

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,

and sought to outline the ways in which evangelicals could benefit from an "evangelical biblical criticism." Ten years later British evangelicals, such as F. F. Bruce, I. Howard Marshall, Donald Guthrie, David Wenham, Stephen Smalley, Ralph Martin, and James Dunn, collaborated on a two-volume work entitled *New Testament Interpretation* (Exeter, England: Paternoster Press, 1977).

These two books form the background to *New Testament Criticism and Interpretation*, in which a new generation seeks to carry on the tradition of Ladd within the current American context. For the teacher who wishes to expose the student to a solid, contemporary, evangelical perspective on the task of NT scholarship, this volume fills a serious void.

The writers of *New Testament Criticism and Interpretation* position themselves in the middle, between those who prefer a return to fundamentalism, and those who have become comfortable with the methods, presuppositions, and results of contemporary critical scholarship. Critical scholarship is faulted for taking the clear things of Scripture and making them ambiguous because their content is unpalatable to the interpreter. On the other hand, fundamentalism is faulted for taking the ambiguities of Scripture and clarifying them in the light of a dogmatic agenda. In both cases the message of Scripture is lost. This volume seeks to avoid the dangers of both extremes without doing injustice to either reason or inspiration.

The authors of this volume are careful, therefore, to distinguish between two definitions of the word "criticism." They are very negative towards the Troeltschian triad of analogy, correlation, and criticism. On the other hand, they do not shy away from using the term "historical-critical method," when by "critical" one means "the making of informed judgments" (75).

Two other critical alternatives to the Black and Dockery volume have recently been published in English. One is the fine volume edited by Eldon Epp and George MacRae (*The New Testament and its Modern Interpreters* [Philadelphia: Fortress Press, 1989]). The other is a translation from the German (Hans Conzelmann and Andreas Lindemann, *Interpreting the New Testament*, translated by Siegfried S. Schatzmann [Peabody, MA: Hendrickson Publishers, 1988]). Among these three, the volume under review rates second because it falls a bit short of some of the significant scholarly contributions in the Epp and MacRae volume. However, it rates well ahead of the Conzelmann and Lindemann volume with its stolid translation English and dated methodology.

The primary purpose of *New Testament Criticism and Interpretation* is to introduce the seminary student to the field of NT interpretation from an evangelical perspective. The book is, therefore, most useful as a textbook.

Since the book has many authors writing on many topics, it is helpful to list its contents. The book is divided into three parts. Part 1, an intro-

ductory section, is perceptive and stimulating. It articulates for evangelical scholarship an agenda as rigorous in method as any science. At the same time it seeks to avoid the naturalistic biases so often intertwined with science.

Part 2 is entitled "Basic Methods in New Testament Criticism." It contains sections on textual, source, form, redaction, literary, canonical, and sociological criticism, as well as structuralism. On the whole, this section provides superb introductory material on basic methods. The evangelical perspective has a major impact on some of the chapters (form, redaction, and sociological criticism, in particular) while other chapters (text criticism, source criticism, and structuralism) are little affected.

Part 3 is entitled "Special Issues in New Testament Interpretation." This section contains a number of items not always handled in books of this type. There is noteworthy tension between two authors (Thomas Lea and Jerry McCant) regarding the proper evangelical approach to the issue of pseudonymity in the NT. This significant point of difference suggests that no rigid concept of orthodoxy was applied to the editing of the book. The resulting diversity can only enrich the student willing to interact with the perspectives of the book's authors.

Although I question many points in the book, I find the work quite impressive and plan to use it in a college-level course on NT Introduction and Methods. My reasons for choosing it are the following: 1) its evangelical perspective will be appropriate to the students anticipated for the class; 2) it is a worthy competitor to its more critical rivals in quality of scholarship; and 3) it is well-written and easy for the beginning student to follow. I also plan to include it in a bibliography of introductory readings in NT methodology for graduate students.

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Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series, no. 16. Maryknoll, NY: Orbis Books, 1991. xvii + 587pp. Cloth, \$39.95; paperback, \$24.95.

Transforming Mission is a magisterial study of the theology of mission from New Testament times to the present. It is the *magnum opus* of the well-known, late South African missiologist, David Bosch, and reflects a lifetime of missions experience, thought, and study. Bosch writes out of a sense that mission is in a state of crisis, beset from within by a loss of purpose and motivation, and regarded from without as being irrelevant to the purposes of society. The title, *Transforming Mission*, has a double meaning, both dimensions of which are intended to answer to this crisis. In the first sense, Bosch affirms that the mission of the Christian church is