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Spes Christiana is the journal of the European Adventist Society of Theology and Religious Studies (EASTRS). It contains articles from all subdisciplines of theology - Biblical Studies, Church History, Systematic Theology, Practical Theology, and Mission Studies, as well as auxiliary disciplines. Major fields and themes of publication include all that are either related to Adventism in Europe or researched by European Adventist scholars.

Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. “ Holy men of God spake as they were moved by the Holy Ghost. ” 2 Peter 1:21. During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years,—from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel. The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all “ given by inspiration of God ” (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language. The ten commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is

true of the Bible, as it was of Christ, that “ the Word was made flesh, and dwelt among us. ” John 1:14. Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

Excerpt from Seventh-Day Adventism Renounced: After an Experience of Twenty-Eight Years by a Prominent Minister and Writer of That Faith Advent. Review, March 22, 1887 In leaving us, he has taken a much more manly and commendable course than most of those who have withdrawn from us, coming voluntarily to our leading brethren, and frankly stating the condition of mind he was in. He did this before his own church, in our presence, and, so far as we know, has taken no unfair, underhanded means to injure us in any way. He goes from our midst with no immoral stain upon his character, chooses associations more pleasant to himself. This is every man's personal privilege if he chooses to take it. The quotations in my book are from the Adventist books published up to the date when I wrote my book, 1889. Since then most of their books have been reprinted and paged differently. To conform to these books as now paged, I would need to change many of my references. To do this I would have to reprint my whole book, as it is in electrotype plates. A change of a few plates would necessitate a change of all. SO it leaves them as they were. The quotations are all there, only some are on a different page in their present editions. I took great care to have every quotation exactly correct. They are reliable. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

If God is all powerful and entirely good and loving, why is there so much evil in the world? Based on a close canonical reading of Scripture, this book offers a new approach to the challenge of reconciling the Christian confession of a loving God with the realities of suffering and evil. John Peckham offers a constructive proposal for a theodicy of love that upholds both the sovereignty of God and human freedom, showing that Scripture points toward a framework for thinking about God's love in relation to the world.

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