

something is known about the language. Reconstructing Early Bronze Age Cretan culture is almost impossible. Also, if Egyptian (and Levantine) influence continued throughout the Bronze Age, classical sources should reflect late Egyptian and Levantine traditions.

Bernal's discussion of Sesostri (chaps. 5-6) is breathtaking, if not difficult to swallow. According to Bernal the campaigns of this Pharaoh reached to the Caucasus and across Anatolia. Although his data can have alternate interpretations, perhaps we should enlarge our concept of the campaigns of the 12th dynasty.

This is only a small sample of the wide range of topics covered in Bernal's book. This book more than any other points out the apparent lack of communication which exists between the American School of Oriental Research and the Albright Institute of Archaeology, and more broadly between Near Eastern and classical archaeology. The breach between the two disciplines is due more to oversight than rivalry, yet as long as it exists, links between the ancient cultures will remain poorly understood.

The reconstructions of Bernal should be critically studied. It is certainly premature to take any of his conclusions at face value, but to ignore his work is ignorance indeed.

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This volume, the first in the series of "Studies in Adventist Ecclesiology," was prepared by the Biblical Research Committee of the Euro-Africa Division. According to Jean Zurcher, chairman of the BRC, its purpose was "to contribute toward a conscientious translation of the words and deeds of him who himself instituted the Lord's Supper as well as the rite of foot-washing." In *Abendmahl und Fusswaschung* thirteen European contributors, pastors and professors of theology, look at the ordinances of footwashing and the Lord's Supper from a biblical- theological and practical perspective.

The book is divided into four sections: In section A, six authors discuss the Biblical-historical and theological aspects of the Lord's Supper. Section B deals with the meaning of the ordinance of footwashing and its interpretation in Adventist theology. Section C addresses practical questions: "Common or Single Cup at the Lord's Supper?" "Open or Closed Communion?" "Who is Worthy to Participate in this Rite?" Other issues addressed are: formats for the celebration of the Lord's Supper on special

occasions, the administration of the Communion Service to the sick, and suggestions for footwashing among women church members. In the concluding part, D, reference is made to church documents dealing with the Communion Service. A summary of E. G. White materials is presented.

In his study entitled "The Historical and Theological Background of the Lord's Supper," Roberto Badenas defends the paschal character of the Last Supper. However, he emphatically states that the historical background should not hinder us from holding in high regard the extraordinary new dimension of this celebration. Jean-Claude Verrecchia discovers different theological emphases in the synoptic and Pauline supper accounts as he examines them on a tradition-, form- and redaction critical basis.

In the light of his search for the eucharistic practice in Acts, Bernard Sauvagnat concludes that the sharing of bread means that members of the Christian church have really become brothers and sisters. He emphasizes that this relation cannot be limited to a small circle of chosen people, but is to be extended to all. In his article "Sacraments or Word Actions?" Hans Heinz underlines the salvific nature of the word rather than a magical infusion of grace by means of the sacraments, which he finds lacking biblical basis.

Rolf Poehler maintains that the true meaning of the Lord's Supper is to be found in Christ, whose real presence is in the proclamation of the word and in the visible word. He insists that a denial of this fact leads to a misunderstanding of the church's constitutional function in the Lord's Supper.

Thomas Domanyi's essay on "The Adventist Understanding of the Lord's Supper Within the Ecumenical Context" is an attempt to balance the painful burden of a confessionally separated celebration of the Lord's Supper with the freedom in Christ. This freedom, he points out, allows the believer to celebrate the Lord's Supper according to his conscience and personal responsibility.

Based on his exegetical and theological study of John 13, Bernard Oestreich focuses on the centrality of the person of Jesus in the rite of foot washing. From his perspective, both the Lord's Supper and footwashing belong to the same context, Jesus' last historic meal. Both ordinances are a symbolic proclamation of his death for us and both rites carry the same weight. In his survey of the historic Adventist interpretation of footwashing Oestreich shows that the symbolic-cultic interpretation of the ordinance of footwashing predominant in early Adventism was not endorsed by E. G. White. Therefore, he advocates a careful exegesis of John 13 as the only sound basis for grasping the christological meaning of this sacred rite.

Jean Zurcher also emphasizes the christological meaning of footwashing, which was authenticated by Christ and serves as a symbol of spiritual cleansing. It cannot be performed mentally, for true humility finds

expression in an act of humiliation. Since both the ordinance of foot-washing and the eucharist were instituted at the same time, they are to be observed together.

The real strength of this symposium lies in its christological emphasis. The view that the real meaning of the Communion is to be found in the person of Christ, as servant and Lord, is strongly articulated by Poehler and Oestreich.

Furthermore, Badenas' reconstruction of the paschal framework as the background for the wholly new Christian celebration of the Lord's Supper, as well as Heinz's emphasis on the word versus the sacraments, reaffirms this position. Perhaps new in the discussion is Verrecchia's study, which emphasizes the different theological nuances of the Lord's Supper as found in the Synoptic accounts and in 1 Cor 11.

The practical section of the book will, no doubt, help pastors deal with special situations. It will enable them to clear up misunderstandings, particularly in respect to the question "who is worthy to participate?" (Poehler).

On the other hand, one wonders why other Adventist scholars, who have written on the ordinances, were not consulted. This could have added another valuable dimension to these excellent studies.

Furthermore, one needs to carefully assess the views of these scholars. For example, the idea of the real presence of Christ in the proclamation of the word and in the visible word (Poehler) seems closer to Bultmann's existential approach than to the Adventist position. The view that the breaking of bread in Acts 2:42 refers to the Lord's Supper (Sauvagnat), as advocated by many NT scholars, remains unconvincing.

Mechanical errors of various kinds detract from the presentation of respectable content. However, the volume, as a first, represents an important step in European SDA scholarship.

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Black, David Allen, and David S. Dockery, eds. *New Testament Criticism and Interpretation*. Grand Rapids, MI: Zondervan Publishing House, 1991. 587 pp. Paperback, \$19.95.

As evangelicalism emerged from fundamentalism after World War II, it took a more positive approach toward critical biblical scholarship. That first generation was particularly indebted to George Eldon Ladd's landmark publication, *The New Testament and Criticism* (Grand Rapids, MI: Eerdmans, 1967). In it, Ladd turned his back on the fundamentalist assumption that critical methodology was irredeemably hostile to faith,