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[Book Review of] Tidings Out of the Northeast: A General Historical Survey of Daniel 11, by Marc Alden Swearingen

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like to understand and be effective in ministry to Muslim women. A Christian response is offered to spirit beliefs, incantations, and power words. The three worldviews are then compared: honor/shame, guilt/righteousness, and power/fear, as well as suggestions about how to respond to dynamic family laws in a Muslim society and culture.

The second part of the book deals with case studies, which help us to understand the Muslim worldview, covers eight Muslim worldview groups including: educated and less-educated, urban and suburban, from the regions of the Arabic peninsula, sub-Saharan Africa, Central Asia, Russia, China, and South Asia. Special case studies deal with Wahhabi and Sufi women. The last case study offers insights into the search for identity of immigrant Muslim women to the West. Special emphasis is given to how the family, religious, and social structures impact women's worldviews, and how such worldviews influence evangelism, discipleship, and mission. Cultural and worldview elements are appraised in their context, such as time, space, relationships, purity, and folk beliefs. Barriers to and bridges between the Christian and Muslim worldviews have been identified, as well, while strategies, models, and methods that have worked in Christian outreach to the Muslim world are analyzed and recommended. Each case study opens with an introduction to the particular worldview presented.

Part 3 analyzes strategic issues related to ministry among Muslim women. Issues range from using the Qur'an for apologetics and witness, signs and symbols in the land, how to communicate Christ in the context of persecution, and how to disciple believers with Muslim backgrounds and develop leaders among them. A special emphasis is placed on oral communication. Three models of leadership are presented, one for North African Kabyle women in France, the second for women working among lower- and middle-class women believers in Suriname, while the third model comes from Southeast Asia and is contextualized for the persecuted church.

The last section of the book presents six case studies of Christian women working in Muslim cultural and social environments and facilitates a worldview transition for the Muslim women they are working with by using the applied incarnational model.

A Worldview Approach to Ministry among Muslim Women is an excellent and balanced introduction to an aspect of ministry that was considered taboo until recently. The worldview approach gives the best view from "under the veil." I recommend the book for both the practitioner and the scholar who want to deepen their understanding of ministry among Muslim women as well as to understand their own cultural and religious barriers.

Berrien Springs, Michigan

CRISTIAN DUMITRESCU

Swearingen, Marc Alden. *Tidings Out of the Northeast: A General Historical Survey of Daniel 11*. Coldwater, MI: Remnant Publications, 2006. 272 pp. Paper, \$14.95.

Marc Alden Swearingen is currently the pastor of the Seventh-day Adventist Church in Hickory, North Carolina. Previously he worked two years as a full-

time evangelist and four years on the pastoral team of a larger church. He earned a B.A. in Anthropology and History from the University of Maine in 1991 and an M.A. in Religion-Evangelism from Southern Adventist University in 2004. *Tidings out of the Northeast: A General Historical Survey of Daniel 11* proposes historical and contemporary matches to provide a historicist interpretation that is easy to understand for lay people and that clarifies the role of God's people in the end time. The book is an important contribution because during recent years, Adventist scholars in general have been very reluctant to interpret Dan 11, especially its last six verses.

In chapters 2–6, the author briefly interprets the prophecies of Dan 2, 7, and 8, as well as Rev 13 and 17. The historicist interpretation sees these prophecies running in parallel throughout history to the establishment of God's kingdom at the second coming of Christ. Here Swearingen offers a summary of the interpretations made by recent and past Adventist scholars and writers. His review of Rev 17 draws more from Roman Catholic sources and the writings of Ellen G. White.

Chapter 7 identifies “transitional points” in Dan 11 that connect them with the parallel prophecies reviewed in chapters 2–6. The passages that serve as transition points are Dan 11:2-3 (Media-Persian Empire, 539-331 B.C.); 11:4 (four Hellenistic empires, 301-330 B.C.); 11:20 (Pagan Rome and Augustus, 27 B.C.–14 A.D.); 11:21-22 (Pagan Rome and Tiberius, 14-37 A.D.); 11:31 (Papacy, desolating power, 538 A.D.); 11:33-37 (Papal dominance, 538-1798 A.D.); 11:40 (Time of the end, beginning in 1798).

Chapters 8–13 provide an exposition of Dan 11:1-39. Swearingen's historical explanations in chapters 8–12 parallel the positions found in the *Seventh-day Adventist Bible Commentary*, Uriah Smith's *Daniel and Revelation*, and Alonzo T. Jones's *The Two Republics*, with some reference to historical works. Chapter 13 draws extensively from historical works and Roman Catholic sources.

Chapter 13 argues that the identity of the king of the north should be the same both before and after Dan 11:39. Swearingen follows the interpretations of James White and Louis Were by, for example, connecting the king of the north with the little horn (Dan 7–8), and identification of the man of sin (2 Thess 2:3).

Chapters 15–20 focus on Dan 11:40-45 and 12. Like most Adventist expositors, Swearingen interprets “the time of the end” as beginning around 1798. He agrees with several others in identifying the king of the south (in Dan 11:40-45) as Soviet atheistic communism. However, he is in the minority, or even alone, when he interprets the “glorious land” as “all faithful Christians.” He considers the symbols for “worldly people,” “members of non-Christian religions,” and “spiritual Babylonians” to be the ancient nations Edom, Moab, and Ammon. The land of Egypt is identified as the “remaining communist countries,” the Libyans and Ethiopians as symbols of the “Islamic religion.” The “glorious mountain” is seen to be the 144,000 who are faithful to the biblical Sabbath. The “tabernacles of his palace” is understood as the union of church and state, and the phrase “between the seas” is seen as a reference to “Sunday laws in all nations of the world.” The “tidings from the east and

north” are interpreted as the “loud cry of the three angel’s messages” (Rev 14:6-12; 18:1-4). Finally, chapters 21 and 22 give a paraphrase of Dan 11 and summarize the results of the study.

Among other interpretations, Adventism has witnessed two major approaches to the text: a history-oriented approach, focusing on an actual, temporal fulfillment; and a Scripture-oriented search for the actual meaning of the biblical text. The author attempts to build a bridge between those approaches by first constructing a biblical framework and only then searching for fulfillments in historical time. Comparing parallel prophecies to find similarities or “transitional points” is a substantial step in that direction.

However, when Swearingen uses topical rather than verbal or terminological parallels, he enters unsafe ground. Topical parallels can easily lead the interpreter to make artificial connections. He also tends to read details of one passage into another that does not cover exactly the same ground. For instance, Rev 17 and Dan 11 partly cover the same historical period but do not necessarily talk about the same events, as Swearingen would like to suggest. Another is his discovery of Sunday legislation in Dan 11:45. Since there are almost no terminological parallels to 11:40-45, an investigation of the OT background of the terms involved is essential.

Sometimes explanations are given without providing sufficient exegetical or historical support. For example, although the explanation of “ten toes” (21) is regularly employed in evangelistic presentations on Dan 2, the text itself neither provides the number of “toes” nor does it give any prophetic detail about them. The explanation of the toes as ten kingdoms is an inference, read back from the information given in Dan 7. Further, assuming that Dan 2, 7, and 8 are parallel prophecies, the author concludes that the powers in Dan 7 have to be the same as in Dan 2 (17). Without careful documentation, this can appear to be circular reasoning.

The author uses several arguments that are not compelling. He is correct that the term for “cleave” in Dan 2:43 also occurs in the Hebrew of Gen 2:24 (14), but the Hebrew term for “cleave” is used in a variety of contexts. The context of Dan 2:43 does not immediately suggest a marriage background. The marital meaning of “cleave” is possible, but not necessary.

The last part of the book (chaps. 15–22) uses almost no exegetical sources. Yet, this is the part of the book that deals specifically with Dan 11:40-45. The number of references to historical and contemporary works, newspaper reports, and quotations from the writings of Ellen G. White rises sharply in these chapters. Swearingen freely associates statements of White that are not at all related to Dan 11:40-45 or the chapter in general as explanations of these verses. The fixing of specific dates for prophetic dates to occur (e.g., 1929, 1989, 1991) to certain phrases in the text is exegetically vague (186).

Swearingen interprets the “Libyans” and the “Ethiopians” of v. 43 as a symbol of “Islamic religion” (216). Since in ancient times, however, these nations were related to and often fought beside the Egyptians, it seems just as logical to interpret them as confederated atheistic powers. Another example of a less-than-compelling argument would be the “glorious holy mountain”

interpreted as the 144,000 (228). Although Rev 14:1 presents the 144,000 as standing on Mount Zion, the 144,000 are not identical with Mount Zion. Since “Mount Zion” and “the holy mountain of God” are expressions that are often used to refer to God’s dwelling place, his temple, or Jerusalem (Pss 2:6; 3:4; Isa 27:13; 56:7; Ezek 20:40; 28:14; Dan 9:16, 20), an interpretation of the “glorious holy mountain” as God’s heavenly dwelling place or his heavenly sanctuary would be more convincing.

Tidings out of the Northeast: A General Historical Survey of Daniel 11 fulfills its promise to give a historical survey, but the tone of the book is generally more popular than scholarly. It lacks a deeper exegetical foundation and succumbs to the temptation of reading historical reports into the biblical text, especially in Dan 11:40-45. Nevertheless, the book remains useful in that it provides more material on Dan 11 than any other extensive historicist work and suggests a commendable procedure in connecting Dan 11 to other prophecies.

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Tutsch, Cindy. *Ellen White on Leadership: Guidance for Those Who Influence Others*. Nampa, ID: Pacific Press, 2008. 159 pp. Hardcover, \$16.99.

Cindy Tutsch, who holds a D.Min. in Leadership from Andrews University, is an associate director of the Ellen G. White Estate, Silver Spring, Maryland. One of the primary responsibilities of her position is to promote among youth and young adults an understanding of and appreciation for Ellen G. White. A key component in this endeavor is bringing White into the twenty-first century and helping postmoderns discover how she speaks to issues that matter to them. In this book, Tutsch translates White’s counsel on leadership from its nineteenth-century milieu into the current dialogue about leadership.

The relevance of leadership issues in a postmodern world is shown by the proliferation of leadership books published in the late twentieth century. The exponential increase in literature on leadership seems to be even more marked near the end of the first decade of the twenty-first century. So why add another book to the seemingly endless number of leadership books already published? Tutsch’s book fills two clear voids that exist in this arena. First, very little on leadership has been published from a specifically Adventist perspective. Thus Adventist leaders do not have a good tool to help them filter through various leadership theories and determine which ones may just be passing fads and which ones are built on eternal truth. Second, though a small compilation of White writings on leadership exists, it does not provide the broader theoretical and experiential background that Tutsch provides in this compilation and commentary.

Throughout the seven chapters of the book, Tutsch places White in conversation with contemporary thought leaders on leadership such as John Kotter, John Maxwell, Richard Greenleaf, Ray Anderson, Rick Warren, and others, and shows how her leadership principles speak with transcendent clarity to the leadership issues of today. In fact, she suggests that White speaks with perhaps even greater clarity to the underlying issue that fuels the