

language and writing style, and an attractive graphic design. As a special virtue of this manual, I would like to point out is the numerous concretizations and exemplifications, and a well-thought out and visually appealing graphical format, which includes numerous tables, graphs, and illustrations. All of this is making it much easier to adopt the contents of this work, which can be read in a linear fashion, like a standard university textbook, as well as selectively, like a reference manual that is functional in solving individual methodological, formal, or technical problems that the reader will invariably encounter during their scientific and exploratory work.

Aside from numerous insights regarding epistemological, methodological, and practical characteristics of the scientific procedure in the field of theology, the key professional contribution of this work is outlining the innovative and creative guidelines for inventive and scientifically relevant exploratory trends in European and global theology. Also, due to the exemplary conceptualization, informative nature, and didactic adequacy, this book can surely serve as a valuable manual to student of associated social and humanistic disciplines, offering a thorough introduction and insight into all of the phases of the scientific and exploratory procedure and the skills of academic writing. And finally, thanks to its practical usefulness, this manual will no doubt attract the interest of numerous potential users, not only from the circles of students and young scientists from social and humanistic sciences, but the broader cultural public as well.

Both due to the relevance of the topic, as well as the didactically and methodically exemplary elaborated approach and structure, we can rightfully assume that Stanko Jambreč's manual, *Methodology of Research and Writing in Theology*, will soon become an indispensable manual and a canonical introduction into epistemology, methodology, and techniques of scientific research, not only in the field of theology, but the related social-humanistic disciplines as well. This will encourage and direct better scientific research and, even more importantly, it will raise awareness about knowing and mastering the modern methods, techniques, and skills of scientific research and presentation of research results so that Croatian theology would become scientifically relevant and competitive in the wider regional and European frameworks.

Zrinka Blažević

Roy H. Schoeman

Salvation Comes From the Jews

Naklada Benedikta, Zagreb, 2015, 354 pages

In 2015, Roy H. Schoeman's book, *Salvation Comes From the Jews: The Role of Judaism in the History of Salvation From Abraham to the Second Coming*, came to

our market in the edition of *Naklada Benedikta*. The topic of Judaism has always been a current one: the relationship between Christianity and Judaism; who does the Promised Land belong to; the justifiability of substitution theology; is today's physical Israel the true Israel; anti-semitism and the Holocaust; the alleged genocidal nature of the nation of Israel; and many other topics, which make the idea of salvation coming from the Jews scandalous for some, and salvific for others.

The purpose of this book is to explore the true meaning of Judaism as it pertains to the salvation of mankind, and the author deals with this in nine chapters. In chapter one, the author deals with the topics of Jews and the coming of Messiah. The main idea is that, before He revealed Himself to the entire world, God first needed to prepare a platform from which He could do it. And this platform is Israel; the people whom God had prepared to become appropriate to receive God's revelation and to mediate it to the other nations. In accordance with this, the Jewish nation has had a three-fold role in the history of salvation: a) being completely committed to God, b) bringing blessings to the whole mankind through their loyalty and virtue; c) prophetically announce the future history of salvation during the course of its own history. And finally, at the end of the chapter, the author summarizes the nine roles which God has had in store for the Jews.

The second chapter considers the Israelites' successfulness in the roles which God has entrusted them with. The author holds the thesis that the Jews, as a whole, have failed in their assignment to perform the task, however a small number of believers - the "faithful remnant" manages to achieve God's will. As a result, the rest of them also receive blessings. He finds this pattern in the examples of Noah, Sodom and Gomorrah, the example when God spared the nation because of Moses (Ex. 31:7-14), stopping the drought because of Elijah (1 Kings 18), the faithful Jewish remnant who have recognized Jesus as the Messiah (most of them did not), etc. The author concludes that the Jews, eventually, were able to bring the Messiah to the world, but that this was done by the faithful remnant, and not by the nation as a whole. For the remainder of the chapter, the author lists some other examples from Church history. At the end of the chapter, the author uses the metaphors of "seed and kind," emphasizing that each kind has its own identity and qualities, which expands into the moral sphere. To these are added the concepts of "blessings through choice" and the "blessings through nature" (hereditary characteristics as part of an individual's nature), and the author concludes that the "blessings through choice" which belonged exclusively to the Jews prior to Christ's coming, now excludes the unfaithful Jews, and includes the pagans who believe in Christ. However, the blessing through nature still remains on the Jews because they are the "seed" of Abraham, which is how the author interprets the nature of the natural and wild olives from Romans 11. The author concludes

that what is left for the gentiles is the “blessing through choice.” As for the Jews, they still have the “blessing through nature”. “Therefore, when they come to faith and are re-attached to their “own” olive tree, how blessed will they be, since they will then receive the blessing through choice which has been originally intended for them, which is perfectly aligned with their blessing through nature which they have never been separated from” (pg. 40).

Chapter three deals with the subject of spreading Christianity outwards, from the Jews toward the gentiles. In the introduction, the author explains the character of religion in ancient times, when humans used to believe in a multitude of supernatural beings, served them, and in return they expected services from the gods. The unique revelation which was given to the Jews showed that there was only one God, and this God demanded them to be separated from everything that was pagan and unclean. By using the metaphor of the elder (the Jews) and the younger son (pagans), the author emphasizes that the pattern according to which the blessing skips the elder brother and is transferred to the younger brother is basically an indication of what will happen in the history of salvation, ie., that the New Covenant as brought by the Jewish Messiah Jesus will be rejected by the Jews, and will be massively accepted by pagans. However, is the New Testament only limited to the Jews? Pointing to the Jewish desire to remain separated in order to maintain their identity, the author emphasizes that God has limited the Old Covenant to Jews alone, and the aspect of inclusivity was necessary for Jews to be able to fulfill the role that they have been chosen for. In accordance with this, the author proposes that the New Covenant includes the pagans as well, and as for Jewish believers in the Messiah, for them this means that they still need to maintain their separate ethnic identity.

Chapter four deals with the topic of the Messianic idea in Judaism. The author emphasizes that the idea and the belief in the coming of Messiah is an integral part of the Old Testament, the apocryphal writings from the Second Temple time, continued in the Talmud, goes on in the writings of famous medieval Jewish thinkers, and in our day, continues with traditional Jews. Furthermore, the author emphasizes that there have been attempts to remove the idea of the coming Messiah from Judaism and to turn it into a general hope of improving society and creating a Jewish nation, but in his mind this was a futile endeavor due to the large multitude of writings which speak about the coming of the Messiah. In the rest of the chapter, the author brings a whole series of Biblical Messianic texts, pseudo-epigraphic writings, and the Talmud, and he finishes with several examples from the Talmud which, according to the author, confirm the New Testament writings.

Chapter five deals with the role of the Holocaust in the Jewish history of salvation, and its influence on Jewish theology. The author emphasizes that Jew-

ish theology is based on three axioms: 1. God is all-good, all-loving, and all-powerful; 2. the Jews are the chosen nation; 3. people will be rewarded for the good things they have done, or punished for the bad things they have done *in this* life. Since the idea of a reward in heaven is only marginally and covertly present in the Old Testament (unlike Christianity), the author emphasizes that the Holocaust was a strong challenge for Jewish theology. This in turn meant that Jewish theology, when faced with the Holocaust, had to reject one of these three axioms if they wanted to explain this horrendous event. And the one most questioned was the first axiom. In the rest of the chapter, the author lists some negative and positive examples of Jews and their dealing with the tragedy of the Holocaust, and he concludes with two things. Firstly, by employing the idea that the coming of children (birth) is preceded by pain, the authors sees the pinnacle in the form of the slaughter of the children by Herod during Jesus' first coming. Typologically speaking, the Holocaust could be the climax which preceded the second coming of Jesus. The Holocaust is connected with the creation of the state of Israel, and the existence of the state of Israel precedes the second coming of Jesus. Secondly, the author discusses the appropriate name for what happened to the Jews during WWII: is it all appropriate to call this happening the "Holocaust" – a burnt offering, or "*shoah*" – a disaster? Although the idea of human sacrifice was present in Judaism (Abraham - Isaac), the emphasis is on animal sacrifices, while in Christianity it is vice-versa (and that is where the point of dispute is). According to some Jews, calling the suffering of Jews a "burnt offering" would mean proclaiming that happening an intentional act of God, which would remove responsibility from humans.

Chapter six deals with the ideological basis of Nazism, ie., the spiritual background of Nazism. At the beginning of the chapter, the author rejects the idea that Nazism was an expression of Christianity and Christian theology. On the contrary, it is a result of secular materialism, evolution, and glorifying the natural over the supernatural, and the author calls it an expression of "applied Darwinism." The author lists three categories of persecution of Jews by Christians, and expounds on each one while arguing that Nazism cannot be placed into any of these categories. For Nazis, it wasn't about the Jewish religion; it was about their racial identity. The problem was race, not faith. The unwanted Jewish characteristics were part of their race, and the betterment of mankind was only possible if the world were to be cleansed from races which pollute all the other "more advanced" and "purer" races, thus obstructing their progress. Therefore, Nazism is a huge eugenic program and an attempt to apply Darwinism to society. Since Nazism had its own social, intellectual, and spiritual dimension, the author lists and briefly describes some of the contributors who helped pave the way for Nazism: founder of Planned Parenthood Margaret Sanger; Joseph Arthur de Go-

bineau; Houston Chamberlain; the *völkisch* (folk) movement; theosophy and Madame Blavatsky; Guido List; Adolf Lanz and the *Ostara* magazine; the Thule society; Dietrich Eckart; Alfred Rosenberg; Himmler's SS and his occult mentor, Karl Maria Wilgut M; et al. The author goes on to talk about the prevalence of sexual perversions and homosexuality in Nazi Germany, and points out just how lukewarm and insufficient was the reaction of the West to Nazism. Discussing a possible Satanic motivation behind the Holocaust, the author concludes that the motive was probably to prevent Christ's second coming. Since the conversion of the Jews precedes the second coming of Jesus, the destruction of Jews or turning them away from Christianity (many Jews still associate Nazism to Christianity even today), seems to be definitely going in that direction.

Chapter seven deals with the issue of genocidal anti-semitism in the Muslim world. It is stated that anti-semitism did not begin nor did it end with Nazi Germany, and in this chapter the author shows the links between Nazi Germany and the Muslim world. The Arab support to Hitler preceded his coming into power in 1933, and it included the following parties, movements, and individuals: *The Syrian Social-Nationalist Party* one of whose members was Sami al-Jundi, one of the founders of the governing Syrian party, *Baath*; an Egyptian party to which the Egyptian president Gamal Naser belonged; grand Jerusalem mufti Haj Amin al-Husseini, who had been calling for a Jihad against Palestinian Jews during 1920's. He was also an associate of Hitler; he recruited Bosnian and other Muslim volunteers into the SS, and in Croatia he started the so-called "hanjar division". It is interesting to note that his nephew was Jassar Arafat, the famous PLO leader, and his second protégée was his grandson Ikrim Sabri, who currently serves as mufti at the Temple Mount in Jerusalem. Kajralah Tulfah, one of the participants in the pro-Zionist coup in Iraq, was the uncle of Saddam Husein; the Egyptian president Sadat, etc. The author goes on to quote a plethora of quotations from the Muslim world which are indicative of genocidal anti-semitism, and which include media reports. Furthermore, sources are quoted which come from official state media, and in a multitude of lies about the Jews, there is also a noticeable attempt to rewrite Jewish history with a special emphasis on denying the connection between the Jews and Jerusalem. The author goes on to explain the way the Muslim world sees peace with Israel, and offers the examples of indoctrinating Muslim children against the Jews, and finally he considers the role of Islam in anti-semitism. It is concluded that Islam is the only religion which came to be after the full revelation of God in Jesus Christ, and due to its spiritual background, it contains an enmity which is directed against the Jews as a *nation*, and against Christianity as a *religion*.

Since chapter seven concludes with considering the role of Islam in the events that will happen in the end times, chapter eight continues this topic as the author

discusses the topics of the Jews and Jesus' second coming. As he considers some Scriptures which deal with this topic, the author uses this brief chapter to pay special attention to the role of the Jewish people. The author concludes that the end events will be connected to Jerusalem; the Temple will be rebuilt; and it is not difficult to imagine why would the rebuilding of the temple cause the war known as the Armageddon.

Chapter nine deals with the return of the Jews, but by this the author means the return of the Jews into the Catholic Church, which is seen by him as a continuation and the fulfillment of Judaism after the first coming of Jesus Christ. Coming back to Romans 11, the author emphasizes that the openness to all the nations in the New Covenant does not preclude a special election of the Jews, which includes those Jews who have not recognized Jesus as the Messiah. Furthermore, their rejection of Jesus as the Messiah made salvation possible for the Gentiles, and they themselves have not stumbled so as to perish. "The branches which have been broken off" represent the Jews outside the Church. When a Jew joins the Catholic Church, what happens is the return which Paul described in his image of the olive tree being grafted back to its original, natural root. At that point, they are not abandoning their Judaism, but are rather entering its fullness. In the rest of the chapter, the author lists the examples of certain Jews who became Christians, and concludes with using the example of the erroneous understanding of Israel and the Church. At the beginning of Christianity, many people thought that a person first must belong to the Old Covenant (ie., be Jewish), if they wish to partake in the New Covenant. After this, the idea emerged that the Old Covenant has been annulled and was replaced with the New Covenant. The Catholic Church rejected this idea, but gave rise to an even more dangerous idea according to which the Old and New Covenants are separate, and yet equal - parallel paths of salvation; one for the Jews, the other for the Gentiles. Instead of the aforementioned, the author suggests the following: "The Old Covenant [was] brought to fulfillment in the New, ie., in the first coming, and in the same way the New Covenant will be fulfilled in the Old, when the Jews return during the second coming. This is why the current wave of the Jews joining the Church may well be one of the most important events today, or indeed in the "history of the world" (pg. 324). In the afterword, the author describes his own conversion experience, and at the end there is a bibliography and contents.

The book, *Salvation Comes From the Jews*, represents a good combination of a theological review of Biblical texts, a historical overview, and a critical consideration of our day in terms of the role of the Jews in the history of salvation. So there is something for everyone. As a Jew who converted to Catholicism, the author considers this topic from that particular perspective, which is to be expected; however, his conclusions and insights have similarities to what has been happen-

ing in other Christian denominations. As a special value of this book I would like to point out three things. First, the author's outstanding theological understanding of the relationship between Israel and the Church, where the author manages to evade the traps of replacement theology, dispensationalism, nor spiritualizing OT Scriptures, but he provides an argued explanation of the role of Jews in God's plan of salvation, which is not lost in Christianity. Second, the author's review of the link between Nazism and Islamic anti-semitism in these times of prevalent "political correctness" is a praiseworthy act of facing the truth about Islam. Of course, this does not imply that Israel of today is perfect, but this chapter does help us understand the context of the Israeli-Arabic conflict, where it is obvious that not all problems between the Jews and the Arabic world began with the establishment of the Israeli state in 1948. Third, the author's representation of Islam, where the origin of the Muslim faith is associated with the spiritual world, is also not the typical way of saying things today, and it would most certainly be looked kindly upon by the current Pope Francis.

The book is definitely intended for a broader audience who is interested in this topic, especially for believers, but certain portions of the book can be used in theological education; especially first four chapters, which are theological, and chapters eight and nine, which deal with end time events (eschatology). Because of its subject, this book is not only relevant in terms of understanding church doctrine, but also in terms of what is happening in the world today, since we are still part of the history of salvation that is unfolding before our eyes. And if the author is right, this means that the second coming of Jesus can will be preceded by the building of the Temple in Jerusalem, as well as the mustering of armies around Jerusalem, which will result in Jesus' second coming. In any case, make sure you read this book before that happens.

Ervin Budiselić

**The Trent Legacy:
Catholic Renewal and Confessionalisation in Croatian Lands**

Matica Hrvatska, Zagreb, 2016, 526 pages

From the stand of Christian history and Church unity, today we can freely say that the Council of Trent was a "belated" Church Council. A reminder: it was Martin Luther who took almost half a century before he asked for convening a church council in order to debate the open theological issues and limit the self-will of the Roman curia, with the goal of bringing the necessary reforms into the Western Church.

Unfortunately, negative reactions and the Pope's resistance gave rise to the unstoppable social and spiritual changes, which eventually escalated in division,