

BOOK NOTICES

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Inclusion of a book in this section does not preclude it from being subsequently reviewed. Those interested in reviewing one of the books below in a future issue of *AUSS* may send a request by e-mail to auss@andrews.edu.

du Toit, David S., Christine Gerber, Christiane Zimmermann, eds. *Sōtēria, Salvation in Early Christianity and Antiquity: Festschrift in Honour of Cilliers Breytenbach on the Occasion of His 65th Birthday*. NovTSup 175. Leiden: Brill, 2019. xxiv + 681 pp. Hardcover. USD 239.00.

This *Festschrift* was put together on the occasion of the 65th birthday of Cilliers Breytenbach, for many years a Professor of New Testament Studies at the Humboldt University in Berlin and also Professor extraordinary at the Stellenbosch University, South Africa. An international team of thirty-two distinguished scholars reflect on varied concepts of *soteriology* spanning from Ancient Judaism and Greco-Roman Antiquity (Part I) to Early Christianity (Part II). The theme of *salvation* is first surveyed from Jewish texts including the MT, DSS, and LXX. This opening section is followed by a detailed apprehension of *σωτηρια* as drawn from the narratives of the Gospels, its theological amplifications in the epistles, and its later expansions in the works of

the Apostolic Fathers, Marcion, and Antiochian writers. Among non-Christian sources, the present volume includes concepts of *salvation* as drawn from Graeco-Roman literature and philosophy. Of the thirty-two articles printed in this volume, seventeen appear in English with another fifteen accessible only to those possessing proficiency in the German language. The articles organized in this volume constitute a solid bibliography for any researcher or student of theology interested in the theme of salvation.

J.F

Hasel, Frank M, Barna Magyarosi, and Stefan Höschele, eds. *Adventists and Military Service: Biblical, Historical, and Ethical Perspectives*. Madrid: Safeliz, 2019. 225 pp. Softcover. USD 18.99.

Per the official statement on “Peace” by the General Conference of Seventh-Day Adventists, the church defines itself as a conscientious agent of peace and objector to all forms of violence. The traditional noncombatant status of the Adventist establish-

ment is constantly at threat. As its members find themselves engulfed in an age of ever-growing conflict and war, within which military involvement seems to be the natural civic alternative, young Adventists (SDAs) at recruiting age have sought after the advice of the church's Biblical Research Committee (BRC) with regard to military service. This volume is the collective effort of Adventist scholars pulling from different fields of study for a composite presentation of the Adventist stand on military enlistment. Each chapter draws insights either from the field of biblical exegesis, historical studies or ethical studies. The unique transnational team of collaborators from Europe, Africa, and North America allows this investigation to advance general principles with broad geographical application. One of the key indications of the study is a subtle movement in the thought and practice of SDAs from conscientious *objection* to conscientious *cooperation* with the military program. The present volume is a call for careful reevaluation and renewed awareness of the biblical views on violence as well as the pacific role for Adventism as it co-exists alongside continual conflict in the global scenario.

J.F

Hocken, Peter, Tony L. Richie, and Christopher A. Stephenson, eds. *Pentecostal Theology and Ecumenical Theology: Interpretations, Intersections, and Inspirations*. Global Pentecostal and Charismatic Studies 34. Leiden: Brill, 2019. xvi + 366. Softcover. USD 75.00.

Pentecostal Theology and Ecumenical Theology: Interpretations, Intersections, and Inspirations brings together an international team of seventeen scholars writing on Pentecostalism and its interface with the Ecumenical Movement. The volume is divided into two parts, firstly addressing Pentecostal interpretation of the Ecumenical Movement and secondly showing points of contact between Pentecostal theology and Christian ecumenism. The emphases of the articles fall on Pentecostal involvement, contributions, and future tendencies *vis-à-vis* the Ecumenical Movement. The academic collaboration of Pentecostal scholars in the process of this publication is a historic and unprecedented effort. The study shows the points of convergence and open possibilities between Pentecostal and ecumenical theologies. In the wake of the Catholic call to unity (see *Receptive Ecumenism* below), this volume provides the response and engagement of Pentecostalism to that global invitation.

J.F

Jackson Ravenscroft, Ruth. *The Veiled God: Friedrich Schleiermacher's Theology of Finitude*. Studies in Systematic Theology 19. Leiden: Brill, 2019. xviii + 293 pp. Softcover. USD 127.00.

Ruth Ravenscroft explores Schleiermacher within his historical and social contexts with primary focus on the development of his theology and ethics in the specific period of his early life. In combining theology and ethics as an organic development of Schleiermacher's thought, Ravenscroft challenges a longstanding methodological tradition that studies his philosophical and ethical work apart from his theological opinion, as though the latter was a neutral aspect in the shaping of his lesser religious writings. This volume is effective in providing a composite and integrated picture of an important aspect of Schleiermacher's life and work.

J.F

Jokiranta, J., and Molly Zahn, eds. *Law, Literature, and Society in Legal Texts from Qumran: Papers from the Ninth Meeting of the International Organization for Qumran Studies, Leuven 2016*. STDJ 218. Leiden: Brill, 2019. xvi + 290 pp. Hardcover. USD 132.00.

In the wake of the 1970s shift in focus to the study of early Jewish legal materials, this volume reinforces the centrality of halakhic and legal DSS texts as the loci of historical comprehension of the

diverse religious and sociological qualities of early Judaism in the Second Temple period. The editors of this collection bring together ten scholarly papers—presented at the Ninth Meeting of the International Organization for Qumran Studies, Leuven 2016—some of which advance or corroborate new interpretations to long-debated themes related to purity issues, identity, and roles in the Qumran community. This volume marks out what is the most advanced phase of Qumran research.

J.F

Miller, Virginia. *A King and a Fool? The Succession Narrative As a Satire*. BibInt 179. Leiden: Brill, 2019. x + 302 pp. Hardcover. USD 132.00.

Virginia Miller tests anew the question of genre that has long dominated the stories about king David in 2 Samuel and 1 Kings. Taking God's negative sentences on David as the point of departure, Miller views David as the literary object of irony, a thesis counterintuitive to traditional views that hold David's literary presentation in a more optimistic light. The upshot of her presupposition is that these narratives do not satisfy the literary genres of either an *epic*, *propaganda*, *wisdom literature* or *history* writing. Read as a literary genre of *satire*, however, the books of 2 Samuel and 1 Kings better elucidate some of the negative descriptions about

David and markedly underscore the theological goal intended by this medium: the regeneration of Israel's leadership.

J.F

Penwell, Stewart. *Jesus the Samaritan: Ethnic Labelling in the Gospel of John*. BibInt 170. Leiden: Brill, 2019. xvi + 225 pp. Hardcover. USD 126.00.

Stewart Penwell engages ethnicity theory to understand and schematize the ethnic groups appearing in the Gospel of John. Specially in focus are the labels "Jew" (John 4:9) and "Samaritan" (8:48) as indigenous terms alternately applied to Jesus. Penwell shows that John characterizes Jesus as a *factionalist* Jew, at once a Jew by ethnicity although at odds with the prevailing Jewish denominations. Because some of Jesus's own kin perceive him as a *factionalist*, the label "Samaritan" is applied to him with the purpose of creating alienation between Jesus's teachings and the socially approved viewpoints of the day. In other words, the labels are less the markers of ethnic division as they are the stamps of social interactions between ethnic Jews arguing from opposing camps of religious thought. Jesus as a factionalist Jew carries a clear social focus: to extrapolate the binary labels of "Jew" and "Samaritan" in order to generate a broader ethnic identity, the "children of God." This study plays off the difficult debate of the status of the "Jew" in John and at-

tenuates the anti-Jewish opinions that have traditionally accompanied exegesis of the fourth Gospel.

J.F

Pitts, Andrew W. *History, Biography, and the Genre of Luke-Acts: An Exploration of Literary Divergence in Greek Narrative Discourse*. BibInt 177. Leiden: Brill, 2019. xvi + 235 pp. Hardcover. USD 119.00.

While studies on the literary genre of Luke-Acts primarily focus on the formal *similarities* it shares with contemporaneous literature, the issue of genre *differences* remains largely unexplored. Andrew Pitts explores *literary divergence* as a method of genre analysis which may potentially mitigate the convoluted circumstance of Luke-Acts debates when it comes to the issue of form. This volume purposes to bridge this fundamental gap in the history of Luke-Acts research. Pitts shows that the current focus on similarities identifies literary resemblances to multiple ancient genres simultaneously. However, the ambivalence resulting from this method is diminished when the differences between Luke-Acts and its concurrent literary traditions receive distinctive attention, allowing for the creation of taxonomies that draw on genre relations (agnation) of variation and proximity. The present volume reacts to structuralism and champions methodological insights provided by new genre studies.

J.F

Pizzey, Antonia. *Receptive Ecumenism and the Renewal of the Ecumenical Movement: The Path of Ecclesial Conversion*. Brill's Studies in Catholic Theology 7. Leiden: Brill, 2019. xii + 252 pp. Hardcover. USD 132.00.

Antonia Pizzey writes the seventh volume of Brill's new series dedicated to the investigation of Roman Catholic tradition in the fields of systematic, moral and historical studies. According to the editors, the purpose of this series is to collect scholarly research that may contribute to the theology of the Roman Catholic Church (RCC) as confessed in the Nicene Creed. This view presupposes the singular eminence of the RCC in the multifaceted landscape of modern religions. This particular volume presents what is most recent in Catholic articulation in the development of *receptive ecumenism*, the practical offshoot of *spiritual ecumenism*. Spiritual ecumenism is the integrated efforts of all branches of Christian confessions toward a change of heart and holiness of life. It was the theological tonic of the Second Vatican Council (1962–1965), the *Ut Unum Sint* papal encyclic (1995), and the updated version of the Catechism of the Catholic Church. Receptive ecumenism, on the other hand, is the result of collective modesty and defines as the methodological presupposition that every professed confession has a minimum quantity to

learn and incorporate from other traditions without risking its own integrity. This is major change in approach from the longstanding practice in interreligious debates that one's denomination has something to *teach* to other professed faiths. The climax of receptive ecumenism, as is the Catholic expectation, is that of conversion on the ecclesial level (not only personal). Antonia Pizzey provides a systematic examination of the relationship between Receptive and Spiritual Ecumenism and, in the process, affords an up-to-date presentation of the Christian Ecumenical Movement world-wide.

J.F

Pöhler, Rolf J, Johannes Hartlapp, Daniel Heinz, and Stefan Höschele, eds. *Perceptions of the Protestant Reformation in Seventh-Day Adventism*. Studies in Adventist History and Theology 1. Möckern-Friedensau, Germany: Theologische Hochschule Friedensau, 2018. 318 pp. Softcover. EUR 19.90.

This edited volume collects the proceedings of the Second International Symposium promoted by the Institute of Adventist Studies of Friedensau Adventist University, Germany (2016). Eighteen articles exploit the Reformation of the sixteenth-century as perceived and experienced by the Seventh-day Adventist tradition in three general areas: first, the Adventist opinion of Martin Luther—his person (specially as retained by E.

G. White) and theology (eschatology, the Antichrist, *Sola Scriptura* principle); second, the Magisterial and Radical Reformers and their continued relevancy for Adventism (Calvin, Melancthon, the Anabatists); and, third, the impact of the Reformation on Adventist tradition in the first 130 years of its establishment. The latter topic specially tests Adventist self-definition as genuine heir of the Reformation. Released on the brink of the 500th birthday of Luther's protest, this volume invites Adventist tradition to a renewed self-assessment and critical reflection of its identity *vis-à-vis* the Reformation.

J.F

Rasmussen, Adam. *Genesis and Cosmos: Basil and Origen on Genesis 1 and Cosmology*. The Bible in Ancient Christianity 14. Leiden: Brill, 2019. viii + 210 pp. Hardcover. USD 146.00.

Rasmussen provides a trip into the informative history of the Bible-science debate as presented in the early history of the Christian church, more acutely in the interpretations of Genesis 1 by Origen (third century) and Basil (fourth century) respectively. The volume begins with a theoretical presentation of these scholar's attitude towards *secular education* as well as their approaches for *interpretation of Scripture*. In regard to the latter, both theologians view secular knowledge to be Christianity's servant. This approach

is ambivalent since it generates dialectical tension between science as a religion's *helper* or *subordinate*, depending on the scientific issue or theological agenda in question. Rasmussen then narrows down on Basil's solutions to three problems in this Bible-science debate: *astrology*, the *nature of matter*, and the "super-heavenly water." The conclusion is that Basil's dependency on Origen's work is certain except in the topics of the "super-heavenly water" and the nature of the stars, which Basil understood to be physical as opposed to Origen's allegorized view. Other apparent differences between the theologians are not the result of differing hermeneutic presuppositions but of choices of rhetorical presentation: homilies, on the one hand (Basil), and scholarly writing, on the other (Origen). For those particularly interested in the Bible-science dilemma, this study is informative of the very beginnings of this longstanding dispute.

J.F