

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.

Southwestern Adventist University
Keene, TX 76059

LLOYD WILLIS

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

to the issue she addresses.

Through the Eyes of Women contains three parts. The authors in part one expand the reader's view of the individual to a larger perspective; to understanding the person-in-relationship. They look at (women's) intrapersonal tension between caring for others and caring for self and then move outward to offer suggestions for care within contexts of gender, race, and individualistic society.

Part two deals with specific issues that affect women and seeks to offer insights for pastoral care, insights that grow out of these specific issues. The authors suggest that the church is the appropriate place to examine anger and its relationship to one's faith and spirituality. They invite the reader to look at the possibilities of aggression and/or militancy being a positive or constructive force for justice. The significance of body issues is addressed in chapters on sexual identity, rape, mastectomy, and hysterectomy. To minister to the whole person it is vital to listen to the questions raised, the feelings that must be dealt with in the face of loss—loss of breast or womb through surgery, loss of sexual identity, or loss of personhood through rape.

The concluding portion of *Through the Eyes of Women* looks at "Visions of Home." Being at home with oneself enables one to move from individuality into community, into the body of Christ. It is there that one learns how to love—both others and oneself.

I began reading this book expecting to find affirmation of what I already knew of women's needs. I was quickly confronted with awareness of my own needs to learn and understand. I have recently been drawn into the fellowship of a Black congregation. Being Caucasian and confident of my personal lack of prejudice, I was immediately confronted with awareness that "lack of prejudice" does not equal "feeling at home." I was totally surprised at my discomfort even while being warmly welcomed. I soon realized that even my womanhood did not give me an inside track for ministry to my new sisters. Reading Teresa Snorton's chapter entitled "The Legacy of the African-American Matriarch" provided much-needed understanding both of the women who are becoming my friends and of my own naivete concerning cross-cultural pastoral care.

Even in my womanhood, I found new insights for care of self and others in every chapter of *Through the Eyes of Women*. I realized that bias exists within every human heart whether we know it or not. I'm quite certain that I was asked to review this book primarily because I am a woman trained for ministry. Some might read this review and think it biased by my own gender. My hope is that bias will not deter anyone from reading this work. While addressing the issues of women, it has made me more attentive to the issues of men as well. Though they may be different, they are no less important for pastoral care.

This book can be of great value for anyone who seeks to minister as Jesus did; who desires to interact with women and men in a way of empowerment and healing. Our church, any church, would be blessed if both men and women who find themselves in roles of Christian leadership would read this book with open heart and searching mind. "This collaborative work is designed to encourage church leaders, to better equip pastoral counselors, to inform lay leaders, and to serve as a textbook in pastoral care courses" (3). It would also be useful for Christian health-care providers to better understand the spiritual connotations of

the physical needs that they seek to treat. The authors of *Through the Eyes of Women* are to be appreciated for their useful work.

Buchanan, MI 49107

DELCY KUHLMAN

Moore, David George. *The Battle for Hell*. Lanham, MD: University Press of America, 1995. 118 pp. Cloth, \$28.00.

Moore's book *The Battle for Hell* is an honest and good contribution to the ongoing debate in the evangelical church regarding the final destiny of the lost. In it the author is passionately fighting for the reality of eternal hell. Consequently, his strong bias is too obvious not to influence his evaluation of the sources. The leading part throughout this study and the ever-present question is no doubt: "is belief in eternal conscious hell biblical and necessary for true, evangelical faith?" The author's definitively positive response to this is the book's thesis.

Moore begins methodologically in the first chapter by defining key terms and then surveying some deviating evangelical scholars on the question of hell. Chapter 2 concentrates on the objections which these evangelical critics, of whom Clark H. Pinnock is the most notable, raise in regard to eternal hell as opposed to the biblical teaching (as they see it) of annihilation. Next, Moore evaluates a number of relevant and not-so-relevant biblical texts, in light of the viewpoints of the progressive evangelicals. He then discusses God's justice and Greek philosophy in regard to the notion of hell. Chapters 3 and 4 address the "emotional struggles" and other implications that are naturally fruits of the teaching of eternal hell. In the fifth and last chapter the author deals with his "own personal struggles" with the delicate issue of hell.

The rich source material reflected in the endnotes and bibliography is the strength of this study. The author makes massive reference to his evangelical counterparts; about one third of the book's main body is in the endnotes. The 17 pages of bibliography, of which 14-15 pages directly pertain to individual eschatology, provide an extensive source background for Moore's book.

The author's direct equation of hell and eternal torment throughout this study is extremely unfortunate. The reader easily gets the impression that Pinnock, Stott, and other evangelical critics of the traditional hell teaching do not believe in the punishment of the wicked, in which most of them of course do. The author, moreover, claims that one has to believe in hell as opposed to annihilation in order to be biblically orthodox; thus, hell and annihilation are incorrectly set up as diametrical opposites.

Moore does not solve the dilemma of whether Pinnock, Stott, and others of their persuasion still are to be regarded as evangelicals or not; the combination of their recognized intellect, general faithfulness to the Bible, and invaluable scholarly contribution to the evangelical world may be the reason for the author's ambivalence and hesitance. No doubt, Moore is touching a sensitive and vulnerable nerve in current evangelicalism. An increasing number of evangelicals, influenced by progressive scholars such as Pinnock and Stott, tend to depart from belief in eternal conscious punishment of the lost. Thus, it is expedient that the issue is being addressed—in this sense Moore is faithful to his theological heritage.