

systems which interpret human behavior in a matrix of thought rejecting both Christian religion and its Christ, sometimes bitterly, can effectively contribute to the growth of moral values in Christian education. The reader must, of course, make his own judgment.

The author seems to find cognitive (or Gestalt) learning psychology an especially rich mine of practical moral-growth tools. Significant time is devoted to the contributions of Jean Piaget and Lawrence Kohlberg, whose research seems to offer valuable insights and strategies for Christian moral-growth planning.

To Christian readers who feel that the term "Christian humanism" is an oxymoron, Clouse's survey of humanist psychology's contributions to moral-growth concepts and tools will be enlightening. The reviewer found this section to be refreshingly objective and convincingly fair. The traditional Christian shock-reflex toward "humanism" can well afford an unbiased review of the insights that literature from this school of psychology can supply.

The last section of the book represents the author's final synthesis of her presentation into a single usable overview. To the extent they have followed the author's arguments, inferences, and projections, readers will experience satisfaction with the presentation. To the extent the readers did not, they will probably experience restlessness and a sense of incomplete closure.

The book is engagingly written and a comprehensive attempt to review a field which Christians must confront in order to be relevant to society. The sense of frustration the reviewer felt early in the book was never fully resolved but, by the last page, it was balanced by a sense of stimulation gained through the author's open willingness to tap all the resources presently available, examine them from a biblical perspective, and harness them together in a usable format.

The author may or may not have succeeded in her stated purpose. But her book throws a clear challenge to theologians, psychologists, and educators to review their comfortable premises and marshal the best contributions their disciplines offer to solve the problems that moral growth and values education present to contemporary Christianity. That challenge, once taken, may result in some warm debate, but we must thank Bonidell Clouse for laying out the issues and indicating solutions for developing sound moral-growth principles and strategies for Christian youth and the churches that serve them.

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Collins, John J. *Daniel: A Commentary on the Book of Daniel*, Hermeneia. Minneapolis: Augsburg Fortress, 1993. xxxvi + 499 pp. Cloth, \$46.00; paper, \$34.95.

John J. Collins' *Daniel* utilizes the standard arrangement of a detailed introduction to the book followed by a verse-by-verse commentary. The commentary is characterized by translations with extensive textual notes. Some

chapters have an excursus of up to six pages inserted into the detailed commentary. The introduction includes a section by A. Y. Collins on the influence of Daniel on the NT (90-123). This commentary not only treats the MT version of Daniel, but has an appendix to chapter 3 on the Prayer of Azariah and the Song of the Three as well as separate chapters at the end of the commentary on Bel and the Serpent and Susanna. There are two bibliographies (xxi-xxiv, 443-456) and three indexes.

This work is especially valuable for its treatment of Daniel's first six chapters. The variations between the Old Greek version and the MT are finally given full play in a major commentary. For chapters 4, 5, and 6 the MT and OG are translated in parallel. For Susanna the OG is paralleled with Theodotion (there is no MT, of course), and variations between the OG and Theodotion are also noted in the translation of Bel and the Serpent. No doubt this emphasis on the witness of the Old Greek is due to dissertations on the subject at Notre Dame, where Collins did most of the work on this commentary.

Also refreshing is Collins' critique of a facile identification of the Nabonidus fragment (4QPrNab) as a version of Daniel 4 (218). Though he does not engage the entire body of literature on the first six chapters, Collins is free enough with these stories to engage them critically without forcing the text into the mold of a particular scholarly dogma.

Less enlightened is the commentary on chapters 7-12. For the latter half of Daniel this commentary is a doctrinaire presentation of the Hasmonean hypothesis, including its less critical aspects, which are glossed over or ignored. An example from chapter 8 will serve to illustrate. For Daniel 8:14 both the OG and Theodotion specify 2300 days, which makes these versions our earliest commentary on the text. However, Collins refuses to engage the versions on this point and shows no interest in why the Greek translators would specify the time period. The Hasmonean hypothesis requires 1150 days, and so the versions are described as mistaken and thus are ignored (336). Here Collins may be contrasted to Goldingay (WBC, 30), who also accepts the Hasmonean hypothesis yet is able to engage the versions on this point.

Chapter 8 is itself a commentary and expansion of chapter 7. The obvious reuse of images makes this conclusion apparent to any who do not begin with the Hasmonean hypothesis. However, Collins, barricaded by his presuppositions, is unable to engage chapter 8 as our earliest commentary on chapter 7. This is interesting because in his commentary on chapter 7 he does not confine the text to a Hasmonean setting. Collins is free in his interpretation of chapter 7, but not free enough to engage chapter 8 as a resource for understanding chapter 7.

The Son of Man of 7:13 receives special attention in this commentary, for it is examined in detail in two sections of the introduction (79-84, 90-105) in addition to an excursus within chapter 7 (304-310). These sections examine the Son of Man figure both within Daniel 7 and in later works. As the Son of Man is a phrase which Jesus used of himself, the background and usage of this motif is of particular interest to Christian readers of Daniel.

As a whole, this commentary is a valuable resource for scholars and an important addition to the Hermeneia series. It is particularly good in dealing with the first half of Daniel. However, for the second half of Daniel those interested in the Hasmonean hypothesis would be better served by Goldingay's commentary.

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Dobbs-Allsopp, F. W. *Weep, O Daughter of Zion: A Study of the City-Lament Genre in the Hebrew Bible*. *Biblica et Orientalia*, no. 44. Rome: Pontificio Instituto Biblico, 1993. 228 pp.

This revised dissertation sets forth a hypothesis about ancient Near Eastern literary influences on the Hebrew Scriptures. Specifically, Dobbs-Allsopp concentrates on the genre known as the poetic lament over the destruction of a city, such as one finds in Lamentations. Dobbs-Allsopp's work is the first of its kind to examine in detail the several components of the lament over the fallen city. His method involves a careful description of the thematic elements which occur in nonbiblical Mesopotamian laments, followed by a comparison with the biblical genres—primarily the oracles against the nations ("OAN")—which contain many of the same elements. The fact that several important lament-type elements occur in this totally different biblical prophetic genre leads Dobbs-Allsopp to conclude that the city lament developed as an independent indigenous form in Israel. Since the earliest of these OAN date from the late eighth century B.C.E., this period probably indicates the beginning of this genre in Israel.

Some of the important thematic categories which the author identifies (for both the Mesopotamian laments and the OAN) are structural and poetic technique, divine abandonment, assignment of responsibility, divine agency, and the detailed nature of societal collapse and destruction. Though the author never so states, the eighth to sixth centuries B.C.E. are certainly a reasonable period for such a genre to be developed and expressed in Israel. For it was during this time that great empires systematically brought to an end the separate kingdoms of Israel and Judah, and destroyed their temples and major cities.

However, one cannot help but perceive here a kind of scholarly "tunnel vision." For instance, many of the motifs of the city-lament also occur in other kinds of ancient Near Eastern literature which Dobbs-Allsopp never considers. One such is the Egyptian "Tradition of Seven Lean Years" (*ANET*, 31-32). Of more importance are the Egyptian didactic essays from the Middle Kingdom period and later (e.g., see Lichtheim, I: 145-169). Dobbs-Allsopp does include in Appendix II (176) a collation of the various city-lament features as found in the ancient sources, including the Hebrew Bible.

Moreover the theme of the people's pathos over the loss of city and sanctuary and the general disruption of "normal times" is also found in other kinds of biblical literature not considered by the author (e.g., the victory hymn