

place, and continue to take place elsewhere, be they historical narratives of the pioneers in America or mission stories about growth in South America and Africa. Pearson offers a helpful list of the significant steps Adventists in Europe should undertake to project a local image and a global face to create and maintain a specific European Adventist approach to mission and pastoral vision (261–262). Other articles in the section look at issues European Adventists face in the Netherlands, Italy, France, etc. Höschele offers a study on the evolution of ecumenical understanding by Adventist members and leaders in Europe, including their stance toward the wider church and ecumenical movement. The helpful chart on page 312 depicts types of unity concepts and interchurch relations at different levels.

The concluding chapter by Rolf Pöhler deals with the issue of church growth. Pöhler points out that Adventists in Europe “comprise less than 2% of the total [world] membership of the Seventh-Day [sic] Adventist Church” (315), and offers some possible reasons for such slow growth. Many readers, along with me, can recognize Pöhler’s argument for the slowness of numerical membership growth in Europe. Lack of cultural and spiritual sensitivity towards historic Christianity’s local expressions can be one, making the Adventist Church seem to be irrelevant. Another can be the typical Adventist evangelistic “crusade” and its follow-up programs: they are helpful only if they are accompanied by the development of the sense of belonging to the rich European cultural heritage. It is evident that Adventism in Europe needs spiritual and missionary reform to reach the secular and indifferent masses towards religion or the Protestant faith’s specific form.

Certainly, in the search for such an effective model, we should go back to the Christian faith’s origins. Jesus was extremely sensitive towards the contextual expressions of religion and culture He encountered. The disciples continued this process of contextualization, especially as Paul proceeded toward West Asia and Europe. This contextualized and loving approach to the critical task of evangelism, filled with the Spirit of God’s extraordinary power, can awaken, heal, and redirect people’s lives towards God’s love, contributing to a new revival of the biblical Protestant faith in Europe.

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Imes, Carmen Joy. Foreword by J. H. Wright. *Bearing God’s Name: Why Sinai Still Matters*. Downers Grove, IL: InterVarsity Press, 2019. 240 pp, Softcover. USD 20.00.

This book is a popularized version of Carmen Joy Imes’s published dissertation, *Bearing YHWH’s Name at Sinai: A Reexamination of the Name Command of the Decalogue*, *BBRSup* for Biblical Research Supplements 19 (University Park, PA: Eisenbrauns, 2017). In that book, one finds the thorough exegetical

work which undergirds the content of her present book, now written in a less technical style. *Bearing God's Name* contains ten chapters, each with an engaging title such as, "Leaving Egypt: Deliverance as Grace;" "Surprised at Sinai: Law as Gift;" "Major Deal: Covenant as Vocation;" and "Ready to Roll: Prepared for the Promised Land." At the end of each chapter, Imes provides other resources for further study on the discussed topic. After the book's conclusion, she provides a series of discussion questions for each of the chapters, plus a helpful appendix of resources that can be accessed even by apps.

Imes traces the history of ancient Israel's escape from Egyptian slavery to Mount Sinai, where the former slaves entered into a covenant relationship with YHWH, their Deliverer. The Decalogue is the primary covenant document and its principles are then surveyed in both the Old and New Testaments. Imes, in my opinion, rightly upholds continuity between the two Testaments, subtly counteracting some Christian traditions that believe the Old Testament has been replaced by the New. At Sinai, Israel covenanted to live amid the nations as a people who would bear the name of YHWH which meant reflecting His character as they walked in His ways. Describing that scene, Imes pays attention to the details of the Exodus narrative, elaborating on the dramatic divine presentation of the Ten Words. She writes, "At Sinai, the Hebrews discover who they are and more importantly whose they are" (28). Even the timing of receiving the Law instructs about God's grace: He first redeems Israel from slavery and then gives them the Decalogue.

In her discussion of the Decalogue, Imes focuses particularly on the third commandment which deals with God's name, arguing that this commandment about taking the Lord's name in vain needs further attention. She contends that the original language suggests it is principally about "bearing God's name," a theme she then traces elsewhere in Scripture. Imes renders a rich interpretation of what it means to be a covenant people of YHWH, a people called to bear His name among the nations. She also notes what was at stake if Israel should carry that name in vain, insisting that the third commandment involves much more than matters of speech, much more than misusing YHWH's name in false oaths, irreverent worship, spiritualist practices, cursing, false teaching. Furthermore, as Imes does this she impressively highlights the often-neglected link between Sinai and the mercy and grace of Jesus.

Various analogies of Israel's Exodus from Egypt are drawn by Imes from her life experiences as a student, professor, daughter, wife, and mother. One analogy regarding the name command, that Imes mentions a couple of times, is that of being tattooed. She compares the obvious sign in the body of a tattoo, with the Christian notion of the believer having a clear mark of Jesus's name in their life (181). Having an inked tattoo indelibly traced on one's body today is becoming more and more widespread, but some still find this

practice unappealing, including its history of being forced on Jewish prisoners by the Nazis. It is hoped that a less controversial analogy could be used in future editions of this book.

Overall, the book is an inspiring study of the Exodus narrative reminding how it permeates the rest of Scripture, providing meaningful insights for those who choose to bear God's name. As she concludes, Imes summarizes:

As we pay attention to Sinai and its ripple effects through the rest of the biblical story, we discover that faith is not just private and salvation is not just personal. The benefits of our salvation are not only interior; they are conspicuous and corporate. Yahweh does not transform individuals at Sinai and send them their separate ways. He creates a nation. He does it with us too. As Peter says, You are ... a holy nation (1 Pet 2:9)... You are who you are because of who he is and who he says you are. You become your truest self as part of this extraordinary community of men and women who are being transformed from the inside out who are becoming and living as his people (187).

The author of this book rightly insists that what happened at Sinai still matters. For those interested in a fresh look at the Sinai covenant and the third commandment specifically, it is well worth checking it.

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Kaiser, Denis. *Trust and Doubt: Perceptions of Divine Inspiration in Seventh-day Adventist History*. St. Peter am Hart, Austria: Seminar Schloss Bogenhofen, 2019. 453 pp. Hardcover €29.90 / PDF €26.90.

Denis Kaiser, a native of Germany, holds a BTh from the Seminar Schloss Bogenhofen (Austria) and a MA and a PhD in Adventist Studies and Historical Theology from Andrews University (Michigan, USA). Currently, he works on the campus of that same university as Assistant Professor of Church History at the Theological Seminary; Interim Director for Outreach and External Affairs of the Center for Adventist Research (CAR); and Research and Annotation Editor for the Ellen G. White Estate. Kaiser is a prolific writer, with several academic and popular articles in different periodicals as well as in the *Ellen G. White Encyclopedia* (Review and Herald, 2015). He is also a co-editor of the forthcoming *Oxford Handbook of Seventh-day Adventists*. On January 18, 2017, he defended his PhD dissertation entitled, "Trust and Doubt: Perceptions of Divine Inspiration in Seventh-day Adventist History (1880–1930)," with Merlin D. Burt as his faculty adviser. The book under consideration is the published version of that dissertation.

After surveying other studies on the development of the Adventist understanding of divine inspiration, Kaiser realized that biographical approaches were quite limited to the views of just one individual; that systematic approaches usually ignored not only "the historical and literary contexts" of