

concepts guides the reader in understanding the material, although it sometimes invites skimming from bold character to bold character without actually reading and appreciating the explanatory notes in between. I found only two spelling and layout errors: (*niemaden* instead of *niemanden*. (9), and one instance where the computer layout of a paragraph got slightly mixed up (81). Just for publishing the comprehensive bibliography, which is based upon earlier bibliographies by Salafranca and Martin (1), the scholarly community should thank Keel and his team. The *Corpus* will fill a great need for primary material for every scholar who is able to obtain it. Though expensive, the book is oversized and extremely well produced, and we are looking forward to the first volume describing the actual stamp seals. If the introductory volume is anything to judge by, the results should be comprehensive and well presented.

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Mager, Johannes, ed. *Die Gemeinde und ihr Auftrag*. Studies in Adventist Ecclesiology, vol. 2. Biblical Research Committee of the Euro-Africa Division of the General Conference of Seventh-day Adventists. Lueneburg, Germany: Saatkorn Verlag, 1994.

The essays of this second ecclesiology volume (*The Church and Its Commission*), first presented during the 1993 Bible Conference held at Marienhoehe Seminary, represent serious reflections primarily of European Adventist scholars on contemporary issues and trends in the church. The volume is divided into two parts. Part one, the core of the book, consists of seven chapters written by members of the Biblical Research Committee of the Euro-Africa Division. Part two contains the Bible Conference sermon by Johannes Mager based on Ezek 40:1-4; and three articles: "Toward a Theology of Adventist Worship" and "The Church of the Future and the Future of the Church—Problems and Tensions," by George W. Reid; and "The Adventist Church and Its Youth," by Johann Gerhardt.

A careful treatment of ecclesiology demands serious reflections upon the essence and the mandate of the church. In his lead article, "Wesen und Auftrag der Gemeinde" ("Nature and Commission of the Church"), Roberto Badenas reminds us that the church plays an important role in the establishment of the kingdom of God. He portrays the church metaphorically as a building still under construction. Consequently, it is not free of imperfections, as many church members think it should be. Badenas unfolds a new program for the church that includes the development of disciplined thought, creativity in the theological task, dynamic and mature faith, and the revival of church members to total dedication to the service of God.

His proposal is, no doubt, a key to enable the church to fulfill its mission. But what is the church? Who founded it? Did Jesus ever intend to found a church? Raoul Dederen in his essay, "Wollte Jesus eine Gemeinde gruenden?" ("Did Jesus Intend to Found a Church?") addresses precisely this question which was raised by Kattenbusch many years ago. But Dederen differs from the

former, for he accepts the authenticity of the gospel accounts and takes them seriously. Thus he concludes that Jesus intended to leave behind a church with a structure, a message and a mandate. In Dederen's view, Christ's disciples were not just another theological school within Judaism, but the nucleus of Israel and basis of the spiritual Israel.

The following five articles zero in on issues of particular interest to Adventists. Richard Lehmann's essay, "Die Uebrigen und ihr Auftrag" ("The Remnant and Its Commission") pursues the existential question about the identity of the remnant. In Lehmann's opinion, "Ueberrest kann man nur durch die demuetige Annahme dieser Gnade Gottes und durch die vorbehaltlose Treue zu den goettlichen Plaenen sein" ("One can be a remnant only through the humble acceptance of the grace of God and through unconditional loyalty to the divine plans").

Dederen's affirmative article that Jesus intended the formation of the church is followed by a second one entitled "Authority of the Church: Its Origin, Nature and Work." Here Dederen shows how authority was exercised in the early church and how this authority finds expression in the contemporary church.

Hans Heinz and Bernhard Oestreich view the church in its relationship to other religious bodies and to the world in general. Heinz speaks to the church's relationship to the ecumenical movement in his article entitled "Oekumenische Bewegung und Adventgemeinde" ("Ecumenical Movement and the Adventist Church"). He emphasizes the independent role of the Adventist community in the world. They are called to proclaim the nearness of the parousia and the special claims of God such as the Sabbath and baptism. This mandate has motivated their mission.

In his article "Gemeinde in der Welt" ("Community in the World") Bernhard Oestreich focuses on the church's relationship to the world in two parts. He shows what it means to live in the world but not to be of it.

In the last article entitled "Sendung-Segnung-Weihe" ("Mission-Blessing-Consecration"), Rolf Poehler develops his view of ordination based on the concept of the priesthood of all believers. Poehler holds that if the church would take this concept seriously it would result in a change of its entire ecclesiology, its self-understanding, and its empirical reality.

Studies in Ecclesiology, vol. 2 is, no doubt, an earnest attempt on the part of European Adventist scholars to provide theologically sound solutions to some of the issues facing the contemporary SDA church. The contributors to this volume are to be commended for their clear and concise presentations. This is not to say that their studies are conclusive. But they are very insightful and form a substantial basis for further discussions. Fortunately, Studies in Ecclesiology, vol. 2, contains far fewer typographical and other avoidable errors than was its predecessor, vol. 1.