

excavation teams. Its attractive features and valuable data make its excessive price all the more unfortunate. However, for the student and scholar interested in the MPP region or in the history of Adventist archaeology, a detailed familiarity with the contents of this volume is essential.

Berrien Springs, Michigan

JEFFREY P. HUDON

Greenman, Jeffrey P., and Gene L. Green, eds. *Global Theology in Evangelical Perspective: Exploring the Contextual Nature of Theology and Mission*. Downers Grove: InterVarsity, 2011. 256 pp. Paper, \$26.00.

*Global Theology* is written for global Christians, and that is what Adventists purport to be. Seminary professors and mission administrators should put this book at the top of their reading lists. InterVarsity should be commended for publishing this collection of essays. However, people who relish the comfort of traditional Seventh-day Adventist North American (read W.A.S.P.) theology will find this book very disturbing and are advised to leave it alone. Many evangelicals and Adventists will be seriously confronted with strangely unfamiliar concepts. Their theological comfort zones will be questioned. We may argue with some of the concepts, especially chapters 6 and 7, but we must listen to what is being said. And, perhaps this volume will provoke Adventist theologians in Asia, Africa, and Latin America to express their unique cultural perspectives. Certainly such theological dialogue is needed in a truly global church.

Kosuke Koyama, a Presbyterian missionary from Japan to Thailand, once wrote a chapter in which he contrasted Eurocentric American and British missionaries enjoying Sunday afternoon tea and theological chitchat with the steamy, eclectic, and delicious activity going on in the kitchen among the local believers. These, he said, are two different modes of theologizing. It was not that one was truer or better than the other, he commented, but that each needed to listen to and be informed by the other, to their mutual benefit. This volume attempts to do this.

The writers are a diverse and younger group, who are largely unknown to American and European readers. The quality of their writing and reasoning is not equal, but it is important. The editor notes in the opening chapter that “Those who study Majority World theologies discover that the questions and issues raised there are often identical to those . . . among ethnic minority communities in North America” (10). He further notes that

most [of the authors in this book] would say . . . that what has typically been regarded as theology for the whole global church actually has been, in many respects, Western theology, which has been assumed to be universal theology. Many authors [in the book] question the premise that the theological heritage that they received from the West is somehow ‘neutral’

and 'universal'. They recognize that Western theology has a Western accent despite its claims to the contrary (11).

The opening chapter authenticates the validity of local theologies. The only true unity is found through diversity, not conformity. The gospel redeems every history as our history becomes "His-story," and we discover God's footprints in *our* culture as we raise *our* cultural questions to God.

Lamin Sanneh is the most quickly recognized of the contributors. The second chapter offers a fresh treatment of his favorite topic, the translatability of the Christian faith and the necessity of that translation. In the third chapter, Gene L. Green notes that "Western education and literature have not tackled the pressing questions surrounding interpreters living in contexts where poverty and the oppression of the poor and women are dominant features. Asian Christians ask questions about faith in a pluralist culture, African theologians grapple with the relationship between Christianity and African traditional religions, and Palestinian and Native North American theologians have deep concerns about land" (50-51). Justo Gonzalez notes that "Doing theology 'from below' means starting from the margins and facing injustice, then integrating that experience into reading Scripture" (62).

We may well ask if the Seventh-day Adventist Great Controversy motif blocks out these other issues. Can our cosmic-controversy motif itself be read legitimately in other cultural contexts? I am not calling for a bland relativism that sees all viewpoints as true, but as ingredients in a richer theological mix.

Chapter 7 offers a highly focused and in-depth case study and helpful synthesis of intertextual interpretation of Confucian cosmology and Pauline theology. Chapter 8, written by Ken Gnanakan, asks the reader to look at Hindus as Paul looked at his audience on Mars Hill. Paul commended their longing for God without condemning their present belief structures and called them to consider Jesus as the fulfillment of their spiritual longing. Chapter 9 is an excellent brief survey of the African scene, covering issues such as Identity Theology, Incarnational Translation Theology, African/World Christianity Theology, and Contextual Theologies, exposing the newcomer to almost all the significant thinkers and writers of these approaches.

Chapter 11 is a more sociological than theological study. The writer looks at the historical development of Latinos in the USA, whose ethnics roots are primarily from Mexico and Puerto Rico. It explores the works of Orlando Costas, who sought to keep North American Latinos from "fitting in" with the dominant culture and thereby losing their own. This is an area where Adventists can sympathize with some remorse as we have succumbed to the negative aspects of social (upward) mobility. Costas advocated a "theology from the margins." The concept of a "noninnocent reading" of Scripture will intrigue some readers and deserves serious reflection.

Chapter 14 cautions the reader that “doing” theology is a difficult task that puts us “in over our heads.” This is because we have “partial” and “transitional” insights. It is, therefore, “freeing and honest to admit we are embodying the folly of God’s wisdom to use such earthen vessels to do kingdom work.”

The contents of this book are provocative. Seminary and university professors, theologians, biblical exegetes, and missiologists are recommended to reflect on its message; but the reading should only be a prelude to interdisciplinary discussions. There are some minor editorial problems, with some inconsistency in referencing: some chapters have end notes and others footnotes, but this does not diminish from the quality of the overall writing.

Andrews University

BRUCE CAMPBELL MOYER

Hebbard, Aaron B. *Reading Daniel as a Text in Theological Hermeneutics*. Cambridge: James Clarke, 2011. xii + 243 pp. Paper, \$42.50.

A scholar once remarked that it is hard to write anything new about the book of Daniel. Aaron B. Hebbard, who earned his Ph.D. from the University of Glasgow, and who currently teaches theology and arts at Community Christian College in Southern California, attempts to do just that by approaching the book of Daniel in a fresh and even unique way. His thesis in *Reading Daniel as a Text in Theological Hermeneutics* is that the book’s central figure, Daniel, stands as the paradigm of the good theological interpreter.

A unique feature of Hebbard’s approach is that he sees the book of Daniel as a narrative textbook: “The Narrator is the pedagogue, the reader is the student, and Daniel is the master teacher” (33). As such, he organizes his approach to the study of the book of Daniel as if he is teaching undergraduate and graduate courses on theological hermeneutics. The first three chapters of *Reading Daniel* are introductory. Chapters 4 and 5 form the core of the work, with chapter 4 focusing on the hermeneutics behind the stories found in Daniel (undergraduate course on hermeneutics) and chapter 5 studying the hermeneutics and praxis that underlie Daniel’s visions (graduate course on hermeneutics). The author’s concern is primarily on contemporary readers and their communities of faith, though this concern does not downplay the results of past and present scholarship on Daniel. In fact, the book has references to the standard works on both hermeneutics and Daniel.

For Hebbard, theological hermeneutics and the process of interpretation are not simply academic or intellectual exercises; above all, they are theological endeavors (36). This means that interpretation cannot be divorced from one’s relationship to Adonai. He rightly comments that, in the book of Daniel, acquisition of pure wisdom is a matter of life and death. Wisdom is tied to righteousness, and this is why its antonyms are “wickedness” and “evil.”