

Fowl is keen to understand the “dividing wall” of 2:14-15 in the context of the earlier Pauline letters in which Paul repeatedly argues against the abolition of the law. So the “dividing wall” should be taken as “a straightforward image of separation” (91) and is not the Jewish law since it had not been destroyed by Christ. “Under Sin’s influence the torah became both a source and an instrument of hostility” (94). It is this hostility that Christ nullifies.

The treatment of the famous “armament passage” of Eph 6:10-20 offers a communal and passivist reading, arguing that “believers are not called to make war on the devil or any other spiritual power” (203). Fowl seems to miss the ancient context of the battle metaphor and the importance of “standing” when the ancient phalanxes crashed together. This means that he does not quite know what to do with the sword as part of the armor or of the idea of “waging peace.” Why not understand Paul’s metaphor as the military one it is, which he guards by the phrase, “the gospel of peace”? As it stands, Fowl’s reading, with its sustained advocacy for believers being in only a defensive posture, is muddled. What does the language of struggle—“our struggle”—mean? And, why the “full panoply” of God’s armor? In his view, believers—the church—are all dressed up with no place to go! This is a curious lapse given his generally well-considered views and the significant contributions of his mentor, Lincoln, to understanding the metaphorical world of the passage.

Written both with scholarly candor and from the perspective of someone who believes that Ephesians should inform the life of Christians individually and in community, Fowl’s commentary is an excellent and often inspiring contribution. He proves a sane and capable guide to the interpretive issues one confronts in Ephesians and the scholarly conversations surrounding them.

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Greidanus, Sidney. *Preaching Christ from Daniel*. Foundations for Expository Sermons. Grand Rapids: Eerdmans, 2012. xv + 440 pp. Paper, \$34.00.

sAfter perusing the library shelves, one comes to the conclusion that there are not many books offering preaching material on Daniel. Sidney Greidanus, Professor Emeritus of Preaching at Calvin Theological Seminary in Grand Rapids, Michigan, confesses that at the beginning of his pastoral and preaching ministry he missed much of the good news by neglecting to proclaim messages from Daniel. He says that in the first eight years he only produced one sermon that was based on this important biblical book.

In *Preaching Christ from Daniel*, Greidanus follows what he calls the “hermeneutical homiletical approach” to the books of the Bible and he applies a “redemptive historical Christocentric method” to biblical texts. Central to

the book are God's sovereignty, providence, and his coming kingdom, leading him to define Daniel's message as: God is in control and capable of saving those faithful to him even from certain death. Similarly, on a broader level, God is in control of earthly empires. He uses their actions to further his own plans, judging the evil powers, while protecting his suffering people. In the end, God will bring his perfect kingdom on earth (21-22).

Greidanus's book is not only about preaching from Daniel's book in general, but specifically about preaching Jesus Christ from the book of Daniel. This he does on seven levels: (1) a redemptive-historical progression from salvation history's beginning to end, (2) a promise-fulfillment theme of Christ's two comings, (3) a typology in which Jesus is the antitype and Daniel clearly prefigures Christ, (4) an analogy that points to the teaching or goal of Jesus, (5) longitudinal themes that are traced through both testaments, (6) NT references that include citations and allusions, and (7) contrasts between the periods before and after the time of Christ.

The book is written with an awareness of today's scholarship and has extensive footnotes and a bibliography. Greidanus writes more than one would normally expect to find in a book on preaching concerning introductory issues in the book of Daniel and about prophetic applications (often called "interpretations"). Most of the applications of apocalyptic prophecies from Daniel (and some from Revelation) are in line with standard evangelical positions, some of which differ significantly from the historicist approach to those prophecies. The book of Daniel, says the author, is ideally suited for a series of sermons—six based on the stories and five based on the four visions. It is interesting that Greidanus includes Daniel 11 in the final "vision" of the future because it is clear chapter 11 records not a vision, but rather a long "audition."

The author is commended for pointing out the following pitfalls that sermons from the book of Daniel should avoid: (1) the preaching text ought to be a literary unit, not a phrase or a verse because biblical authors communicated their messages not in a few words or phrases, but in literary units; (2) the preacher should keep the sermon focused on the theme of the passage and not stray into moralizing; (3) one should be aware of the danger of speculating on the details of the visions or predicting the end of the world; and (4) allegorizing should give place to impressionistic and dramatic effects of the prophetic imagery.

There is much in Greidanus's work that I appreciate and agree with. Yet, there are some positions or statements that merit further discussion. The first has to do with the activity of the "little horn" as presented in Dan 8:9-12. The author applies this part of the vision to the time when Antiochus [Epiphanes] "threw down to the earth some of the host and some of the stars, and trampled on them" (274). But was it Antiochus or someone greater than him who was capable of starting a cosmic conflict against God and his

people? Another claim that could be debated has to do with the Anointed Prince from Dan 9:25, who according to the author is *not* Jesus Christ, but Ezra, who is only “a type of Christ.” On the positive side, Greidanus holds that in the next verse (Dan 9:26), the Anointed One *is* Jesus Christ. I would also add that in the comparative chart of Daniel’s prophecies on p. 344, where there is a blank space, the climax should be “the sanctuary restored” to match the climaxes from the other revelations presented in the book.

The most significant issue in this book, I think, has to do with the identity of the person behind the titles “man clothed in linen” and “Michael.” According to the author, these titles do not refer to Christ, but to certain created beings such as angels. Greidanus concludes by saying that “there is no biblical evidence for identifying Michael as the preincarnate Christ” (356). I would agree that there is no *direct* or *explicit* evidence, but there is some *implicit* evidence to support Michael’s divine nature. One could ask these simple questions: Who is the Alpha and the Omega of the long conflict between good and evil according to Daniel 10–12? Is it not Michael, whose name brackets Gabriel’s long speech thereby forming an *inclusio*? Who is the only person in the book of Revelation (especially in chap. 12) who was able to defeat Satan and his angels? My own study of Daniel 10–12 has convinced me that this final revelation given to Daniel is more Christ-centered than any other in the book (see “Making Sense of Daniel 11” in *Adventist Review*, 13 June 2009).

In conclusion, Greidanus’s work provides much material on the topic of preaching from the book of Daniel that ministers could use. The book is well written and documented in spite of occasional repetitiveness. I wish the last chapters from Daniel were presented in a Christ-centered way as the title of this book suggests. The work will prove helpful to anyone interested in preaching from Daniel’s book.

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Helyer, Larry R. *The Life and Witness of Peter*. Downers Grove: InterVarsity, 2012. 329 pp. Paper, \$26.00.

In this latest book, Larry R. Helyer, Emeritus Professor of Biblical Studies at Taylor University, a liberal arts university in central Indiana, introduces the reader to the apostle Peter. *The Life and Witness of Peter* is a companion book to an earlier publication, *The Witness of Jesus, Paul and John* (2008). This book fills a neglected area of study in NT theology. All passages dealing with Peter in the Gospels, the book of Acts, the epistles of Paul, and the two epistles of Peter are brought together to explore his life, witness, and teachings. The book ends with a survey of traditional teachings and legends associated with Peter.