

Ferch, Arthur J. *Daniel on Solid Ground*. Washington, DC: Review and Herald Publishing Association, 1988. 95 pp. \$9.95.

Certainly, this little book was needed. The book of Daniel is foundational to Seventh-day Adventism. So far, however, Adventist literature dealing with the book consists almost entirely of commentaries and homilies. Arthur Ferch's book is "neither a commentary nor a homily" (p. 6). Having the general Adventist audience in mind, the author intends to write an introduction in which he addresses, in six chapters, issues pertaining to the text as literature and to its interpretation.

The reader is not only informed about the nature of those issues, but is also provided with arguments supporting the traditional interpretation against the modern-critical interpretation, which tends "to judge Daniel in terms of occidental thought forms" (p. 22).

The fact that Daniel belongs to the Writings (the third section of the Hebrew scriptures), suggests Ferch, and not to the prophetic section, does not mean that it is a late addition. This position of the book can also be explained in view of its affinities with Ezra, which comes next—both books are bilingual.

The unity of the book, Ferch argues, is supported by its structure. Not only do the Aramaic chapters display a concentric symmetry (or chiasm), but also chap. 7, which functions as a hinge that connects the two sections of the book and contains elements of both sections (see Ferch's published dissertation: *Son of Man in Daniel 7*, Berrien Springs, MI, 1979).

Ferch also challenges the critical arguments for a second century B.C. dating for the book of Daniel ("Maccabean thesis"). New information, found especially at Qumran, tends to confirm the traditional sixth-century dating ("Exilic thesis").

Daniel on Solid Ground also argues that the critical view that the book implicitly refers to Antiochus Epiphanes cannot be established. On the one hand, the historical testimonies of this event are very few and often contradictory; and, on the other hand, the book of Daniel itself refers explicitly to a sixth-century author and implicitly to a sixth-century period through the background it reflects.

While Ferch agrees with critical scholars that the book of Daniel is an Apocalypse, he refuses the "narrow definition" of this word; for not only is Daniel different from the so-called Apocalyptic literature generated between the second century B.C. and the second century A.D., but it also contains other literary genres which do not fit that definition.

Lastly, the book presents itself as a prophecy covering history from the time of Daniel to the establishment of the kingdom of God at the end of history. This last observation, on top of the preceding arguments, leads the author to the conclusion that historicism is "the only method of prophetic interpretation" (p. 95) that respects both the implicit and explicit intention of the text.

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