

The book is not a history of the Seventh-day Adventist Church or a biography of Ellen G. White. Yet reading the book gives rich insights into the history of the Seventh-day Adventist Church, and of course, gives a clearer view of the life and work of White, especially as it is chronologically arranged.

Another important feature of the book is the biographical sketches of individuals mentioned in the letters and manuscripts. Many have not been mentioned in standard reference works such as *The Seventh-day Adventist Encyclopedia* and a few are not mentioned in *The Ellen G. White Encyclopedia* either (p. 779). The short biographical sketches approximately fifteen percent of the book (313 pages) and describe 220 individuals. Every sketch is accompanied with bibliographical references (p. 779), which makes this a valuable resource for scholars and researchers.

This work is a monumental scholarly research work. Seventh-day Adventist libraries should definitely procure a copy for their research collection. Serious students of Ellen G. White's life and writings will appreciate this first installment in what promises to be a benchmark reference guide to Ellen G. White's unpublished writings.

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The Holy Spirit—In Biblical Teaching, through the Centuries, and Today, by Anthony C. Thiselton. Grand Rapids: Eerdmans. 2013. xiii pp. + 500pp. + 21 pp. bibliography + 7 pp. index of modern authors + 18 pp. index of subjects + 19 pp. index of scripture and other ancient sources. ISBN 978-0-8028-6875-6. Softcover, US\$46.00.

The author of this detailed and challenging volume is Professor Emeritus of theology at the University of Nottingham in England, Anthony C. Thiselton. The title of the Thiselton book actually gives a short outline of its content. There are three major sections of the book, each approximately the same length: 1. Biblical teaching on the Holy Spirit, including both Old Testament and New Testament. 2. The Holy Spirit through the ages which covers the period from the Apostolic fathers through the 18th-century. 3. The Holy Spirit in modern theology and today, which covers the 19th to the 21st centuries.

I predict that this careful, extended treatment of the Holy Spirit will become the key source on this topic for most Christians. There are several reasons for this. First, the book is balanced. The broad sweep of Christian-

ity is referenced and scholars from Catholic to Protestant and Pentecostal are taken listened to. Second, the author puts himself in the middle of the present context of the worldwide rapid spread of Pentecostal and charismatic movements. Pentecostal scholars and authors are treated sympathetically and with respect. Third, copious footnotes and extended bibliography make this book easy to use as a source for further and deeper study. Fourth, the book is exhaustive in its treatment and scope of the subject.

The author doesn't wait to the end of the book to interact with his Pentecostal colleagues. Even in the biblical sections at the beginning of the volume he deals with various key passages as he presents and evaluates the charismatic interpretation of the text. Although Thiselton is not Pentecostal or charismatic, he shows an in-depth knowledge of the theology and exegesis of Pentecostal writers and authors and is not afraid to question some of their more extreme positions. On the other hand he does not seem to have had experience in depth with Pentecostal worship and practice. While he gives charismatics what I think is a fair and careful analysis theologically, I wonder if he has done the same on the experiential side. Thiselton also shows little evidence of seriously studying the charismatic movement internationally and assessing the impact of it in South America, Asia, and Africa.

For me personally the part of the book that meant the most was the large middle section on the church fathers. I have been familiar with the biblical data on the Holy Spirit and with the recent treatment of the Holy Spirit from the standpoint of the Pentecostal movement. On the other hand, I knew little about the teaching of the church fathers on the Holy Spirit. I did not know how crucial they were to the topic and the impact that they have had on our understanding of the nature and work of the Holy Spirit. For that reason, therefore, the extensive section that Thiselton has on this topic was extremely helpful and insightful for me.

We should all be thankful that the author did not abide by his initial decision to only write about the biblical data and its' setting in the charismatic movement. His choice to write a comprehensive volume that included biblical data, and evaluation of Pentecostal writers, and the sweep of the history of thought from Biblical times to the present make this volume a valuable, long lasting contribution to scholarship on the Holy Spirit. Serious students of the Holy Spirit will want to be familiar with and study this volume.

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