

In order to let the role of the women play out more distinctly, the author has chosen not to use the modern name “God” in this work. Where the original Hebrew uses the Tetragrammaton YHWH, she uses “the Deity” or “the Israelite Deity.” Occurrences of *Elohim* are simply transliterated. By thus attempting to place God on an equal level with the other players in the narrative, she seeks to give the female characters greater independence of choice and action. The question, however, is to what extent the women themselves viewed their role as independent as Schneider describes, and also whether the text itself would allow for this.

The emphasis on the independence of women is characteristic of a feminist hermeneutic, which classically holds that what is said in the text concerning women needs to be expanded because of an assumed underreporting on women. Schneider claims, however, that with her verbing-the-character approach, close reading of the text itself, and bringing together of all the scattered textual data concerning a character, the classical feminist textual expansion is unnecessary because the text itself already supports the feminist position. But that conclusion is still a matter of interpretation of the available information that is gleaned from the text.

The contribution of *Mothers of Promise* is that it places the action and choices of women in the book of Genesis in perspective by giving a more synthesized view of each female character. Filtering out and bringing together all the relevant data concerning a specific woman brings to life the person behind the name and provides a deeper understanding of her experiences, character, and role in the text. Even though after reading the book one might not agree with Schneider’s thesis, presuppositions, or conclusions, she has provided a useful resource for textual studies by gathering together the bits and pieces of information on female characters in the book of Genesis.

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Strong, Cynthia A., and Meg Page, eds. *A Worldview Approach to Ministry Among Muslim Women*. Pasadena: Wm. Carey Library, 2007. 354 pp. Paper, \$19.99.

Cynthia Strong is an Associate Professor of Missiology at Simpson University in Redding, California, who has served as a missionary in Korea and the Philippines. Meg Page has served among Muslims in Asia for seventeen years and continues to facilitate women’s ministry to Muslims through encouragement, prayer mobilization, and leadership-training materials. There are seventeen contributors to this book.

A Worldview Approach is divided into four parts. The first part deals with foundational issues of Muslim cultures, providing anthropological tools useful to understand how a Muslim family is organized and functions and what role the values of shame and honor play in the Muslim worldview. It also provides the necessary theological background for understanding the following chapters. Jesus Christ is presented as the one to cleanse shame, to rescue women from the world of magic, and to heal their hearts’ wounds and scars. His incarnational strategy is offered as a model for those who would

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.

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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-