

Ferch's defense was not developed to convince critical scholars. Many historical problems still remain unsolved, as Ferch honestly recognizes (pp. 40-41). Beyond that, the literary structure, which Ferch points to as an evidence of the unity of the book, concerns only the Aramaic chapters and seems to exclude the rest of the book. Only a structure that encompasses all chapters of the book could be used as an argument for unity (on this matter see Jacques Doukhan, *Daniel: The Vision of the End* [Berrien Springs, MI, 1987], pp. 2-7).

Ferch does not claim originality for this book, nor does he set forth his work as a comprehensive treatment of the debated problems. Nevertheless, *Daniel on Solid Ground* is a handy and practical reference for Adventist scholars, who largely stand apart from the rest of the scholarly world in their interpretation of Daniel. Hopefully, Ferch's work will inspire other Adventist scholars to develop creative works on this important prophetic book. *Daniel on Solid Ground* is a reminder that the traditional approach to Daniel remains both reasonable and respectable.

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Gileadi, Avraham, ed. *Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison*. Grand Rapids, MI: Baker Book House, 1988. xiii + 325 pp. \$24.95.

The editor of this Festschrift dedicated to Roland K. Harrison has sought to focus contributions on the theme of Israel's apostasy and restoration in the light of prophetic thought. As the extensive table of contents demonstrates, there is a wide range of specific topics, but the articles succeed for the most part in addressing the volume's central theme. Titles and authors follow: "From Egypt to Canaan: A Heroic Narrative" (F. E. Green-spahn), "Golden Calves and the 'Bull of Jacob'" (J. N. Oswalt), "YHWH's Refutation of the Baal Myth through the Actions of Elijah and Elisha" (J. R. Battenfield), "The Period of the Judges: Religious Disintegration under Tribal Rule" (D. I. Block), "The Prophets during the Monarchy: Turning Points in Israel's Decline" (W. S. LaSor), "The Priestly Era in the Light of Prophetic Thought" (C. H. Bullock), "Egypt as an Arm of Flesh: A Prophetic Response" (J. K. Hoffmeier), "Israel's Apostasy: Catalyst of Assyrian World Conquest" (P. R. Gilchrist), "Babylonian Idolatry in the Prophets as a False Socio-Economic System" (J. D. W. Watts), "The Phenomenon of Conditionality within Unconditional Covenants" (B. K. Waltke), "The Prospect of Unconditionality in the Sinaitic Covenant" (W. J. Dumbrell), "The Davidic Covenant: A Theological Basis for Corporate Protection" (A. Gileadi), "Alienation and Restoration: A Jacob-Esau Typology" (G. V. Smith), "Historical Selectivity: Prophetic Prerogative or Typological Imperative?" (A. E. Krause), "A Holistic Typology of Prophecy

and Apocalyptic" (R. Youngblood), "The 'Day of Small Things' vs. the Latter Days: Historical Fulfillment or Eschatological Hope?" (W. O. McCready), "Israel's Life Cycle from Birth to Resurrection" (J. E. Coleson), "A New Israel: The Righteous from among All Nations" (D. L. Christensen), "Pilgrimage and Procession: Motifs of Israel's Return" (E. H. Merrill), "The Prophetic Literality of Tribal Reconstruction" (S. D. Ricks), "The Prophetic Ideal of Government in the Restoration Era" (D. K. Stuart), "Temple, Covenant, and Law in the Ancient Near East and in the Old Testament" (J. M. Lundquist), "Theophanies Cultic and Cosmic: 'Prepare to Meet Thy God!'" (V. H. Matthews), and "The Transcendent Nature of Covenant Curse Reversals" (H. M. Wolf).

A number of evangelical scholars contributed to the volume. As with any collection of essays, this one is somewhat uneven in quality. Some chapters are well written and convincingly argued, while others do not reflect the same level of scholarship or expression. Most maintain a clearly conservative perspective, some taking an apologetic stance and even conveying devotional concerns. A few are more progressive, utilizing critical approaches with greater acceptance. The reader will find certain articles quite insightful and challenging, while others are fairly simplistic.

One of the more creative pieces is the article by Greenspahn, who recommends treating the Exodus account as a heroic narrative. Drawing on Joseph Campbell's notion of a prototypical monomyth about a hero's ventures from and return to his or her place of origin, a journey characterized by distracting trials and memorable rewards, Greenspahn reexamines Israel's descent into Egypt and return to Canaan. He proposes that the configuration lying behind the larger account as a unity is responsible for the story's powerful impact. He points to a universal pattern within the story that gives it its shape, as well as indicating that some details in the pattern and divergencies from it belong to and derive from Israelite consciousness and self-perception.

Block's article on religious disintegration in the time of the judges provides a balanced and quite well-argued investigation. Recognizing our limited access to information about this period, he focuses on the nature of the judge's office, the nature of the tribal league, and the religious conditions depicted in the book of Judges. He builds a case, fairly convincingly, for a national consciousness expressed in the book, even if tribal interests continued to prevail. His claim that the judges were of little help in bringing about religious reform, but actually contributed to the problem, succeeds in stressing the gracious determination of YHWH to preserve his people through deliverance from enemy oppressors. One might want to press Block here, however, by exploring the degree to which this assessment is based on modern criteria for religious reform as opposed to ancient concerns.

In his article on motifs of Israel's return from Babylonian captivity, Merrill makes an important contribution. He skips quickly past concerns

about whether the failed, extravagant claims of restoration prophecies should apply to the church or to a religiously-revived modern Israel (the prophetic literature itself, in my opinion, allows for other alternatives) and moves to questions of greater significance. These have to do with the language of restoration itself and with form-critical categories involving cultic pilgrimage songs. He argues in favor of a creative transmutation from motifs of exodus and redemption from Egypt to those of pilgrimage and procession toward Zion. Although based on a fairly quick and cursory treatment of available sources, the point is worth further investigation.

Returning to the book as a whole, two notes on problematical details deserve mention. The volume has no indexes, an omission which is always unfortunate and that typically diminishes the practical usefulness of a work like this. Scripture and subject indexes would have proven helpful. Typographical errors, although rare, did appear in a few places.

Overall, the book merits our attention and represents well the tradition of evangelical, biblical scholarship influenced to a large degree by the mentor of many of these students of scripture, Roland K. Harrison. It provides a fitting tribute to him and his work.

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Guelich, Robert A. *Mark 1-8:26*. Word Biblical Commentary, vol. 34A. Dallas, TX: Word Books, 1989. xliii + 454 pp. \$24.99.

The first volume of Robert Guelich's commentary on Mark continues the tradition of producing multi-volume works on relatively short biblical texts. The decision to divide the two volumes at 8:26 is, of course, determined by the location of the confession of Peter at Caesarea Philippi (8:27-30), which introduces the Marcan passion narrative. Furthermore, it approximates the center of the Gospel (1:1-8:26 contains 311 verses, while 8:27-16:8 has 355). Guelich assumes Marcan canonical priority and the existence of the Saying's Gospel (Q). Both premises affect the types of observations and arguments that follow. Guelich's regular observations of source and redaction critical issues, combined with a proposed historical setting for the Gospel (a Christian community under duress and struggling with questions of faith), gently but firmly coax hesitant readers to observe Mark's adaptation of traditional Jesus materials in order to address the new and different needs of a Christian community that already finds itself removed from the world of Jesus in significant ways.

Bibliographic materials apparently extend from 1907 to 1987. Unfortunately, Burton L. Mack's *A Myth of Innocence* did not appear until 1988 and is not engaged in the dialogue. Guelich is conversant with the literature