

(3) A description of the general characteristics of Daniel as an apocalyptic book should have been given. This would have been especially helpful to general readers who are unfamiliar with such issues.

(4) A select bibliography and at least a subject index would have been helpful for the person who wants to pursue further study in this important book.

I think that pastors, teachers, students, and general lay readers will find this book engaging, stimulating, and beneficial. The next time I teach a class on the book of Daniel, *Secrets of Daniel* will be the textbook.

Kenneth Mulzac

Dybdahl, Jon L., ed. *Adventist Mission in the 21st Century: The Joys and Challenges of Presenting Jesus to a Diverse World*. Hagerstown, MD: Review & Herald, 1999. 314 pp.

This book is a compilation of essays written by missionaries from everywhere to everywhere (78, 165, 176, 287). They represent an international group. The Introduction states it aptly,

Africans and Australians, Asians and Europeans, South Americans and North Americans, are here together. So are women and men, scholars and administrators, pastors and teachers, as well as lay people all involved in some way in the cross-cultural mission of the church.

The book is divided into four sections. The first, the Background (17-35), is comprised of two chapters. It presents a brief history of, and traces the major developments in the missionary movement of the Seventh-day Adventist (SDA) church. The details presented indicate that Adventist mission is in a state of malaise. There is need to expend time, energy, effort and resources to rejuvenate SDA missions. Several new initiatives and the establishment of the Office of Global Mission may help in this renewal, but more needs to be done.

Section II, Biblical and Theological Issues (37-113), canvasses several key issues such as the validity of cross-cultural missions, the challenges of world religions, secularism, cultural adaptation, and finance. These chapters provide the biblical foundations which anchor SDA mission. The church's emphasis on remnant theology urges a comprehensive effort to spread the everlasting gospel world mission. This would incur considerable expense, sacrifice, devotion and consecration, but nothing should interfere with its proclamation. This is even more urgent than just a generation ago, because the church now faces a plurality of religions which are themselves highly evangelistic and missionary-minded. Adherents of these religions are not relegated to the mission fields but are everywhere. Further, we can no longer measure the success of missions by counting the countries where there is an Adventist presence. Evaluation must now

be conducted in terms of people groups. The church must continually seek and find appropriate means of communicating its message so that is readily heard, understood, accepted and applied in diverse cultural and social settings (73).

Walter Douglas's contribution, "Vocation as Mission," rightly concludes this section. This stimulating chapter may be summarized in the author's own words,

From the perspective of the reign of God and the teaching of the gospel, the Christian's vocation or work is their mission. In other words, mission is a total affair. It is normative for the believers Vocation cannot be separated from mission without destroying the life of faith and obedience. (107)

Section III, *Strategies and Methods* (117-221), details those factors that ensure success in missions. These include prayer, healing, research, strategic planning, media resources, contextualization, and the investment in the talents of a wide net of people: women, men, and especially the youth. In my opinion, this emphasis on people power (six chapters are dedicated to this subject in this section) provides the strength and focus of this unit. Bruce Campbell Moyer's contributions on tentmakers (Christians who use their skills and expertise to secure employment and maintain themselves, but whose primary interest is to make disciples) and the urgent need for urban evangelism, make for penetrating and insightful reading. Further, Bruce L. Bauer's discussion, *Structure and Mission*, is indeed persuasive that the SDA church needs to restructure its organization and its monetary and human resources in order to more effectively and efficiently target the unreached peoples of the world.

Section IV, *Case Studies* (225-307), reads like classic mission stories with all their characteristics: God-centered, exciting, even chilling, full of the miraculous and incredible, with great results. The book closes with brief biographies of the contributors (309-14).

I recommend this book as good reading for a general audience and imperative for every missionary and church employee. Its chapters are short and written in highly readable language, with technical terms well defined. However, there is place for improvement. Besides the need for an index and better, more careful editing, one cannot overlook certain pitfalls:

1. Some chapters are not written with convincing clarity. For example, with regard to chapter 3, one has to search hard for the facts which support the author's unequivocal "yes" (41) to his initial question, *Are Cross-Cultural Missions Still Valid?* Again, chapter 6, *The Challenge of Secularism*, describes the phenomenon, but provides only five meager lines on how to meet this challenge, claiming that this belongs to another essay (78).

2. For a book that deals with mission, it is surprising that not even a single chapter is dedicated to a systematic and in-depth treatment of the Great Commission (Matt 28:16-20). The idea is given only occasional glimpses in the book.

3. In a book which laments the need to reach the world's unreached masses,

it is unacceptable that only a few passing remarks are made with respect to the 10-40 window, which has about 90 percent of the unreached populations of the world.

4. Theologically, it is hard to justify one contributor's claim that Christ, therefore, lies at the heart of all religions (51). Further, the author is self-contradictory since, as he rightly claims, Adventists reject the notion that all religions are parallel, or even partial, ways to salvation (51). If Christ is central to all religions then they are all equal and parallel ways to salvation.

5. Finally, as a reference tool, this book would have been greatly enhanced if each chapter or section had been furnished with a bibliography for further reading and research by the interested reader.

Kenneth Mulzac

Green, Joel B., and Max Turner, eds. *Between Two Horizons*. Grand Rapids: Eerdmans, 2000. 246 pp.

Green and Turner, editors of this book, have collected articles of various authors. This work aims at establishing foundations for the Two Horizons Commentary (THC) series. The THC "seeks to reintegrate biblical exegesis with contemporary theology in the service of the church" (2). Its "general concern is with the relationship of biblical studies to the theological enterprise of the Christian church" (1). In the introductory article, "New Testament Commentary and Systematic Theology: Strangers or Friends?" Turner and Green describe the aim of the THC thus: "To address this intellectual setting [post-modernism], providing theological exposition of the text, analysis of its main contribution to biblical theology, and broader contemporary theological reflection" (11). The shift of focus from "behind the text" to "in the text" and "in front of text" approaches provides an important setting for this new task. This current interpretive situation "resists the claim of any approach to arrive at objective/absolute meaning" (8).

In chapter 2, Green describes the relationship between the two disciplines in his article: "Scripture and Theology: Uniting the Two So Long Divided." It is Green's contention that it will take more than technique, but also commitment and intentionality, to connect these two, because the gap is so wide. In chapter 3, Turner discusses the shift from the former focus to the recent focus in his article: "Historical Criticism and Theological Hermeneutics of the New Testament." The former trend in NT studies was historical criticism. Recent changes emphasize theological hermeneutics that can help church theology. To have more understanding of biblical theology, a "behind the text" approach for the study of epistles is significant, while for narratives and apocalyptic an "in the text" approach is more appropriate.