

Goldingay, John, and Pamela Scalise. *Minor Prophets II*. New International Biblical Commentary 18. Old Testament Series. Peabody, MA: Hendrickson, 2009. 408 pp. Paper, \$19.99.

John Goldingay and Pamela Scalise's *Minor Prophets II* is an examination of the final six OT Minor Prophets—Nahum through Malachi. The volume is divided into two sections, with each prophetic book presented in chronological order. Goldingay provides a general introduction to each section and each prophetic book is also briefly introduced. These introductions address, for example, critical issues of historical context and the rhetorical features of Hebrew poetry.

Goldingay and Scalise propose that the minor prophetic books are the result of a complex process of redaction (7-8, 49, 95, 139, 183, 321), concluding that it is the redactors' resultant work that is inspired, rather than the prophets themselves. They also propose that the names of the commentators and even the prophets themselves are mentioned only for the sake of "convenience," (8) and not because they are real, historical people. If this is so, how can one recognize the original message or identify at what point the words become divinely inspired? How can one distinguish between the original words of the prophet and those of subsequent redactors? How does one differentiate between what actually happened and what is only the result of imagination?

The impact of the authors' higher-critical presuppositions becomes evident in the uneven way in which they interpret the minor prophets. For example, in regard to thematic and theological matters such as the links between the prophetic OT message and its messianic NT fulfillment, the authors' are not always convinced of the correctness of traditional Christian applications of the messianic prophecies to the historical Jesus. Thus passages such as Zech 12:10 ("then they will look on Me whom they pierced") and 13:6 ("What are these wounds between your arms?") can be tied only loosely to the crucified Jesus. The authors do, however, see a historical connection between Zech 9:9, in which the prophet describes the kingly procession to Zion upon on a donkey, and the historical Jesus. In another discussion, the authors do not see a clear link between the eschatological pronouncements of the minor prophets concerning the promised new creation and the New Jerusalem and the closing chapters of the book of Revelation.

Thus it would appear that the authors have a selective approach to the historical application of the minor prophets to the NT. While this is a serious criticism, fortunately Goldingay and Scalise do not concentrate solely upon these higher-critical aspects. One positive contribution is the clearly detailed historical background to the text, extending from the history of Assyria to the postexilic period of the Second Temple and Zechariah, who is chronologically the concluding OT prophet. Also the inclusion of "additional notes" helps

to clarify issues addressed in the preceding section. Finally, there are three indices and a detailed bibliography.

This book is recommended for Seminary scholars and students.

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MERLING ALOMÍA

Höschele, Stefan. *Christian Remnant—African Folk Church: Seventh-day Adventism in Tanzania, 1903-1980*. Leiden: Brill, 2007. xx +624 pp. Hardcover \$210.00.

While it is true that the center of gravity in Christian missions is shifting to the southern hemisphere and that Seventh-day Adventist missions have played a part in this shift, nevertheless the Seventh-day Adventist work in Africa has not received much scholarly attention until now. Stefan Höschele has successfully produced a volume that will remain a core reference for Christian history of missions in Africa for many years to come. While other Adventist scholars such as Richard Schwarz (*Light Bearers to the Remnant: Denominational History Text Book for Colleges Classes*) have discussed the spread of *American* Adventism, Höschele explores the development of *African* Adventism (10).

Höschele, a lecturer of theology at Friedensau Adventist University in Germany, holds a Ph.D. from the University of Malawi (2005) and brings a wealth of African experience not only from his doctoral pursuits, but also from his experience as a missionary for nearly five years in Tanzania. Apart from his integrated research to gain indigenous perspectives, he also mingled with Tanzanians and became eloquent in speaking Swahili. His love of the language and people is evident by frequent references throughout the book to Swahili phrases such as *pepo* (68), *msabato* (203), and *ngasu* (367).

The monograph is an updated version of Höschele's doctoral dissertation. It is filled with almost everything a historian or missiologist would want to know about patterns of missionary activity in Africa (xiv). The author conducts what may be referred to as an extensive ethnographic study, including in his research a wide range of materials including official archival documents from the General Conference of Seventh-day Adventists, national historical archives in Germany and Tanzania, minutes of the Tanzania Union Mission, "discovered Suji Materials," the Makumira Archives, and material gathered from 100 open-ended interviews. End materials in the book include an extensive bibliography, a cross-reference index, and a collection of photographs of African and European missionaries who previously served in Tanzania. All of this makes the study a unique contribution to African mission studies.

The book is divided into ten chapters. The first chapter provides five objectives that guide the entire work: