

mitted to augmenting faith and love, and for that reason he or she will spare no effort to acquire competence.

The book stands out in many ways. For one thing, each chapter shows remarkable breadth of coverage. First, each covers its topic in a general way. It then proceeds to indicate by subsections each division of the issue that is relevant to ministry. Each sub-issue is next 1) discussed as an issue in itself, and 2) applied to the pastor as a professional. Furthermore, Noyce demonstrates an amazing knowledge of various traditions and expectations for ministers within them. The kind of ecumenism which seeks to understand others and learn from their experience brings richness to a scholarly work.

The reader will at times take exception to the author's positions. A case in point might be the minister's involvement in politics. Active political life is a right of everyone, and a minister is no exception, claims Noyce. It seems, however, that this statement stands in tension with his call for a nonpartisan leadership, freedom of the pulpit, and accessibility by all in need.

While the arguments are presented clearly and with conviction, the tone of reasoning will not overwhelm those who disagree. Ministers, teachers, scholars, church administrators, and lay leaders will consult this book with great profit.

Andrews University

MIROSLAV KIŠ

Nuñez, Samuel. *The Vision of Daniel 8: Interpretations from 1700 to 1800*. Andrews University Seminary Doctoral Dissertation Series, vol. 14, Berrien Springs, MI: Andrews University Press, 1987. x + 451 pp. Paperback, \$14.95.

The Vision of Daniel 8 is a dissertation on the history of the interpretation of selected concepts in Daniel 8 from 1700 to 1900 (in spite of the erroneous "1800" in the subtitle). The dissertation has no thesis, but is of a descriptive nature. Nuñez covers the trends in the development of prophetic interpretation during this period. The research focuses on the animal symbols of the two-horned ram, the he-goat, its first horn, the subsequent four horns, and the little horn and the cultic expressions of the "2300 evenings and mornings," the "daily," the "transgression of desolation," and the phrase "then shall the sanctuary be cleansed."

Nuñez analyzes the history of interpretation in terms of exegetical and historical arguments, theological and philosophical presuppositions, and hermeneutical principles. In addition, he classifies the commentators into various schools of prophetic interpretation. His overall goals are to provide the modern interpreter of Daniel 8 with insights into the hermeneutical

and methodological issues affecting the interpretation of the vision and to assist the exegete in discovering the meaning of the text more adequately.

The author begins his study with the year 1700 because it marked the emergence of new trends in the interpretation of Daniel in Europe. He terminates it in 1900, by which time the major positions on Daniel's prophecies had been consolidated. His sources include publications by European and American expositors in English, French, German, and Latin.

Various histories of interpretation have been written on Daniel. Nuñez's dissertation, however, is the most thorough study of the interpretation of chapter 8. He continues the work of LeRoy E. Froom, who dealt particularly with the concepts of the "2300 evenings and mornings" and the "daily." The research meticulously traces the development of the four major schools of prophetic interpretation: preterist, historicist, futurist, and historical-critical.

Nuñez's approach is very systematic. There are three major sections after the introduction. The first section deals with the period 1700-1800, the second goes from 1800 to 1850, and the final from 1850 to 1900. Each section discusses the animal symbols and cultic expressions in great detail. The study concludes with an extensive, detailed summary of 40 pages, which reveals the impact of the various schools of interpretation.

One could wish that this publication had been made attractive for a wider audience. Like many other dissertations, the book's technical nature reduces readability.

In spite of the extensive research done, no indication is given for the basis on which the author selected his sources. One might assume that he consulted all available sources, but that would be incorrect. For instance, important critics of William Miller who commented on Daniel 8, such as Nathan Colver, George Bush, Elijah Shaw, William C. Brownlee, Samuel F. Jarvis, and Otis A. Skinner, are noticeably absent from Nuñez's research. Nor is there any mention of the many Protestant interpreters who joined Miller in his views. Is this simply an oversight, or might it indicate a lack of acquaintance with some of the primary sources?

Nuñez often gives one scholar's interpretation, followed by criticisms of another; yet he does not mention the first interpreter's rebuttal. Thus the reader receives only a partial picture of the issues at stake in the interpretation. For example, he states Miller's position on the little horn and the 2300 days, followed by Dowling's criticism of Miller's interpretation (pp. 182-183). But Nuñez does not allow for Miller's careful reply to Dowling. This means that the critics carry the final word, and the reader is left uncertain about the initial interpretation.

The study reveals that a purely theological investigation may not provide answers to the basic question as to why exegetes form certain types of interpretation. For example, no historical background is given as to

why the Mohammedan paradigm was the most popular one between 1800 and 1850 (pp. 168, 174). Today's readers have great difficulty understanding this interpretation and its relevance. A historical-theological and political perspective would have explained why so many saw the Ottoman Empire in prophecy at that time. Unless this is explained in its historical context, the readers end up with more questions than answers.

Another difficulty is that at times the author could have been more accurate in his explanations. Speaking of Dowling, he writes that the "'2300 evening-mornings' can not be a prophetic day (i.e., a year), but a natural day," which gives the impression of a period of 2300 literal days (p. 184). Yet later he states that "Dowling reckoned the 2300 'evening-mornings'" as "1150 natural days" (p. 228). What should the reader conclude?

It is unfortunate that such an extensive and detailed study was published without an index. This limits the practical use of the book considerably.

Despite these shortcomings, Nuñez's study may be considered a major contribution in creating meaning out of an often-confusing spectrum of prophetic interpretations.

Andrews University

P. GERARD DAMSTEEGT

Parker, Kenneth L. *The English Sabbath: A Study of Doctrine and Discipline from the Reformation to the Civil War*. Cambridge, UK: Cambridge University Press, 1988. xii + 250 pp. \$42.50.

The *English Sabbath* is undoubtedly one of the best books discussing the Puritan Sabbath as doctrine and discipline to appear in recent times. Sixteenth- and seventeenth-century sabbatarianism is still a vigorously debated subject among Puritan scholars. Kenneth Parker takes a position which challenges a long-established and cherished historiographical orthodoxy. After establishing the need to reassess previous discussions surrounding sabbatarianism, Parker begins his investigation with a careful examination of the historical roots of the sabbatarian controversy. Going back to the medieval period, his research reveals that the manner and practice of the Sabbath as doctrine and discipline were widely discussed by some of the leading scholastics. Therefore, he argues, it is historically inaccurate to locate the origin of the discussion in the Elizabethan period. He challenges some well-established authors in the field, from Peter Heylyn right down to Winton Solberg in our day. Parker argues against the view that the doctrine of a morally binding Sabbath was a late Elizabethan innovation that divided precisionists from conformists. He postulates that