

subtitle, the reader—at least this reader—expects some reference to it.

In summary, *The Holy Writ as Oral Lit* is a worthwhile book. It is enlightening, convincing, entertaining, and familiarizes the reader with the most important research on Scripture and folklore. In addition, it gives the reader a bird's-eye view of the nature and genres of folklore. The "stumbling block" for the Christian reader might be the subtitle—"The Bible as Folklore"—due to the fact that everyone has his or her own preconceived notion of the meaning of "folklore."

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Dybdahl, Jon L., ed. *Adventist Mission in the 21st Century: The Joys and Challenges of Presenting Jesus to a Diverse World*. Hagerstown, MD: Review and Herald, 1999. 314 pp. Paper, \$19.99.

As the third Christian millennium approached, interest in missiological issues surged, resulting in the publication of numerous works. Perhaps inspired by this trend, Adventist mission practitioners took the opportunity to reflect upon the status of Adventist missions. *Adventist Mission in the 21st Century* is the latest of four recent anthologies to examine current missiological issues and propose strategies to meet the challenge of "presenting Jesus to a diverse world." The first of the three are: *Adventist Missions Facing the 21st Century: A Reader* (Hugh I. Dunton, Balduf Ed. Pfeiffer, and Borge Schantz, eds. [Frankfort am Main: Peter Lang, 1990]), *Cast the Net on the Right Side: Seventh-day Adventists Face the Isms* (Richard Lehmann, Jack Mahon, and Borge Schantz, eds. [Berks: European Institute of World Mission, 1993]), and *Re-Visioning Adventist Mission in Europe* (Erich W. Baumgartner, ed. [Berrien Springs: Andrews University Press, 1998]).

Jon L. Dybdahl, former Chair of the Department of World Mission at the Theological Seminary at Andrews University, has recently accepted appointment as President of Walla Walla College, College Place, Washington. The book was written not only for scholars, but to "appeal to the heart and head of *mainstream Adventism*" (14). This anthology has two objectives: to provide an overview of Adventist achievements in mission while not neglecting honest and critical analysis of the current challenges and mission practice in the light of new opportunities, and to stimulate Adventists to "an ongoing, fervent, intelligent commitment to missions" as the twenty-first century dawns (14).

Dybdahl felt that these objectives could not be met by a single author. Thus he engaged a wide spectrum of contributors: scholars, administrators, pastors, teachers, missionaries, and lay people, with personal involvement in cross-cultural missions as a common denominator. The book has thirty-five brief chapters by thirty authors and is divided into four sections: backgrounds, biblical and theological issues, strategies and methods, and case studies.

The first section sets the stage. In chapter 1, the editor introduces current trends in Adventist missions, identifying both successes and challenges. The second chapter provides a brief historical overview of Adventist mission from the 1880s to the present.

The second section is theoretical, discussing biblical and theological issues

confronting Adventist missions. Concerns brought to the fore include: the place for cross-cultural missionaries, how Adventists should respond to the challenge of world religions, the fate of the unevangelized, secularism, contextualization (disguised under the term "cultural adaptation"), the place of socioeconomic development in evangelism, the importance of retaining the SDA prophetic heritage as the movement's missiological mainspring, financing missions, and vocation as mission.

The third section focuses on meeting these challenges. Topics addressed include: prayer, signs and wonders, the value of research as illustrated by the church-growth movement, tentmaking missionaries, lessons that can be learned from megachurches, the relationship between structure and mission, the roles of laity, youth, and women in mission, a contextualized approach to Muslims, the role of the Adventist Development and Relief Agency and Adventist World Radio in reaching inaccessible audiences, and urban evangelism.

The last section is devoted to case studies and what Adventists can learn from their current experience in various contexts: reaching Buddhists in Asia; work in China; mobilizing youth, the 1,000 Missionary Movement and the Go Mission conferences; Adventist Frontier Missions; the ethnic conflict in Rwanda; the involvement of Fernando and Ana Stahl in personal and social transformation in Latin America; the Global Mission initiative; and Adventist evangelism in Eastern Europe.

The variety of themes and approaches should appeal to a wide spectrum of readers. There would seem to be something for everyone. Most chapters are discussed in a straightforward and clear manner and deal with live and relevant issues. This anthology is well organized and all chapters are informative and stimulating. Although there are strengths and weaknesses in each section, it achieves its objective of engaging Adventists in serious reflection about the status and challenges of Adventist missions at the dawn of the third Christian millennium.

This is a valuable publication for all those interested in thoughtful reflection about Adventist missions: lay members, pastors, theologians, and church administrators. It offers an Adventist perspective on the crucial missiological issues, challenges, changes, new opportunities confronting those engaged in missions anywhere in the world and those supporting them. Adventists generally learn about the status of missions through reports intended to inspire. In contradistinction, the articles in this volume are intended to stimulate serious reflection of the Adventist mission in the new century. The volume's most valuable contribution is that it reminds all connected with mission or evangelistic work of the need for serious reflection about what is and what is not being done. Taking a serious look at issues, learning from successes and failures, proposing innovative approaches and identifying areas for further study are important dimensions of corporate and personal involvement in the mission of the church.

Numerous chapters stand out for their relevance and the manner in which the authors treat their subject. Among the most insightful and thought-provoking articles are those dealing with the challenges posed by world religions, secularization, cultural adaptation to differences, the finances of missions, and the mission consequences for the church should we forsake our prophetic heritage.

In spite of its many excellent benefits, I would venture a few brief criticisms. First, all sections, other than the brief introductory background section, would benefit from a brief introduction of the themes under discussion. Several current issues were overlooked. No criteria based upon Adventist theology and missionary self-understanding are proposed for evaluating mission practice and evangelistic strategies. There is also a need to demonstrate how the strategies reflect Adventist theology, particularly biblical anthropology. Adventist mission praxis is in need of an Adventist theology of mission. Another neglected subject is the evaluation of the Net 95, 96, and 98 evangelistic series. Whom did these intercontinental programs reach, and why? Is the local church becoming overdependent upon these large-scale efforts? Another issue deserving attention is how to involve the local church in world mission. A strategy is also needed to coordinate the missionary involvement of parachurch organizations such as *It Is Written*, *The Quiet Hour*, and *Faith For Today*. Our limited resources need to be maximized. Finally, a topical index and a comprehensive list of additional references would enhance the book's use as a reference work.

This anthology is a must read for those concerned about contemporary Adventist missions.

Berrien Springs, Michigan

FAUSTO EDGAR NUNES

Egler, Jürg. *Influences and Traditions Underlying the Vision of Daniel 7:2-14: The Research History from the End of the 19th Century to the Present*. *Orbis biblicus et orientalis*, 177. Göttingen: Vandenhoeck & Ruprecht, 2000. vi + 143 pp. Hardcover, € 36.00.

Daniel 7 is a scholarly bonanza. No other text in the book of Daniel, perhaps besides 9:24-27, has drawn and still draws so much attention as the vision and interpretation of chapter 7. Within that vision, the expression *כְּבָר אִנְשׁ* ("like a Son of Man") in 7:13 is without a doubt the book's most noteworthy phrase. It is also one of those few instances of OT texts that bridge the gap between OT and NT scholarship and invite lively discussion from both camps. So it is no wonder that the literature on Dan 7 and related background issues has grown—indeed, it is nearly inexhaustible. There are endless studies on the background of the imagery and motifs used in this chapter, a topic that has bearing on the unity, structure, genre, and purpose of the vision. For these reasons, it should be rather obvious that an extensive research history on the religion-historical and tradition-historical background of the vision of Dan 7 presents a formidable task. Egler should be congratulated for having taken the challenge in a remarkably systematic manner. The present book originated in his 1998 dissertation *Iconographic Motifs from Palestine/Israel and Daniel 7:2-14* at the University of Stellenbosch, South Africa, and is almost identical to the first chapter of that study.

Egler divides his presentation of the research history (from 1895 to 1997/2000) into two parts. One deals with Dan 7:2-8 and the motifs of the sea, the four winds, and the four beasts, and the other with Dan 7:9-14 and the motifs of the judgment scene, the Ancient of Days, and the Son of Man. In each of these parts, he surveys the different, suggested backgrounds for the vision, starting with