

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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JON PAULIEN

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

a transforming force; in the second, that mission itself is in drastic need of transformation. It is perhaps the latter dimension that is given the greater eminence in this study.

As the subtitle indicates, this is a study in the theology of mission. As such it is a study of almost every aspect of theology of mission throughout the entire Christian era. It is organized into three separate and roughly equal parts and structured in six paradigms. Part 1 is a discussion of New Testament models of mission, with debts paid to the Old Testament and concentration on Matthew, Luke-Acts, and Paul—especially the eschatological Paul. Part 1 answers to Paradigm 1, but Bosch prefers to use New Testament "models," although later he refers to "the apocalyptic paradigm of primitive Christianity" (181).

Part 2 is a study of "historical paradigms of mission." Theologies of mission are considered under three paradigms: the Eastern Church, the Roman Catholic Church, and the Protestant Reformation. The concluding, and longest, chapter in this section is a bridge piece, in which Bosch traces the influence of the presuppositions of rational Enlightenment thought on Protestants and Roman Catholics (conservatives as well as liberals), which leads to the postmodern era of mission. The Enlightenment itself, however, is not designated as a missionary paradigm.

In Part 3, entitled "Towards a Relevant Missiology," Bosch presents two paradigms. The first, "The Emergence of a Postmodern Paradigm," is a study of the protean changes in the ways of thinking of the postmodern era and of the implications of these for mission. The second (sixth paradigm of the study) is tentative and presents "elements of an emerging ecumenical missionary paradigm." It is tentative in that the paradigm is yet emerging, and ecumenical because of convergent patterns of thought revealed in Roman Catholic, World Council of Churches, and evangelical mission documents. This chapter, the longest in the book (some 142 pp.), is a study, under 13 subtitles, of the major concerns, problems, and challenges in contemporary missions. Bridging the two paradigms of Part 3 is a brief chapter of four-and-a-half pages, entitled "Mission in a Time of Testing," in which the thesis of the book and the author's use of the concept of paradigm are clearly stated (366-367).

Bosch makes clear throughout this study that the Christian faith is intrinsically missionary and that it is broadly universal and addressed to all members of the human race. The eschatological dimension of the gospel is never far from the surface in the discussion of any of the paradigms. Bosch is constantly concerned to show that salvation has profound this-worldly constraints, as well as other-worldly hopes, and that the mission of the church should never be detached from the *missio dei* which defines its purpose and task. Bosch writes from within a conciliar Protestant position, but both Roman Catholics and evangelicals will find their thought handled evenly and fairly.

One might compare Bosch's use of paradigm to the principle of periodization in the study of history. This system allows the author to locate a movement in time and space and to concentrate on defining features without getting lost in excessive detail. It also facilitates a multi-disciplinary approach, obviously a great gain in missionary studies. But Bosch's concept of paradigm goes beyond that of periodization. In this he is indebted to Hans Küng, Michael Polanyi, and Thomas Kuhn, for whom paradigm shifts involve pronounced discontinuity from earlier paradigms. Bosch uses paradigmization and change with erudition and learning and with a high degree of responsibility. However, the question arises as to whether this medium exerts a subtle temptation to over-emphasize the element of change.

Doctoral students in theology, mission, and church history will find in this volume a great deal to stimulate thought and research. They should rejoice that there is at last a magisterial, scholarly study, devoid of cant and bias, that inexorably penetrates and deftly categorizes the theological dimensions of the missionary enterprise of the major Christian communities of the Christian era. Any missionary/administrator who is willing to invest the time and effort will also find a great deal here to clarify thought regarding, and give perspective to, contemporary challenges and opportunities in mission.

This is a thoroughly scholarly and extensively documented book, with a large bibliography and indices of scriptural references, subjects, authors and personal names. A few minor errors are noted. Most noticeably Joseph Schmidlin is misnamed "Julius" (4) and C. F. Henry is misnamed "Harry" (404).

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RUSSELL STAPLES

Brueggeman, Walter. *Interpretation and Obedience: From Faithful Reading to Faithful Living*. Minneapolis: Fortress Press, 1991. x + 325 pp. \$14.95.

Brueggeman's book contains a collection of essays and lectures dating from 1984 to 1988. The audiences for the original presentations vary from a convocation of the Sisters of Mercy to readers of *Horizons in Biblical Theology*. The approach is closely tied to the social studies. Brueggeman's first chapter is based on the work of clinical psychologist Pruyser (9). Brueggeman admits following Norman Gottwald's social analysis (263; 284, n. 2). Copious endnotes show more than passing acquaintance with other authors in the social sciences.

The key word throughout is "imagination," which the author himself has described as "rooted in news of a God who acts, speaks, lives, cares,