

two things: the lack of support for analysis of the original text, and the fact that the book has been designed primarily for beginning students of exegesis and pastors, while eliminating the unnecessary details of advanced exegesis at this early stage. As a result, Gorman does not include a section for Greek or Hebrew word analysis, a guide to the Critical Apparatus, or a Lexicon.

The book may appeal to general audiences seeking to master the basics of the task of biblical exegesis. It could also be useful for students beginning to explore the Scriptures from a sound platform. Pastors would benefit greatly by adopting basic principles of exegesis to inform their weekly sermons. Perhaps the strength of the book lies in the time it spends in defining the task and preparing the student to understand the implications of exegesis and the enormous task that lies ahead as he or she matures to more advanced skills. Fee's methodology, on the other hand, does not provide this type of background so critical to those who embark on the journey toward fine scholarship; rather it assumes that the student already understands the issues of exegesis. In Gordon's estimation, many approach the study of the Scriptures loosely; a methodology that is too complex or that assumes the rudiments may discourage serious students who would like to get started. This is where Gorman's methodology fulfills its purpose by providing an insightful guide that can inspire students, laity, and ministers alike to take the study of the Scriptures more seriously by applying solid elementary principles with effective scholarly skills that can lead to sound conclusions.

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Hackett, Jo Ann. *A Basic Introduction to Biblical Hebrew*. Peabody: Hendrickson, 2010. 327 pp. Hardcover, \$39.95.

Jo Ann Hackett is Professor of Middle Eastern Studies at the University of Texas, Austin. Before this she worked for many years at Harvard University as Professor of the Practice of Biblical Hebrew and Northwest Semitic Epigraphy. Her experience with teaching and researching Biblical Hebrew adds to the merit of this book.

According to the author, the book is meant to be taught in one semester or quarter. It is implied that the target audience is graduate and undergraduate students as they are first introduced to Biblical Hebrew. The book is divided into thirty lessons, has a detailed table of contents, suggested bibliography for further reading, and a useful index. The introduction includes a section on how to use the book, which is helpful to both teachers and students and which helps to maximize the use of the book. The book also contains eight helpful appendices. Of particular notice is appendix D, "Clues for Finding the Root of Weak Consecutive Preterites," which is a tool rarely found in Biblical Hebrew textbooks.

The book is written in clear and simple language, conveying all the information students need without overwhelming them with unnecessary

detail. It makes Hebrew simpler to understand, while still providing a solid foundation for further studies. Even though charts for the alphabet and vowels are missing, the charts in the remaining chapters are abundant and clear. The exercises provided at the end of each chapter are straightforward and increase in difficulty at a good pace. The student is introduced to translation from the beginning, starting with short sentences. The exercises also include translating from English to Hebrew, which helps solidify students' knowledge of Hebrew. Another valuable tool that comes with the textbook is an audio CD, which supplies the pronunciation for most of the exercises, contains a reading of Gen 22:1-19, and the answer key for the exercises at the end of each chapter.

The author's choice of terminology for the verbal system is well thought out, and the concerns expressed with traditional terminology are valid. The author has opted for descriptive terms such as "prefix conjugation" and "suffix conjugation" for what are traditionally known as "imperfect" and "perfect." For what is commonly known as the "converted imperfect" she has introduced a new term, "consecutive preterite," which is also descriptive and is consistent with the terminology for the other forms. However, she has opted for the term "*və-qatal*" instead of the "converted perfect." This term seems out of place in that it is not descriptive like the other terms she has chosen. It might have been better to assign a descriptive term for this form also, or to have gone with the terminology following the Hebrew forms of the verb *qatal* for all the forms in the verbal system; i.e., *qatal*, *və-qatal*, *yiqtol*, *va-yiqtol*.

The verb system is introduced in an unusual order: the prefixed conjugation, the "consecutive preterite" as she calls it, imperatives and volitives, and only then the suffix conjugation. The reason given in the introduction is to quickly introduce the student to the consecutive preterite, so common in biblical prose. However, this methodology may prove more confusing to students than the traditional introduction of the suffix conjugation, which allows the student to understand and build on the Hebrew system of word roots. This is inconsistent with her methodology for other sections of the book that keep in mind what is simplest for the student; for example, Hackett chose to list the verbal paradigms in the less traditional order from first to third person and has in the same fashion listed pronouns and pronominal suffixes in the same order. Since this is the order in which most modern languages are taught, it is the most familiar for the students.

It is stated in the introduction that the verbs will be introduced by starting with the strong verb in all stems and then be followed by the weak verbs in all stems. This division is better for the students in that it gives them a more solid foundation of Biblical Hebrew before bringing in the details and irregularities of the weak verbs. However, in practice some weak verbs are introduced soon after the lesson on the prefixed conjugation, the first introduction to verbs in the book.

The overall pace of the lessons seems a bit inconsistent. While the alphabet is introduced in the course of four lessons, the prefixed conjugation, imperatives, and negative imperatives are all contained in one lesson. By

introducing the verbs at such a quick pace the student is not given enough time or examples to truly understand and practice the verbs.

The overall assessment is that this is a good textbook to be used in a college or seminary setting, provided the teacher keeps in mind the weaknesses listed above by, for example, setting a pace more in tune with his or her students, and perhaps using the chapters of the book in a different order. This book is not recommended for individuals trying to learn Hebrew without the assistance of a teacher. The strongest point of this book is the manner in which it is written, clearly and concisely, with good explanations of Hebrew grammar and helpful exercises.

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Hartlapp, Johannes. *Siebenten-Tags-Adventisten im Nationalsozialismus unter Berücksichtigung der geschichtlichen und theologischen Entwicklung in Deutschland von 1875 bis 1950* ["Seventh-day Adventists in the Time of National Socialism, with Consideration of the Historical and Theological Development in Germany from 1875 to 1950"]. Kirche—Konfession—Religion 53. Göttingen: V & R Unipress, 2008. 684 pp. Hardcover, € 76.00.

"As the ability to forget is indeed grace, remembering . . . belongs to a responsible life" (Dietrich Bonhoeffer). It is with this fitting quote of the theologian and martyr of the Nazi era that Hartlapp opens a book that challenges the reader in many ways. Perhaps the greatest challenge is to reflect on the way of doing theology and being authentic Christians, especially the Adventist way, after Seventh-day Adventists, like so many other Christians, made terrible mistakes in the darkest hours of the twentieth century.

Hartlapp, who teaches church history at Friedensau Adventist University in Germany, wrote this study as a doctoral dissertation at the Faculty of Theology, University of Halle-Wittenberg. Its scope reaches back to the beginnings of Adventism in Europe and particularly in Germany. Rather than focusing on the Nazi period as such—the center of Hartlapp's interpretative focus—the book also gives accounts of the first generation of the Adventist Movement in Germany (chap. 1), the conflicts surrounding military service and the beginnings of the "Reformation Movement" during World War I (chap. 2), and the development of German Adventism in the Weimar Republic (chap. 3). While other authors highlighted particular aspects of these periods in earlier studies (e.g., Jacob Patt, "The History of the Advent Movement in Germany" [Ph.D. dissertation, Stanford University, 1958]; Gerhard Padderatz, *Conradi und Hamburg* [Ph.D. dissertation, University of Kiel, Hamburg]), Hartlapp's oeuvre can rightly be called the first comprehensive history of Seventh-day Adventists in Germany with significant interpretative results. His main contribution, however, is a thorough treatment and in-depth analysis of Adventists in the Third Reich.

It is difficult to do justice to a monumental 600-page study, which is the result of the author's pursuit of the topic during almost three decades, in a short review. What is clear, however, is that the book will remain unrivaled