

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.

Andrews University

JO ANN DAVIDSON

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

the original statements but also “possible developments or changes in that individual’s views”; and that historical approaches either were limited to a short time frame or lacked “a comprehensive in-depth treatment of the historical data.” This perception convinced him of the need for “a study of the affirmations, objections, and reasons for the views of major Adventist thinkers within their historical contexts as well as of the interaction between several of these thinkers over a period of time” (17–18). Kaiser’s book supplies that need in an in-depth and masterful way.

The book is well organized into four main chapters presented in a chronological sequence. Chapter 1 surveys “The Historical, Theological, and Socio-Cultural Background to Adventist Perceptions of Divine Inspiration.” It begins with a brief overview of the various theories of inspiration in nineteenth-century America and then highlights the predominant understandings of inspiration within Wesleyan Methodism, Restorationism, and Millerism, recognized as the main religious antecedents of Seventh-day Adventism. With this background in place, Kaiser discusses the Seventh-day Adventist perspectives of inspiration, with special focus on early Adventist’s indebtedness to other Protestant authors on the inspiration of Scripture, as well as on the inspiration of Ellen White as perceived by herself and by other supportive and critical authors. The chapter ends with a short exposition of the increasing scientific, theological, and socio-cultural challenges that impacted the understanding of divine inspiration.

The following three chapters deal with “Perceptions of Divine Inspiration in Seventh-day Adventist Theology” from 1880 to 1930. Each chapter covers a specific segment of that larger timespan, highlighting the views of four of its respective church leaders. In chapter 2 (1880–1895), the views of Uriah Smith are insightfully qualified as “doubts and confidence”; of George I. Butler, as “balancing extremes”; of Dudley M. Canright, as “enthusiasm and depression”; and of Ellen White, as “specifying particulars.” In chapter 3 (1895–1915), the notions of A. T. Jones are defined as “from endorsement to antipathy”; of W. W. Prescott, as “from active to passive loyalty”; of S. N. Haskell, as “reliance and resilience”; and of Ellen G. White as “recapitulation and refinement.” And in chapter 4 (1915–1930), the perspectives of Arthur G. Daniels are stated as “navigating through extremes”; of Judson S. Washburn, as “evangelistic zeal and militance”; of F. M. Wilcox, as “honesty and encouragement”; and of W. C. White, as “talking from experience.”

Glimpsing through the sources referred to in the book, one gets the impression that the author left no stone unturned. The whole study is well grounded on both published and unpublished primary sources and much enriched by a helpful critical dialogue with the main secondary sources produced up to 2016 when the research was completed. One of the most remarkable contributions of the book is its thorough assessment of the private correspondence of several of those church leaders. This allowed the author to

provide us with an overall more precise approach, to display many primary sources unreferred to in previous studies, and to correct superficial and even distorted conclusions from other authors. All future studies on this important subject should take into consideration the valuable sources mentioned in the extensive footnotes and final bibliography.

Even with an impressive level of precision and carefulness, there are a few editorial oversights that need correction. For example, spaces should be added to the expressions “INSPIRATIONIN” (6) and “Militance:Judson” (8). Ellen White’s residence in Australia as having been “from 1891 to 1901” (285) needs to be corrected to “from 1891 to 1900.” Elsewhere (295), the author quotes her statement that the *Testimonies* should never “take the place of the Bible” (quoted in *GC Bulletin*, April 3, 1901, 25), and then he adds, “She stated therefore that the words of Scripture alone were to ‘be heard from the pulpit’” (*The Captivity and Restoration of Israel*, 626). Isolated from its original context (as the author did), this last sentence can easily be understood as suggesting that, for a sermon to be biblical, the preacher should only read the Bible without ever commenting on it or quoting from another source (including Ellen White). So, this matter deserves further clarification.

*Trust and Doubt* unfolds very well the human interplay within the overall historical narrative. The shifting views of certain individuals, especially D. M. Canright and A. T. Jones, confirm that often “our philosophy becomes the history of our own heart and life; and according to what we ourselves are, do we conceive of man and his vocation” (Johann G. Fichte, *The Vocation of Man*, transl. by William Smith [Chicago, IL: Open Court, 1931], 146). But while very much is said in the book about the inspiration of Ellen White, very little is mentioned about the inspiration of the Bible. This raises some significant questions: Were the Adventist thought leaders under consideration more concerned about shaping their understandings of inspiration from Ellen White’s experience and writings than from the Bible itself? Or could it be that Kaiser’s research was more focused on how those leaders dealt with Ellen White’s inspiration than with the Bible’s? From his bibliographical research, he concluded that during that period (1880–1930) “some statements concerned the inspiration of the Bible, but it seems that its inspiration was never really a matter of discussion. The majority of the discussions concerned the inspiration of Ellen White and her literary work” (410). But even this being the case, Kaiser’s analysis could have profited from giving more attention to how those very same leaders dealt with the prophetic inspiration within the biblical canon.

In 1999 I pointed out that “many controversies over inspiration occur because of a tendency to regard inspired writings as the product of a specific ‘monophonic’ theory of inspiration that disregards the contributions of all other inspiration theories” (Alberto R. Timm, “Understanding Inspiration: The Symphonic and Wholistic Nature of Scripture,” *Ministry*, August 1999,

12). In his book, Kaiser argues likewise that the classic theories of inspiration are “all too limited to sufficiently encapsulate Ellen White’s incarnational, integrated, and wholistic view and experience of inspiration” (68). Therefore, “instead of referring to the phenomenon that Ellen White experienced as ‘thought inspiration,’ as Adventist scholars have frequently done, it would be more fitting to describe that experience as a dynamic, incarnational, multi-faceted divine inspiration” (411). And the same is also true about the experiences of biblical prophets.

The rigorous academic nature of the content of *Trust and Doubt* makes it not the easiest reading for more superficial readers. But church historians, scholars, as well as those who desire to gain a better understanding of how early Adventists understood and dealt with the issue of inspiration will most certainly value this book as an extremely rich mine of reliable information. I highly recommend this insightful and very helpful work!

Ellen G. White Estate, Inc.

ALBERTO R. TIMM

Koet, Bart J. *The Go-Between: Augustine on Deacons*. Leiden: Brill, 2019. xvi + 169 pp. USD 119.00.

Bart Koet is a Professor of New Testament and early Christian literature at Tilburg School of Catholic Theology, and he has researched how the early church incorporated biblical traditions, and lately, he has focused on leadership in the early church. He has also published on the relationship of the interpretation of Scripture with the interpretation of dreams.

The aim of this book, as stated by the author, is “to examine the information on deacons contained in the works of Augustine” (2). Koet explains that his desired outcome is to set “a profile of his [Augustine’s] conception of the ministry of the deacon. Such a profile would be a limited local profile on one particular fourth-century Church, nothing more and nothing less” (2). Although Koet suggests a historically limited understanding of the role of deacons, I think this work might benefit those interested in ecclesiastical management and leadership, since Koet talks about the popularity of the concept of servant leadership, as he discusses the etymology of the Greek word for deacon (*diakon*) which has a meaning of serving. Koet suggests, however, that this limited notion of the word *diakonia* (servant) is insufficient to encompass the actual work of the ecclesiastical deacon. Because of its popularity though, it has caused the ecclesiastical deacon’s role to be merely a humble servant to the poor. He shows how this understanding of the Greek influenced the German *Diakonie* movement, which then affected the prescribed ministry of the deacon in the Catholic Church. In his view, the early Christian understanding of the role of a deacon went beyond charity work, and also included liturgical functions. Thus, the limited definition has