peckham (Andrews University), and Denis Kaiser (Andrews University).

The second part examines the echoes of Luther in Adventist theology. Chapters are contributed by Alberto R. Timm (Associate Director of the Ellen G. White Estate), Jiří Moskala (Andrews University), Woodrow W. Whidden II (Emeritus, Andrews University), Michael W. Campbell, Trevor O’Reggio (Andrews University), Sergio Beccera (Universidad Adventista del Plata, Argentina), Reinder Bruinsma (retired pastor, teacher, and administrator, Netherlands), Heidi Campbell (AIIAS), Abner P. Dizon (AIIAS), and Sigve K. Tonstad (Loma Linda University, USA).

The third part discusses eschatology and politics with contributions made by Daniel Heinz (Director of the European Archives for Seventh-day Adventist History, Friedensau, Germany), who recently edited *So komm noch diese Stunde! Luthers Reformation aus Sicht der Siebenten-Tags-Adventisten* (Lüneburg: Advent-Verlag, 2016)—which was reviewed in *AUSS* 55.2 [2017]: 322–324, as well as Lisa Clark Diller (Southern Adventist University, USA), Dennis Pettibone (Emeritus, Southern Adventist University), Douglas

Morgan (Washington Adventist University, USA), Nikolaus Satelmajer, and Richard W. Müller (retired pastor, professor, administrator, Germany). The final part addresses the dialogue and legacy of the Reformation to which Daniel Wildemann (Advent-Verlag, Germany), Nikolaus Satelmayer, Dan Shultz (retired music professor at Union College, USA and Walla Walla University, USA), and Denis Fortin (Andrews University, USA) contributed.

Almost thirty-five years after Walter Emmerson's *The Reformation and the Advent Movement* (Washington, DC: Review & Herald, 1983), this recent volume is, together with the above-mentioned and very similar work of Daniel Heinz, advancing to the position of the most profound research on Adventism and the Reformation. It covers many more subjects in deeper scientific research than ever before in the Seventh-day Adventist Church.

The literature chosen as the foundation for the various essays consists of large numbers of well selected primary and secondary sources, to which are added various insights from the works of Ellen G. White. Every topic clearly leads to the general aim of an evaluation from specific Adventist viewpoints to current Adventist perspectives. The basic outline of this book helps the reader to first gain a solid understanding of the historical realities of the Reformation in order to prepare the way for a comparison of Luther with Adventist theology with a special emphasis on eschatology and politics.

The number and comparative shortness of the essays make the reading interesting and diverse. The assessment of the current state of the Reformation measured by the differences between the churches in the past and the ecumenical achievements of the last few decades presents an especially interesting overview for the general readership. What is missing, though the title of the last essay suggests it, is an estimation of the future development of the relationship between Protestantism and the Roman Catholic Church. The papal declaration in the encyclical letter *Ut Unum Sint* of John Paul II (1995) presents concrete steps to be taken in the future for reunifying the Protestant and Roman Catholic churches; in light of recent developments, a discussion of this document could have been a valuable contribution. Furthermore, a discussion of the *Charta Oecumenica* (2001), which was signed by the European Council of Churches and the Roman Catholic episcopal conference and contains major steps to move forward in the ecumenical dialogue and joint worship in Europe, would also have been an interesting addition to the book in light of the most recent trends in the United States of America (the "declaration on the way" of ELCA on the agreements with the Roman Catholic Church in 2016). The scope, thus, would have been broadened to offer insights in the ecumenical achievements in the core countries of the Reformation in central Europe.

Altogether, the book focuses on doctrinal aspects rather than on current ecclesiological and ecumenical trends, which could have been measured by original (historic) Protestant intentions. As I perceive it, the missing emphasis on current trends that part ways with the original Reformation ideals is this book's only weakness. However, perhaps this is due to a wrong expectation

of a reader who is concerned with the profound pro-Roman-Catholic orientation of modern Protestantism.

The style of writing is adequate for a scientific, as well as a rather general readership. The many footnotes clearly differentiate between the main lines of reasoning (in the main text) and minor thoughts or marginal discussions (in the footnotes). The given sources assist the reader in finding more literature on subjects of interest and invite one to validate the arguments made in each chapter in light of original Reformation documents.

Overall, this book is a very commendable work, covering the most important topics of Adventist doctrinal issues and granting deeper insights into some rather unknown facets of Luther's theology (e.g., Luther's understanding of predestination and his closeness to Calvin's perception; Luther and images or music).

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Clivaz, Claire, Paul Dilley, and David Hamidović, eds. *Ancient Worlds in Digital Culture*. Digital Biblical Studies 1. Leiden: Brill, 2016. x + 255 pp. Hardcover. USD 125.00.

*Ancient Worlds in Digital Culture* provides helpful initial exposure to anyone seeking to be introduced to the challenges of Digital Humanities (DH). Those who expect a systematic guide that leads the reader through the methodology of DH, their challenges, and research outcomes will be disappointed. However, the book seeks to make available the different voices of different DH researchers. It covers a broad scope of praxis, from biblical scholarship to imaging technology, liturgy studies to general DH methodology. The introduction is excellent—a well-written description of the basic challenges DH currently face from established scholarly disciplines. The author introduces the reader to the issue of DH being nothing more than a marginal sécant (1). The commonly held attitude within academia towards DH being neither well-versed in the field of Computer Sciences, nor in the respective fields of humanities, however, indicates a misunderstanding of DH and a misconception of the core issues that constitute the fabric of the history of humanities (see Rens Bod, *A New History of the Humanities: The Search for Principles and Patterns from Antiquity to the Present* [Oxford: Oxford University Press, 2014]). The author explains that, “What is most important, to my mind, is not the tools themselves but the human analysis of the potentiality of the tools according to the proposed research. Otherwise, the risk is to have scholars considering themselves as DHers just because they use new tools” (4).

The first chapter begins with an overview on the origins, issues, and fields where DH are active. This beginning chapter is one of the most helpful chapters for readers who want to better understand the phenomenon of DH and seek a framework that allows them to conceptualize DH as a tool, and as part of a new culture intending to enrich the humanities.