reader and presents a possible guide for those who wish to develop expository sermons using the book. Everyone will not agree with Wright’s nontraditional interpretation of the apocalyptic section. However, Wright’s method of applying the text to the modern context can be helpful, even with other interpretive approaches. This work effectively answers the question posed in the introduction and offers valuable insights for personal application and growth.

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G. Brook Lester, Assistant Professor of Hebrew Scripture at Garrett-Evangelical Theological Seminary, has produced a useful and thorough analysis of ways in which the book of Daniel may allude to texts in the book of Isaiah. This book is a revision of Lester’s dissertation at Princeton Theological Seminary under the supervision of S. L. Seow, Dennis T. Olson, and F. W. Dobbs-Allsopp.

In his first chapter, after touching on earlier scholarship on allusions to Isaiah within Daniel, Lester seeks to define allusion as a species of metaphor in which one speaks of one thing in terms reminiscent of another thing. The evidence for finding allusion is similar evidence indicating loose plagiarism which cannot always be definitively proven. Lester adopts the standard critical positions that Daniel in its final form is a second century, late work written in response to the crisis caused by Antiochus IV Epiphanes’s attack on Judaism, and that Isa 40–66 is to be attributed to exilic and postexilic authors (Deutero- and Trito-Isaiah) rather than Isaiah the son of Amoz of the eighth century. Lester affirms that Isaiah took shape earlier than the texts of Daniel. He affirms the unity of Dan 7 and the originality of the Hebrew version of Dan 8–12 that are denied by some critical scholars, and denies the view affirmed by some critical scholars that Dan 9 is a postauthorial redaction.

Chapter 2 looks at the most common widely recognized examples of intertextuality in the book of Daniel. These include allusions to 2 Chr 36, Jer 25 and 29, the chaos combat myth of creation, and the Joseph story. In Dan 9, Daniel mulls over Jer 25:11 and 29:10 which predict a 70-year desolation of Judah and exile of Jews to Babylon, and also alludes to Moses’s warning of a sevenfold punishment on disobedience (Lev 26:18, 21, 24, 28).

Chapters 3 and 4 examine allusions to Isaiah in the apocalypses and in the “court legends,” respectively. Daniel 2:28–29 states that God alone reveals secrets and gives wisdom. Lester sees an echo of a theme found in Isaiah (Isa 42:9; 45:19, 21). According to Lester, the imagery of the dust of the pulverized statue of Dan 2 being blown away like chaff without trace may build on Isa 41:15–16 where God’s people are told they will thresh and pulverize mountains and turn them into chaff that the wind blows away, mountains there representing problems and/or foreign nations. Daniel 7:7–8 where the little horn speaks arrogantly seems, according to Lester, an echo of a motif found in Isa 10:12.
and 37:23 that speaks of a ruler (Sennacherib of Assyria) speaking arrogantly against God with proud, lifted eyes. In Dan 8:10 Antiochus IV is portrayed as exalting himself to the angelic abode of God. This evokes language (“heavens,” “stars,” “earth,” “fall”) used of the king of Babylon in Isa 14:13–15, who says “I will ascend to the heavens” like a god and seeks to “sit on the mount of the gods’ assembly.” Lester notes that contrary to the expectation generated by alluding to the Isaiah passage, where the king of Babylon is immediately cast down, Antiochus is ironically portrayed as surprisingly successful, even throwing down some of the “stars,” though in the end the downfall of royal hubris is the same. In Dan 11:10–12, Antiochus III Megas (“the Great”) (223–187 BC) is by allusion compared with Assyria that previously invaded and saturated Judah (Isa 8:7–8), swept through militarily like an irresistible flooding river to Judah’s peril. This allusion to Isaiah suggests that the flooding invasions of vv. 10, 22 and 40 are simply part of a larger ongoing pattern of periodic but temporary threats against God’s people. In Dan 11:36, the words “[time of] wrath is completed” and “what has been decreed” echoes Isa 10:23–25 “[my] wrath will be spent” and “[destruction] that was decreed.” Isaiah and Daniel use these thoughts to encourage Judah not to fear their enemies because the hostility to God’s people will be limited by God. In Dan 12:2, the word translated “contempt” (דֵּרָאוֹן) is only used once elsewhere in the Hebrew Bible, in Isa 66:24 to which Daniel probably alludes. When the righteous who “have insight” (Dan 12:3) lead the “many” to righteousness, this evokes the Suffering Servant (Isa 52:13) who causes the “many” to be declared righteous (Isa 53:11).

Chapter 5 brings together the allusions in attempt better to read Daniel as a whole. Lester seeks to elucidate how the allusions contribute to Daniel’s narrative theology of the “rule of the nations.”

An appendix gives all the texts in Isaiah and Daniel that play a role in the book, along with Lester’s translation, a discussion of text-critical manuscript evidence where warranted, and additional commentary.

Lester brings together many allusions. Most of these are mentioned here and there in the commentaries, but such allusions are never treated systematically together as a topic as Lester does. For that reason Lester’s work should find a place in major biblical studies research libraries, and in the personal libraries of scholars with special interest in Daniel and/or Isaiah.

Errata: Page 30 wrongly places both the allusions to Isaiah in the apocalypses and the allusions to Isaiah in the court narratives in ch. 3 and indicates that the book has four chapters. As published, the book has five chapters and the treatment of the apocalypses and the treatment of the court narratives are separate chapters. Evidently, this paragraph was not revised when the original ch. 3 was broken up into two separate chapters.

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