Fletcher's hypothesis, might have been too late for Eggler to incorporate in his research history. Since Eggler completed his dissertation in 1998, his survey ends with the year 1997, although he tried to update it in at least one instance (see the inclusion of E. Lucas's article "Daniel: Resolving the Enigma," *VT* 50 [2000], 66-80).

Proposals for influences on Daniel 7 that are certainly published too late to be considered by Eggler are those by O. Keel, A. E. Gardner, and J. H. Walton. For Keel, (1) the traditios to which the Canaanite myths refer represent the best example for the mythic pattern used in Daniel 7; (2) the description of the four beasts shows at the most indirect references to ancient Near Eastern iconography: and (3) the central distinction and contrast between beasts and humanity (Dan 4; Dan 7), and thus the "son of man" figure, derives from Greek philosophy, in particular Aristotelian and Stoic concepts ("Die Tiere und der Mensch in Daniel 7," in *Hellenismus und Judentum*, ed. O. Keel and U. Staub, OBO 178 [Fribourg, Switzerland: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht, 2000], 1-35)—the study is noted by Eggler as forthcoming (79 n. 282). Gardner, rejecting a Canaanite background, resurrects Gunkel's thesis and suggests that Daniel 7 was drawing from the Babylonian Enuma Elish ("Daniel 7,2-14: Another Look at its Mythic Pattern," *Bib* 82 [2001]: 244-252). Walton argues for a Mesopotamian background of Daniel 7 and proposes that the author of Daniel used in an eclectic manner elements of the chaos combat myth paradigm (as exemplified in the Ugaritic myth of *Baal and Yamm*, the Mesopotamian *Enuma Elish*, and the *Anzu* myth) and creatively arranged and adapted them, adding its own unique features, to create a new literary piece that serves his own theological purpose ("The *Anzu* Myth as Relevant Background for Daniel 7?" in *The Book of Daniel: Composition and Reception*, ed. J. J. Collins and P. W. Flint [Leiden, Brill, 2001], 69-89).

The above list of additional references in no way diminishes Eggler's accomplishment. It does show, however, that research on the religion- and tradition-historical background of Dan 7 is difficult to exhaust and has by no means come to a halt.

In conclusion, Eggler has prepared a convenient and excellent survey of the research history on the influences and traditions underlying Dan 7:2-14. Since his book lays the foundation for further study, there is no question that it will be the first choice on the topic.

Berrien Springs, Michigan   MARTIN PRÖBSTLE

Flint, Peter W., ed. *The Bible at Qumran: Text, Shape, and Interpretation.* Grand Rapids: Eerdmans, 2001. x + 266 pp. Paper, $22.00.

This symposium is an addition to the helpful series, *Studies in the Dead Sea Scrolls and Related Literature,* which responds to the need for reassessments resulting from the release of previously unpublished texts from Qumran Cave 4 since 1991. The present volume contains eleven essays organized under two main rubrics: the biblical text (the authors write "Bible" with quotations marks around it, because the Scriptures were not a closed collection with a front and back cover) and "shape" (meaning something approaching a canon) at Qumran, and second, scriptural interpretation at Qumran. The scope of the book is wider than the title

might suggest, because the authors generally seek to place what was found at Qumran within a broader theological and historical context.

The first essay, "Canon as Dialogue," by James A. Sanders, uses the phenomena of intertextuality in the Qumran literature as a pretext for exploring an issue that he apparently found more interesting or urgent than the Scrolls: how the three Abrahamic faiths (Judaism, Christianity, and Islam) can engage in meaningful, interreligious dialogue.

Bruce K. Waltke's "How We Got the Hebrew Bible: The Text and Canon of the OT," essentially reproduced from its first appearance as an article in *NIDOTTE*, (Willem VanGemaren, ed. [Grand Rapids: Zondervan, 1997]), will prove immensely illuminating, at least to the nonspecialist. However, many will want to quarrel with his thesis that OT textual criticism should aim only at recovering the text-type behind the MT. He argues that such text-types as those behind the LXX or the Samaritan Pentateuch are the province of literary critics, not textual critics: "Radically dissimilar to his NT counterpart, the OT text critic does not prefer the earlier and shorter readings! In fact, he turns them over to the literary critic" (44). Yet when Waltke gets down to the nuts and bolts of the craft, he himself seems to be unable to ignore such textual witnesses, even when working on the MT (cf. 39-42).

Eugene Ulrich's "The Bible in the Making: The Scriptures Found at Qumran," after providing a succinct history of the OT canon, not only finds various text traditions at Qumran preserved by several faith communities, but in contrast to Waltke, he argues that none should be considered superior to the others.

Craig Evans's first contribution in the book, "The Dead Sea Scrolls and the Canon of Scripture in the Time of Jesus," addresses the question of the antiquity of the threefold division of the Hebrew Bible, especially with a view to determining how to understand the putative references to it in Luke 24 and also in light of a reference in 4QMMT. Evans sees a transitional phase in the first century C.E., with basically two divisions, but the second was pregnant and porous, with the Psalms thought of as an extension of the Prophets.

Peter Flint concludes the first half of the book with the longest article, "Apocrypha, Other Previously Known Writings, Pseudepigrapha." After proposing a sharper definition of the terms, Flint proceeds with a detailed survey of the Qumranic documents that might come under these rubrics and concludes with a consideration of whether they were viewed as Scripture at Qumran. (Daniel, Pss 151, 154, 155, 1 Enoch, and Jubilees apparently were so considered.)

The second part of the book begins with James VanderKam's "The Interpretation of Genesis in *I Enoch*," where he shows that the Enochian primary interest was in the errant angels ("sons of God") of Gen 6:1-4 and the situation that provoked the Deluge.

Craig Evans's second article, "Abraham in the Dead Sea Scrolls: A Man of Faith and Failure," discovers, not surprisingly, that the literature explains that God chose Abraham because he rejected idolatry and revered God, and places the blame for Abraham's seeming moral lapses upon those who provoked them—Pharaoh and Abimelech.

James Bowley's "Moses in the Dead Sea Scrolls: Living in the Shadow of God's Anointed" documents the centrality of the Law of Moses as authoritatively interpreted by the community, which had no biographical interest in the man, but included the

book of Jubilees along with the Pentateuch as the foundational documents of the community and ascribed other writings to Mosaic authorship as well.

James Scott, in "Korah and Qumran," discusses a problematic possible reference to Korah in 4Q423 frg. 5. Korah, the rebel against Moses, was apparently used to represent a schismatic individual in the history of the community.

Martin Abegg contributes a significant chapter, "4QMMT, Paul, and Works of the Law," which basically supports E. P. Sanders's contention, seconded by James Dunn and others, that the traditional understanding of first-century Judaism's view of the law, and consequently of Paul's, is mistaken. The Qumran reference and the epistle to the Galatians are the only places in ancient literature discovered so far where the expression "works of the law" was used, and both were talking about the same idea. Abegg shows that the Judaism of Paul's time did not regard obedience to the Torah as the requirement for entrance into a relationship with God, but rather as the requirement for remaining in that relationship, the covenant. In Galatians, Paul insists that the relationship is maintained in the same way as it had been begun, by faith in Christ. Hence, Paul was indeed at odds with Judaism, but not in the way that Christians have traditionally taught. Neither Judaism nor Paul thought that anyone could earn God's mercy.

Robert Wall's fascinating contribution, "The Intertextuality of Scripture: The Example of Rahab (Jas 2:25)," illuminates several neglected corners of Scripture, but has little or nothing to say about Qumran. He shows how "the ideal reader" of James would tie both Abraham and Rahab together on the basis of their both having "entertained" angels/messengers. This, rather than the binding of Isaac, is the real subtext of the reference to Abraham. The bald statement of this conclusion may seem implausible without a reading of Wall's careful argumentation. It is a rich chapter that excavates many a gem from unexpected places. The essay has an appendix, "'Faith and Works' in Paul and James: A Brief Footnote to a Long-standing Debate," which could as well have served as an appendix to Abegg's chapter.

The volume concludes with excellent indices and a bibliography. Flint's article is also equipped with a select bibliography and a special index.

The preface by the editors of the series to which this volume belongs states that "the series aims to make the latest and best Dead Sea Scrolls scholarship accessible to scholars, students, and the thinking public" (i). Several of the essays do in fact so serve, but it is doubtful that the average student or layman, however habituated to thinking they may be, could easily digest some of the others, which presuppose not only familiarity with the primary literature, but even a good deal of secondary literature. Nevertheless, it is an instructive volume that has something for all interested readers, whatever levels of technicality they can manage.

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Fox, Nili Sacher. *In the Service of the King: Officialdom in Ancient Israel and Judah.* Hebrew Union College Monographs 23. Cincinnati: Hebrew Union College, 2000. xvi + 367 pp. Hardcover, $49.95.

A wide variety of court officials are mentioned in the Hebrew Bible from the period of the kings. Some are identified only by title, but in many cases the names of the