

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.

Adventist University of Health Sciences
Orlando, Florida

ZDRAVKO STEFANOVIC

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.

The Life and Witness of Peter is one of a number of recent publications on the apostle and his epistles and helps to demonstrate a renewed interest in the Petrine writings, particularly in regard to ecumenical studies. The style of writing is simple and accessible to lay people and students in biblical studies.

Helyer's approach is based on a few important presuppositions that he outlines at the beginning of the book. He accepts both epistles as genuinely authored by the apostle, a rarity in recent NT studies. He believes that all four Gospels are the result of "eyewitness testimony" (14), meaning that he also accepts the reliability of the tradition that the Gospel of Mark is a witness to Peter's understanding of the life and ministry of Jesus, and that the accounts of Peter in the book of Acts are historical and reliable. The result is a synthesis and harmonization of all materials about or authored by Peter in the NT. This approach to NT narratives is not without its weaknesses and generates the kind of speculations about Peter's extended family found early in the book (26-27, 35). Nevertheless, the book is a fair introduction to Peter and his epistles.

In his discussion of the themes in 1 Peter, Helyer highlights the apostle's thoughts on Christology (Jesus as the Lamb of God, the Suffering Servant, the Cornerstone, and the Shepherd), pastoral counsels regarding the Christian's sufferings that come from following Jesus' example (128-147, 162-183), and the people of God (184-204). His explanation of the difficult passage regarding Christ's preaching of the gospel to the dead (1 Pet 3:18-22) builds on his knowledge of intertestamental literature, particularly *1 Enoch*. He concludes that the traditional interpretation of Christ's descent into hell in the interval between his death and resurrection does not offer a satisfactory explanation and instead favors the interpretation of Christ's victory over the forces of evil at his resurrection (154-156). This point leads Helyer to conclude that "Peter's christological confession is not unique but shares common ground with confessional and creedal statements found in other portions of the NT, especially Paul's letters" (155). In his discussion of the theological themes of 2 Peter, the author focuses on the character and destiny of the false teachers (238-254) and on cosmic eschatology, in particular the delay of the *parousia* (255-271).

The last chapters summarize views of the early church fathers on the life and death of Peter in Rome, where, various traditions explain, there arose a cult of veneration of the apostle in the second century. There is also a valuable summary of pseudepigraphal documents attributed to Peter.

This book has the advantage of bringing together all references to Peter in the NT. The author's commanding knowledge of intertestamental literature, as presented in *Exploring Jewish Literature of the Second Temple Period* (2002), also helps to set the context of first-century Christianity and challenging passages in the Petrine epistles.