

thousand years of Christian theology. "The texts have been chosen on the basis of the known needs of those studying Christian theology at seminary, college, or university level" (xviii).

The *Reader* is particularly helpful as a textbook and is very user-friendly with its introductory sections on how to approach the readings and use the book. Each chapter includes study panels listing various readings relevant to a doctrine or theological theme and study questions to further facilitate reflection and thinking. Each text has an explanation about its context and key features, and alerts the reader as to what to look for in it. At the end of the book, one finds brief biographical sketches and details about the theologians and Church documents cited in the *Reader*, a glossary of theological terms, and suggestions for further readings.

Although McGrath did not want the readers to think that the omission of a theologian from the *Reader* is to "be understood to imply that this theologian has made an insignificant contribution to the development of Christian theology" (xviii-xix), his omissions of Arminian/Wesleyan thinking on grace and salvation, and of Augustine on the church and eschatology, are great weaknesses which, it is to be hoped, will be corrected in the next edition. Furthermore, the introductions and contexts of some brief texts are so short that the reader is sometimes left to wonder about the larger context of the authors' thoughts and the relevance of such texts in the *Reader*. Here also later editions could correct these deficiencies.

Yet, in spite of these weaknesses, this *Christian Theology Reader* is an excellent textbook, one that will encourage further study into the development of Christian theology.

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Miller, Stephen B. *Daniel*. The New American Bible Commentary: An Exegetical and Theological Exposition of Holy Scripture, vol. 18. Nashville: Broadman and Holman, 1994. 576 pp. \$27.99.

Stephen Miller has written a very readable commentary on the Book of Daniel. It is based upon presuppositions which are in harmony with the more conservative branches of Protestantism, while at the same time showing a fair and thoughtful attitude to other points of view. The author does not make dogmatic claims for most of his positions, but looks at the alternatives suggested by other authors and states his own preference with reasons.

The Editor's Preface mentions that the New American Commentary series is built upon the "full authority of the Bible," taking it as divinely inspired and inerrant. This stance indicates where Miller stands on many critical issues concerning the book of Daniel. Even those who may disagree with his presuppositions will respect the documentation of sources and the caution of the author's stated views.

The conservative approach is quickly apparent in the extensive introductory section. There is a lengthy discussion of the dating of the book with a careful analysis of each piece of evidence (24-43). The author rejects the Maccabean

hypothesis and argues on the basis of many different evidences that Daniel was the original author. Miller cites the paucity of Greek terms in the Book of Daniel as an argument against a mid-second-century B.C. origin (30).

A very refreshing aspect of the commentary is its spiritual tone. This is achieved particularly by observations and modern applications which are given at the close of each chapter. In addition the overview of theological emphases (50-51) is insightful, but could have been made more forceful by emphasizing that the issues in Daniel are grand and eternal. Daniel focuses on God's vindication of his people, and on ultimate issues concerning truth and its opposers.

Miller's prophetic interpretation emerges as futurist, but this is not at first obvious. The following are samples of his interpretations with brief reactions to them. In Dan 2 he shows some uncertainty before opting for an "eschatological ten-kingdom confederacy" preceding the second advent (99). The stone is interpreted as the kingdom of Christ, but is seen as "an earthly, future (millennial) kingdom of Christ that will continue into the eternal state" (100). (I might present a different view. Various references such as John 14:1-3 and 1 Thess 4:16, 17; together with Rev 20 and 21 imply a rescue of the righteous from this earth and a heavenly millennium to be followed by the descent of the saints and the New Jerusalem to earth.)

Jesus' statement in Mark 1:15 can be seen as endorsing the year-day principle of prophetic interpretation as he indicated the closing of the 69th week of Daniel's prophecy (9:25-26) at the time of his baptism. Miller is ambivalent on this. He does see the relevance of the decree of Artaxerxes I in 458 or 457 B.C. as the commencement of the seventy weeks (sevens) of Dan 9:25, with its culmination in about A.D. 26 [or A.D. 27] (263, 266, 258). He refers to this as "an amazing fulfillment of prophecy" (266). However, Miller relegates the seventieth week to the end of history and sees it as involving the final persecution by the Antichrist (258, 271). A rather literal translation of Dan 9:27 (in the light of vv. 25-26) can be seen as describing the work of the Messiah (ending the sacrificial system with his own death in the midst of the 70th week, probably in 31 A.D.) as well as a judgment on the "abomination of desolation" (cf. KJV and NASB).

Miller correctly identifies the "Little Horn" of Dan 7 as the "Antichrist," in parallel with descriptions of this power in 2 Thess 2:3; Rev 13:1-8; and 1 John 2:18 (213). However, this is explained as a last-day power persecuting the saints for the first half of his total seven-year career (215). Thus the "three and a half times" (1260 days, etc.) are taken as completely literal. In fact, Miller sees the "abomination of desolation" power opposing God, etc., as Antiochus IV in Dan 11:31, but in Dan 12:11 he sees it as the future Antichrist predicted as still future by Christ himself in Matt 24:15 (35).

Apart from the theological interpretations, there are few negative aspects. The work could be enhanced by an alphabetized list of authors and sources cited in the text and footnotes. A comprehensive bibliography (in addition to the helpful list of abbreviations for the "sources commonly used" which is given prior to the table of contents) would also assist further study. Typos are remarkably few, but there is a sequence of three dates on page 95 which are given as "B.C.," but which should be "A.D."

This commentary makes interesting reading and is well-informed on a

spectrum of views. A good acquaintance with archaeological literature enabled the author to give excellent support for some of his interpretations. Use of the NIV as the basic translation for this commentary is also in its favor as an up-to-date reference work. The author seems to have deliberately chosen to make this commentary appealing and understandable to a wide cross section of readers.

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Moessner, Jeanne Stevenson, ed. *Through the Eyes of Women: Insights for Pastoral Care*. Augsburg Fortress: Minneapolis, MN: Augsburg Fortress, 1996. 333 pp. Paper, \$21.00.

The pastoral-care issues for women in the Christian church have long held an interest in the heart of Jeanne Stevenson Moessner, editor of *Through the Eyes of Women*. Earlier she coedited *Women in Travail and Transition: A New Pastoral Care* (Fortress, 1991). A member of the American Association of Pastoral Counselors, Ms. Stevenson teaches pastoral care at Columbia Theological Seminary in Decatur, Georgia. Joining the editor are eighteen contributors (Carolyn Stahl Bohler, Ph.D., Paula Buford, M.Div., Th.D. cand., Barbara J. Clarke, Ph.D., Pamela Couture, M.Div., Ph.D., Jane E. Dasher, M.Div., Beth Ann Estock, M.Div., Brita L. Gill-Austern, M.Div., Ph.D., Miriam Anne Glover-Wetherington, Kathleen J. Greider, Ph.D., Irene Henderson, Dipl. Theology, Emma J. Justes, Sister Elizabeth Liebert, SNJM, Ph.D., Joretta L. Marshall, Bonnie J. Miller-McLemore, Ph.D., Martha Bowman Robbins, Th.D., Letty M. Russell, Carroll Saussy, Ph.D., Teresa E. Snorton, Th.M., S. Amelia Stinson-Wesley) who jointly seek to understand pastoral care from the perspective of advocacy for women. These women, who serve as pastors, pastoral counselors, clinical pastoral education supervisors, and academics, attempt to facilitate the reader's understanding of women's needs. They view women, not as victims, but as part of a human web of relationships which make up culture and society both outside and within the church.

The editor speaks of the gift of new insight often gained in visiting a foreign country. Pastoral care offered by predominantly male care-givers often resembles the efforts of a new missionary in a foreign culture. Unless people's needs are understood within their own context it is difficult to offer care that is appropriately helpful. Jeanne Stevenson Moessner and the other contributors help the reader to look into and through the eyes of women to gain new insights for pastoral care. They also seek to provide a mirror for care-givers, that they might be aware of how their work is influenced by assumptions and traditional practice.

The integrity of this volume is greatly strengthened by the joint effort of professional women working together. Each is experienced within her area of ministry. Each offers insights gained through both being a woman and ministering to women. While each could have individually written such a volume as this, they offer a more powerful contribution through working together and listening to one another over a period of four years. Each presents a credible bibliography specific