

the ethical choices of the modern reader, challenging academia to leave the ivory tower and connect with their churchd, unchurchd or non-Christian environments. While the language of the volume is mostly academic and in some cases technical (esp. for those of us not used to qualitative and quantitative research), its presentation is very instructing. For those reading the book of Esther, the book comes highly recommended.

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*Pensar la Iglesia hoy: hacia una ecclesiología adventista*, edited by Gerald A. Klingbeil, Martin G. Klingbeil, and Miguel Ángel Núñez. Libertador San Martín, Argentina: Editorial Universidad Adventista del Plata, 2002. Pp. xxxii + 524. ISBN 987-98248-4-9. US\$ 25.00.

This book is based upon the papers presented during the IV Biblical-Theological South American Symposium, celebrated between August 30 and September 2, 2001 at River Plate Adventist University in Argentina. The volume deals with the topic of an Adventist ecclesiology from a South American perspective and is published in honor of Dr. Raoul Dederen, professor emeritus of the Theological Seminary at Andrews University.

The volume is divided into five sections: (1) exegesis and biblical foundations; (2) theological reflection; (3) historical perspectives; (4) cultural context; and (5) application and praxis.

In the section entitled "Exegesis and Biblical Foundation," Gerald Klingbeil ("Entre individualismo y colectivismo: hacia una perspectiva bíblica de la naturaleza de la iglesia," pp. 3-23), describes the tension between individualism versus collectivism and discusses diverse OT passages in relation to this issue. Based on the biblical evidence, the author describes some principles that help to understand the nature of the church in a broader context. Efraín Velasquez ("La tribu: hacia una ecclesiología adventista basada en la Escrituras Hebreas," pp. 25-40) looks at archeological and ethno-archeological studies in Jordan and suggests that the "tribal model" could be useful for the development of an Adventist ecclesiology rooted in the Hebrew Bible. Martin G. Klingbeil ("De lo profundo, Jehová a ti clamo'. Conocer al Dios de Israel a través del himnario veterotestamentario," pp. 41-56) studies how, through the use of different metaphors in the Psalms, the biblical authors tried to respond to the question of knowing God. Richard W. Medina ("La unidad de la iglesia según el Salmo 133," pp. 57-69), following the historical-grammatical method, presents the theological message of Psalm 133 for the church today. The unity of the church could be

expressed by means of fraternity and relationship concepts. God invites the church in Psalm 133 to commit afresh to this unity. Héctor Urrutia ("El mensaje del remanente final en los libros sapienciales," pp. 71–92) explores the wisdom books and finds in them the basic doctrines of the Seventh-day Adventist Church (such as the Pre-Advent judgment and the Sabbath). The links between the wisdom literature and the book of Revelation are also highlighted in this chapter. Carlos Elías Mora ("Principios eclesiológicos hallados en el libro de Daniel," pp. 93–103) presents the characteristics of the universal church, as an important contribution of the book of Daniel to an Adventist ecclesiology. Communion, fraternity, dedication, and consecration are the basic ecclesiological concepts that the Book of Daniel presents regarding God's people. Gluder Quispe ("La escalera de la iglesia: una interpretación exegética de Juan 1:47–51," pp. 105–17) presents an exegetical study of John 1:47–51, with particular focus on 1:51. Quispe follows the historical-grammatical method and concludes that in Christ the encounter between heaven and earth, God and man, became a reality. Efraín Choque ("Las prioridades para la misión de la iglesia primitiva según Hechos 1:8: modelo para la iglesia hoy," pp. 119–29) rediscovers in Acts 1:8 a missiological pattern for the church today. This missiological model includes three fundamental aspects: (1) The Holy Spirit is the motivational agent; (2) the "witness" or messenger; and (3) the results of the witness's proclamation, which is manifested in numerical increase and geographical expansion. The church needs to put in practice such a model in order to bring Christ's message to every "nation, tribe, language, and people" (Rev 14:6–12). Merling Alomía ("Dimensiones cósmicas de la iglesia reveladas en la Epístola a los Hebreos," pp. 131–45) focuses on the universality of the church. Jesus as eternal and incarnate priest guarantees this universality. The author suggests that this is based on three realities: (1) the person of Jesus as priest; (2) the place where Jesus is ministering; and (3) those on whose behalf Jesus' ministry is done. Ekkehardt Müller ("Introduction to the Ecclesiology of the Book of Revelation," pp. 147–64) summarizes the ecclesiological terminology, themes, and concepts of the Book of Revelation. Müller first describes the characteristics of the ideal church, its tasks, appeals and promises. Then its internal and external challenges and final victory are discussed, followed by some practical implications of the ecclesiology of Revelation.

The second part of the book deals with ecclesiology from a theological perspective. Fernando Canale ("Hermenéutica, teología y remanente," pp. 167–76) considers the identity of the church and notes that the remnant concept appears in the context of three paradigms: eschatological, soteriological, and cultural. Canale also deals with the crucial issue of distinguishing between church as just another Christian denomination and church as the

remnant. Raúl Kerbs ("¿Cuál es el *Logos* de la eclesiología adventista?", pp. 177–87) reflects on the history of ecclesiological studies, reviewing the epistemology of ecclesiology in three historical paradigms: classical, modern, and contemporary. Knowing the *logos* (i.e., theological assumptions and presuppositions) of each paradigm allows us to make decisions concerning the categories and presuppositions for an Adventist ecclesiology. Roberto Pereyra ("La autoridad de la Escritura y la autoridad de la iglesia organizada: absoluta/relativa?", pp. 189–98) discusses the issue of church authority. He defines the nature of the organized church's authority, pointing out the relationship between them. Pereyra concludes that the church's authority is not equal to or above the authority of the Scriptures. The authority of the organized church must be subject to the authority of the Scriptures. Juan Millanao ("Los elementos básicos para la elaboración de una teología adventista del sacerdocio de todos los creyentes," pp. 199–211) considers how the doctrine of the universal priesthood of all believers could help the unity of the Adventist church and the fulfillment of its mission. Miroslav Kiš ("Holiness of the Church," pp. 213–25) deals with the concepts of discipline and holiness in the church. He suggests that church discipline must be protective, having as its goal the prevention of many members separating from the body of Christ. The rationales for applying redemptive discipline are: (1) God is holy; (2) Jesus is holy; (3) a sinful life is an undisciplined life; and (4) discipline is a positive way of looking at life. In applying discipline, the church acts in a redemptive way no matter how unpopular or unpleasant the task may be. Lael Caesar ("Una nación bajo Dios, indivisible," pp. 227–36) offers reflections on how "feeling better" is potentially destructive to the harmony of a church and presents possible solutions to this problem. Miguel Ángel Núñez ("Cristo, cabeza de la iglesia: jefe, caudillo u otro significado?", pp. 237–49) explores the Pauline meaning of κεφαλή in Ephesians and Colossians. The author poses the question: What does modern man understand by the biblical term "head"? Paul uses the word κεφαλή to describe the indivisible unity of Christ and His church. David P. Gullón ("Exposición y evaluación crítica del concepto de iglesia, Israel y de su papel escatológico en la concepción teológica del dispensacionalismo," pp. 251–67) analyzes the relationship between Israel and the church. He focuses on Romans 9–11, particularly 11:25–27 and the role this section plays in theological dispensationalism. The last chapter of this part of the book is authored by Ángel Manuel Rodríguez ("The Remnant in Contemporary Adventist Thinking," pp. 269–79) who takes a brief look at the reasons for discomfort of some Adventists over the concept of remnant as a self-designation for the church. Rodríguez reviews different remnant concepts

among Seventh-day Adventists and explores their strengths and weaknesses in conversation with the biblical concept of the remnant.

The part of the book dealing with historical studies is introduced by Alberto R. Timm ("Seventh-day Adventist Ecclesiology, 1844–2001: A Brief Historical Overview," pp. 283–302), providing a survey of the development of Seventh-day Adventist ecclesiology from its origins up to 2001. The overview deals with three major periods, which Timm characterizes as follows: (1) United by the message (1844–1863); (2) organized to fulfill the mission (1863–1950); and (3) challenges from dissenting voices (1950–2001). He suggests that a clear perception of the nature and mission of the church is important not only for responding to ecclesiological challenges, but also for maintaining the prophetic identity of the Adventist denomination. Silvia Cristina Scholtus ("Las posiciones teológicas extremas y su incidencia en la misión de la Iglesia Adventista del Séptimo Día," pp. 303–17) describes extreme theological ideas that arose at the time of the founding of the Seventh-day Adventist Church, as well as during its development, and how these affected the growth and mission of the church. She includes some suggestions as to how one should deal with similar ideas today. Humberto R. Treiyer ("La autoridad de la iglesia: el dilema de la sucesión apostólica—aportes de Elena de White y Hans Küng," pp. 319–29) reviews the origins of the doctrine of apostolic succession, comparing the positions of Ellen White and German theologian Hans Küng. He concludes that apostolic succession is not an authority conferred on some people in order to subdue others in obedience but is a ministry on behalf of the world, echoing the ministry of Jesus Christ himself.

The fourth part of the book deals with the link between culture and the church. Daniel Rode ("El modelo de adaptación de Pablo según 1 Corintios 9:19–23," pp. 333–49) discusses the Pauline concept of "contextualization" or "adaptation." He suggests that this must be part of the Christian lifestyle and needs to be incorporated into the mission of the church. Its function is to win those for whom Christ died. It implies that risks must be taken for the church. "Contextualization" means finding people where they are, meeting their needs, and putting aside what is not essential. Chantal J. Klingbeil ("Iglesia y cultura: ¿amigas o enemigas?," pp. 351–67) defines culture in broader terms. Three worldviews are reviewed (premodern, modern, and postmodern) and a panoramic view of OT, NT, and early Seventh-day Adventist Church culture is given. Klingbeil makes several important recommendations: (1) recognize one's own culture; (2) mix consciously with other cultures; (3) assume the best in other cultures, not the worst; (4) be committed individually and collectively to God's leadership; and (5) remember that we are Seventh-day Adventist Christians first and members of our own cul-

ture after that. Carlos A. Steger ("Cristianismo y cultura: el dilema de las instituciones educativas adventistas," pp. 369–76) approaches the problem regarding the influence of the culture on the church in the context of educational institutions. He highlights John 17 as an important paradigm for the interaction between culture and Seventh-day Adventist educational entities. Carlos H. Cerdá ("Relación entre Laodicea y la sociedad postmoderna: efectos en la iglesia," pp. 377–88) describes the activities of "Laodicea" and how being located in a city effects the church. Next, he discusses the characteristics of postmodern society and its influence on Christianity, and its influence on the Seventh-day Adventist church in particular. Cerdá concludes with a case study of the Austral Union. Mario Pereyra ("La iglesia y el mundo en la escatología apocalíptica desde el contexto postmoderno," pp. 389–400) analyses the message to Laodicea (Rev 3:14–22) and the call to come out of Babylon (Rev 18:4). He discusses emotional and intellectual behavior and values, personality, and the "therapeutic message." Pereyra suggests that there is an urgent need to apply this therapeutic message to bring healing to the church. Fernando Aranda Fraga ("La metamorfosis en la relación iglesia-estado a partir de la filosofía política y jurídica premoderna de Ockham," pp. 401–18) analyses the causes for the separation between the civil and the ecclesiastical powers during the late Middle Ages. He suggests that the crucial moment for the relationship between state and church occurred in 1215. This separation was further promoted by the philosopher and English theologian William of Ockham (1288–1347), whose influence can still be perceived in civil rights and modern politics.

The last part of the book, entitled "Application and Praxis," begins with a transcript of George W. Reid's keynote presentation ("Three Significant Changes Facing Today's Church," pp. 421–26). These are: (1) movement of the center from the cognitive to the experiential; (2) fragmentation of the Adventist consensus; and (3) redefinition of spirituality. Reid concludes that Jesus will be able to deal with these challenges of postmodernism. Ron E. M. Clouzet ("El desafío de la formación de líderes religiosos en la educación teológica: la lección de Eliseo," pp. 427–35) considers character transformation in spiritual leadership training. He reviews the paradigms that have been used in the training of religious leaders, suggesting the life and experience of Elisha and the schools of the prophets as a helpful paradigm for the preparation of spiritual leaders. Rúben R. Otto ("La evangelización: un proceso pre- y pos-bautismal," pp. 437–44) presents evangelism as a process. He begins with the etymological meaning of the term and its understanding historically. He defines evangelism as a process by which Jesus Christ is proclaimed as the Savior of the world, whose purpose is to make disciples who trust Him, accept Him, and serve Him. The resulting disci-

ples, oriented, and trained by the church, will play an important role in mission for the establishment of the Kingdom of God. Gerhard Pfandl ("Independent Ministries," pp. 445–53) deals with independent Seventh-day Adventist organizations and how these affect, in one way or another, the unity of the church. Pfandl suggests that the majority of independent ministries support the church and make a positive contribution. However, some independent ministries threaten the foundation and mission of the church. The article concludes with some guidelines that will help in responding to the challenges represented by these independent organizations. Enrique Becerra ("El significado de una misión escatológica," pp. 455–64) reflects on the mission of the church. He asserts that the mission must be proclaimed in the context of Scripturally-based truths, including the reality of the judgment, physical restoration, and education. Antonio V. Cremades ("El valor de la naturaleza para la iglesia," pp. 465–79) discusses the importance of nature in God's plan. The natural world was created in order to serve as a vehicle for knowing and worshipping God. He suggests that time and space be created in the church for recovering this area that has long been abandoned. René Rogelio Smith ("Educación y escatología en la eclesiología adventista," pp. 481–87) reviews the meaning of the educational work of the church. The message of the second angel of Rev 14:8 also involves the announcement that all educational systems (with their philosophies) have collapsed. Smith argues for the development of an educational "theology" based on the three angels' messages.

*Pensar la iglesia hoy* is a highly significant contribution toward understanding the exegetical and theological foundations of a biblical ecclesiology which, at the same time, also attempts to look beyond theology in order to integrate distinct contemporary perspectives into a Seventh-day Adventist ecclesiology. Those truly interested in this vital area will find this book a gold mine of information and inspiration that helps to understand and creatively "think church" today.

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*Once upon a Time in Asia. Stories of Harmony and Peace*, by James H. Kroeger with Eugene F. Thalman and Jason K. Dy. Quezon City, Philippines: Claretian Publications/Jesuit Communications, 2006. Pp. x + 165. PhP 175.00. ISBN 971-0305-41-4.

This is a most unusual book to be reviewed in an academic journal. The title, design, and cover, as well as the included drawings, would normally