

brothers and sisters, while in other cases Seth and Osiris do not appear to be related. Furthermore, the conflict between Horus and Seth is not always set directly in the context of the Osiris myth. Finegan's treatment fails to represent this complexity, mainly because Finegan's procedure is to describe and summarize the contents of one main presentation.

In a work like this, published by Baker and referring to "the Biblical World" in the subtitle, one expects more than a description of these religions. Finegan does indeed give brief, helpful sections treating their connections to the Bible and biblical history, but only for Mesopotamian, Egyptian, Zoroastrian, and Canaanite religions. These sections, however, are scanty and inconclusive. This is particularly the case when it comes to the discussion of Canaanite religion. This reviewer wanted more than a statement about Israelite derivations of the alphabet and architecture from the Canaanites and the utilization of "many themes of Canaanite mythology" (p. 153); a further explication of what these themes were and how they were used is needed.

Despite these shortcomings, this work is a helpful text for undergraduate students. It provides informative introductions to the various religions discussed and basic bibliographies for further research. On the other hand, advanced students would do well to read the primary sources for themselves, though even for them Finegan provides a good starting place for exploring new fields of study.

South Bend, IN 46625

MATTHEW M. KENT

Goldingay, John E. *Daniel*. Word Biblical Commentary, vol. 30. Dallas: Word Books, 1989. liii + 351 pp. \$24.99.

John Goldingay, principal of St. John's College in Nottingham, England, reveals in his introduction the philosophical presupposition underlying this commentary. He believes that God "is capable of inspiring people to write both history and fiction, both actual prophecy and quasi-prophecy, in their own name, anonymously, or—in certain circumstances—pseudonymously" (p. xxxix). In regard to the book of Daniel, he contends that "whether the stories are history or fiction, the visions actual prophecy or quasi-prophecy, written by Daniel or by someone else, in the sixth century B.C., the second, or somewhere in between, makes surprisingly little difference to the book's exegesis" (p. xl). Yet the questions of origin and authorship of the book, which are dealt with in the conclusion (pp. 326-329), are viewed only from the historical-critical standpoint. The stories, Goldingay believes, suggest a setting in the eastern dispersion in the Persian period; the visions, on the other hand, presuppose a setting in Jerusalem around 160 B.C.

Each of the commentary's chapters is broken down into six parts: (1) a bibliography germane to the chapter; (2) a fresh translation by the author; (3) critical notes; (4) a section on form, structure, and setting; (5) comments; and (6) explanations. The comments emphasize exegesis; the explanations, history and theology.

In his exposition of Dan 2, Goldingay does not follow the standard historical-critical interpretation, which identifies the four empires as Babylon, Media, Persia, and Greece. Similarly to B. D. Eerdmans and a few expositors before him, Goldingay suggests that these empires are to be equated with individual reigns, which he finds to be those of (1) Nebuchadnezzar, (2) Belshazzar, (3) Darius the Mede, and (4) Cyrus (p. 51). Yet, in Dan 7 he sees the first beast as Babylon and the fourth one, which he believes is an elephant, as Greece. He does not identify the second and third empires, since in his view Daniel is not really interested in the second and third kingdoms (p. 176).

The rest of the visions of Daniel, according to Goldingay, deal primarily with the history of Antiochus IV Epiphanes. He is the little horn in Dan 7 and 8 (pp. 187, 209); the details of Dan 9:24-27 fit the events of the Antiochene crisis in the second century B.C. (p. 267); and Dan 11:21-45 describes in detail the career of this Seleucid king (pp. 299-305). Thus "the time of the end" in Dan 8:17; 11:35, 40; and 12:4, 9 does not refer to the Christian age or to the end of human history but to the termination of the Antiochene persecution and the restoration of the sanctuary (p. 216).

The resurrection in Dan 12:2 is seen as the "imaginative portrayal" of the author, which "should not necessarily be taken as an attempt at literal prediction" (p. 307). Goldingay, however, does believe that a bodily resurrection is in view, but only for the martyrs and the apostates, persecutors, and blasphemers of 11:30-45 (pp. 307-308). No indication is given as to when this resurrection should have taken place or will take place.

As we have seen, Goldingay fairly consistently follows the historical-critical interpretation of the book of Daniel. All the prophecies are considered to be *vaticinia ex eventu*, i.e., prophecies written after the events they portray, since "it is not the nature of biblical prophecy to give a literal account of events before they take place" (p. 305).

From the historical-critical point of view, this book is one of the best commentaries on the book of Daniel to appear in recent decades. It is well-researched, scholarly, and exhaustive. Goldingay provides many excellent insights into the biblical text and has a number of homiletical applications providing valuable sermon ideas scattered throughout the book. The large amount of bibliographic information throughout this commentary, as well as the indices of authors, subjects, and biblical and other ancient sources, makes this volume a veritable gold mine for any biblical student.

Evangelical scholars will be somewhat disappointed with Goldingay's book, since, despite its appearance in what is supposedly an evangelical series, and despite Goldingay's claim to believe that God is capable of

knowing future events and thus of revealing them, there is not a single place in the book of Daniel where he believes predictive prophecy actually occurred. The visionary part of the book was written with the Antiochene crisis in mind. Later applications of individual texts to Christ, the pope, or the Antichrist, says Goldingay, can only be made by way of reapplication or appropriation rather than exegesis (p. 221). For example, he sees "a typological relationship between the events and people of the Antiochene crisis and deliverance and those of the Christ event and the End we still await" (p. 268).

This book's usefulness would be enhanced if the many Hebrew terms were either transliterated or consistently translated, so that a person without a knowledge of the Hebrew alphabet could use this volume with maximum benefit. There are still a few misprints which escaped the proofreaders. For example, one finds "ha some" instead of "had some" (p. 48), "caputred" instead of "captured" (p. 50), the name "Schüssler" misspelled as "Schlüssler" (p. 334), and the date of Antiochus IV's death given as 164 B.C. on p. 218 and as 163 B.C. on p. 296.

The book is a valuable addition to the literature on Daniel, and no serious student of the book of Daniel can afford to neglect it.

Los Angeles, CA 90025

GERHARD PFANDL

Malherbe, Abraham J. *Paul and the Popular Philosophers*. Minneapolis: Fortress Press, 1989. xvi + 192 pp. \$19.95.

Abraham Malherbe undoubtedly has established himself as one of the most knowledgeable readers of the literature of classical Rome. He has taken to heart Johannes Weiss' insistence that students of the NT should have a good firsthand acquaintance with the writings of Seneca, Epictetus, Plutarch, Lucian, Musonius, Marcus Aurelius, and Cicero. Unlike Weiss and his students, who read these authors to gain a firm grasp on their language and style in order to be more sensitive to the language and style of the NT, Malherbe does so in order to appreciate their arguments and the social reality in which they were valid.

Malherbe's study of these authors is now bearing fruit, allowing him to make significant contributions to our understanding of the social environment of the early Christian movement. Christians, like the many others who tried to gain moral guidance from the popular philosophers, at times found themselves confused by the competing claims of rival teachers. These teachers, on the other hand, found themselves arguing heatedly on behalf of their own views and attacking personally anyone who differed. Malherbe's attention has been focused on the battleground shared by those who wished to offer moral exhortation to the larger public, an undertaking he calls "this protreptic endeavor" (p. 3).