

"only a man who called Himself the Son of man . . . and He offers His victory to all who will believe in Him." (p.422)

The theological analyses are apt for many contemporary Jews. If one wants to introduce students to the historicist treatment of Daniel and its logical theological conclusions, Stefanovic's work is probably the best. Seminary students and scholars alike will immensely benefit from this commentary. Of special importance is how the author allows the word of God to elucidate our understanding of the historic narratives and prophecies of Daniel. Above all, *Daniel: Wisdom to the Wise* offers hope to the reader, showing that behind the cosmic events and histories' play and counterplay is God whose sovereignty and total control is enough for this world. Thus, "through God-given wisdom can we know how to live our everyday life in anticipation of the glorious future." (p. 452)

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What Does God Know and When Does He Know It?: The Current Controversy over Divine Foreknowledge, by Millard J. Erickson. Grand Rapids, MI: Zondervan, 2003. 268 pp. ISBN 0310247691 Hardcover \$24.99

Millard J. Erickson is an evangelical theology professor and an established writer of over twenty-five books and numerous articles in theology. He writes in *What Does God know and When Does he know it?* to engage in a conversation about a recent debate on divine foreknowledge. He begins his book reflecting of the reformation began by Martin Luther that sparked a change in church history. In his reflection he thought, perhaps Open Theism might have reformation type ramifications for the church. Therefore, he endeavors to examine if the Open Theism presents a biblically based position that needs to be accepted (9). However, he makes this cogent statement that "neutrality and impartiality" should be properly distinguished (9). This is the principle that weaves and connects the book. The book is organized into nine chapters. Chapters one and two discuss biblical positions of the two views. For each view claims to be biblical based and found. Chapter three which is connected to the first two chapters looks at hermeneutics. In particular, the methodologies used to arrive at conclusions. Chapters four and five discuss the historical development of the doctrine of divine foreknowledge. The notion is carried that through the course of church history the traditional view was well estab-

lished though at times points of emphasis changed. For example, there are three views of divine foreknowledge: (1) simple foreknowledge, (2) middle foreknowledge, and (3) Calvinism. However, the open view was also discussed yet is lacked support and prominence in the church. Chapters six and seven discuss philosophical influences. Chapter eight discusses practical considerations which have a bearing not only in academia but on the life and praxis of the church. Chapter nine concludes with theological systems of both the traditional and open views, which he saw crucial to tie everything together in the book.

The thesis of the book is stressed very well. The author makes the point that while a debate has ensued yet there is a necessity to revisit the issue in a tone that conveys impartiality. Erickson achieves this aim throughout the book. He consistently evaluates both views and shows inherent strengths and weaknesses. For example, he dedicates chapter one to issues related to open view. And chapter two to issues related to the traditional view. Moreover to begin with the open view demonstrates impartiality. This is a positive in the book. Some may label the book as accommodating but it will prove satisfying to a reader who is not clear on the issues in the debate. Yet Erickson is able to say at the end of the book that will, all things considered, the traditional view seems to make more sense because of greater evidential support and fewer problems in coherence and logic (255).

Erickson does a good work to clarify the heart of the matter in the debate. That is of the issue of divine foreknowledge—in particular, God's knowledge of the future (15). This is important to understand in the debate. Discussions can often be misguided and confusing. In fact, Open Theists and Traditionalists agree on many aspects. The real issue of contention is as he titles the book "What does God know and When does he know it"—divine foreknowledge. A reader will find this rewarding and easy to grasp Erickson's arguments.

In chapter one and two Erickson discusses biblical basis' of both views. He shows that the major weakness of traditionalists is not paying close attention to the plain reading of the text but simply concluding on texts that talk about God as Anthropomorphic (38). He applauds open theist for helping to give some texts their plain sense (63). A good point that Erickson establishes is the primacy that is made between narrative and didactic portions of scripture that speak about God (73). The traditionalist prioritizes the didactic sections (39) while the open theist prioritizes the narrative sections (73). For Erickson, the didactic portions of scripture show a simpler form of understanding which avoid complication of the matter (60). This understanding is important for a good grasp of the issues involved. This proved helpful in reading.

The book is well written and represents a fair debate on the issue of divine foreknowledge. Erickson does a good job of maintaining an impartial spirit. This book is recommended for anyone who desires to know more about the issues involved.

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Mothers on the Margin?: The Significance of the Women in Matthew's Genealogy by E. Anne Clements. Eugene, OR: Pickwick, 2014. 310 pp. ISBN-13: 978-1625640635. Hardcover US\$59.00.

One thing that has intrigued scholars and general readers alike is the inclusion of certain women in Matthew's all important genealogy of Jesus Christ. The fact that these particular women -Tamar, Rahab, Ruth, 'by her who had been the wife of Uriah', and Mary the mother of Jesus have been included, has raised some questions.

Anne Clements based this book on her doctoral research. In it, she argues that Matthew's gospel contains a counter-narrative focused on women. The presence of the five women in the genealogy shows that the birth of the Messiah will bring about a crisis in Israel's identity in terms of ethnicity, marginality, and gender. Clements goes on to narrate the women here signal that Matthew's Gospel is concerned with the understanding of a new identity for God's chosen people. She also seeks to justify the presence of these particular women by demonstrating that they anticipate the main themes of Mathew's gospel. Instead of being a problem for readers, they are examples of all that Matthew wants to say about Christian discipleship.

Clements begins her book (chapters 1-2) by showing the importance and purpose of genealogies in the bible and goes on to outline the customary views for the inclusion of women. These views range from their presence as role models as ancestral mothers to proving that, however, marginalized and sinful they may be no one is beyond the saving grace of God. Clements also challenges the stereotyping of women being just outsiders, objects to be owned, powerless, and child-bearers. She argues that the 'mothers on the margin' are much more than that, as indicated by the question in the book's title.

The body of the book (Chapters 3-7) narrates the individual stories of these women and shows that each one personifies certain virtues that are defining of Israel. Tamar is described as being 'righteous and put in the same boat as Noah and Abraham, which challenges the more commonly