

Musimbi Kanyoro writes of her experience of not being able to be ordained in the Kenyan Lutheran church. The issue of women's ministry is further explored from a Danish Lutheran perspective by Else Marie Wiberg Pedersen, who examines the responsibility of the church toward women.

These more contextualized and local issues are followed in Part III by the last three papers. The first, by Philip Hefner, looks at the transformative qualities that should characterize mission, while Walter Altman's provocative paper grapples with the theological implications of Latin American art forms depicting the suffering and risen Christ. Finally, Danish theologian Niels H. Gregersen looks at the risks that globalization poses for the contemporary world. He demonstrates that Trinitarian faith can allow Christians to live responsibly in an uncertain world.

Publications like this helpfully emphasize both the global and local contexts in which Christians find themselves. This collection affirms that the contemporary missionary challenge is not so much about preaching the gospel where it has not yet been proclaimed or establishing the church where it has not yet been planted. Rather it is about understanding mission in contextual categories.

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*New Testament and Mission: Historical and Hermeneutical Perspectives.* By Jon Nissen. Frankfurt am Main, Germany: Peter Lang. Third edition. 2004. 196 pp. \$30.95.

This book by the associate professor of New Testament exegesis at the University of Aarhus, Denmark, partakes in a long conversation about the Bible and mission. Throughout the 19th and well into the 20th century, mission advocates authorized the missionary enterprise by focusing on scriptural texts that supported contemporary mission practice. A broadening understanding of mission in the middle of the 20th century resulted in Johannes Blauw's 1962 book *The Missionary Nature of the Church*. Blauw expressed a growing consensus that mission was central to the biblical witness. With changes in biblical hermeneutics and the world church, Blauw's consensus broke down by the middle of the 1970s and mission scholars returned to the Bible afresh. Probably the high-water mark of this new cluster of books was *Biblical Foundations for Mission* (1983) by Donald Senior and Carroll Stuhlmüller. David Bosch's *Transforming Mission* (1991) marked

another step toward a consistent missional hermeneutic. Bosch was sophisticated as a biblical scholar and conscious of his hermeneutic. Moreover, he was sensitive to the historical distance between the biblical text and our time, as well as to diversity within the biblical witness.

Johannes Nissen has followed closely in Bosch's steps. His opening chapter, setting out his methodological approach, reflects Bosch, for he laments that many mission advocates fail to respect the diversity of the text and the historical distance between the Bible and our day. The diversity of the New Testament leads Nissen to treat various books as offering differing models and paradigms of mission. He resolves the distance between historical meaning and contemporary significance with a hermeneutic, indebted to postmodernity, that sees interpretation as a conversation between reader and text where one attempts to fuse different historical horizons. Thus for each New Testament book Nissen first has a section on the historical model of mission in the text, and a second section on hermeneutical perspectives that bring the text into conversation with the present. While Bosch only treats Matthew, Luke, and Paul, Nissen examines most of the New Testament, overlooking only Hebrews, the Johannine letters, and the Pastoral Epistles. (There is also no treatment of the Old Testament.) He concludes with a chapter that brings the resources of his study to bear on three issues of vital importance today: plurality and unity in mission, gospel and cultures, and the Bible and interreligious dialogue (where his position is a curious combination of inclusivism and exclusivism).

Nissen writes clearly and succinctly, and offers much insight for mission today. His analysis is based on a solid and wide foundation in biblical and missiological scholarship, and he offers a helpful 16-page bibliography at the end of the book. This is a brief (180 pages) and reliable introduction to mission and the New Testament, and the fact that it has gone to a third edition (the first appearing in 1999) shows that many have found it useful.

Though Bosch and those like Nissen who have followed in Bosch's wake have helped us move to a more consistent missional hermeneutic, we are not there yet. One could still read Nissen as providing a scriptural foundation for mission, just as one might establish a biblical foundation for something like, say, work. We still await, however, a book that outlines a missional hermeneutic so compellingly as to make clear that to ignore mission in the Bible is to fundamentally *misread* the Bible. This is something that could not be said of many other important topics, like work, about which the Bible speaks.

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