

"stave," which he defines as a unit of 26-28 lines. Within this larger unit he has isolated a smaller unit known as a "batch," which may range from 1-12 lines but usually contains 5-8 lines.

The reader of this review will have noticed by now that the book under review introduces a number of unfamiliar terms into the analysis of Hebrew poetry. This very fact brings about a certain degree of confusion, especially in use of terminology that may have a range of meanings. To illustrate but one minor point here, there is the matter of how one labels the smallest linear unit of Hebrew poetry. Earlier this was called a "stich," and later technical usage has preferred "colon." When paired, the ideas contained in two such linear units have gone to make up a "bicolon." O'Connor prefers the term "line" to designate what has previously been called a "colon." This makes good sense, but it can also create some confusion, since a printed line in the text of the Hebrew Bible commonly does not correspond to a poetic line. I wonder if there might not have been some room for a blending of the old with the new in this matter of the terminology employed.

As far as writing style is concerned, this book is not the easiest to read, as has been mentioned above. For student use, it seems to me that a better understanding of poetic analysis can be achieved through illustrative examples. For that reason, I would consider that one way in which O'Connor's volume could be used more effectively for students would be to start inductively, on p. 69, with his analysis of Ps 106 (this psalm is singled out for demonstration of the method); then, after having gone through that analysis and the related materials that follow, have the student peruse the preceding introductory sections of the volume.

To some extent this book review has been written from the viewpoint of an intermediate-level Hebrew student due to my recent practical experience in using it in the classroom. Regardless of certain shortcomings of this book from that particular point of view, however, the volume certainly represents a major new contribution to the analysis of Hebrew poetry. I would recommend it highly to all who are interested in viewing Hebrew poetic analysis from a new and fresh perspective.

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Russell, D. S. *Daniel*. The Daily Study Bible Series. Philadelphia: Westminster Press, 1981. x + 234 pp. Paperback, \$5.95.

This new OT commentary series has been introduced as a companion to William Barclay's *Daily Study Bible* for the NT. The purpose is to provide laypersons with an easily readable and nontechnical commentary

on the books of the OT, written from a rather standard critical scholarly viewpoint. As such, the series is not focused toward a scholarly audience. Given this rather modest aim, this early volume in the series fulfills its purpose in a satisfactory fashion.

Since the book is written from the preterist point of view in terms of prophetic interpretation, Antiochus Epiphanes is the dominant figure with which to contend throughout the book of Daniel in both the historical and the prophetic chapters. For this reason, the work is not very satisfactory for those who also wish to consider the prophecies of Daniel from the historicist or futurist points of view. A critical examination of the historical problems in Daniel is limited to notes on the last two pages of the book.

Since the major prophetic outlines of Dan 2, 7 and 10-12 all end for Russell in the second century B.C., the question remains as to why the final kingdom of God did not come about then in the terms in which the writer expected it. Russell discusses this point only in connection with the commentary on chap. 11: "The value of these verses (Dan 11:40-12:1ff unfulfilled in the 2nd century B.C.) is to be found not in the accuracy or otherwise of their precise predictions, but in the assurance they give that the tyrant's end is certain and the purpose of God for his people is near to its fulfillment. Sincere and devout Christian readers are sometimes concerned about the 'unfulfilled' character of predictions or the implied 'inaccuracy' of such scriptural references. It is of help to know that even within Scripture itself there are instances of prophecies or predictions, apparently or obviously unfulfilled, being taken up and re-interpreted in the light of the changed circumstances of that age. It is of help too to recognise that the real value of prophetic predictions is to be found not simply in their prognostications of the future but much more so in their pronouncements of faith in the prevailing purpose of Almighty God" (p. 214).

For one with a more conservative concept of revelation and inspiration than that to which Russell subscribes, this view does not provide a very satisfactory or adequate explanation for the failure of God to accomplish his final purpose described in these prophecies, if all of the historical conditions up to that point are interpreted as having been fulfilled. That the historical failure of this final prediction should provide the believer with confidence in the "prevailing purpose of Almighty God" seems somewhat paradoxical.

In spite of this difficulty with presuppositions, this brief commentary is well written, reads easily, and fulfills its goals satisfactorily in terms of its target audience and the point of view from which it was written.