

In spite of its many excellent benefits, I would venture a few brief criticisms. First, all sections, other than the brief introductory background section, would benefit from a brief introduction of the themes under discussion. Several current issues were overlooked. No criteria based upon Adventist theology and missionary self-understanding are proposed for evaluating mission practice and evangelistic strategies. There is also a need to demonstrate how the strategies reflect Adventist theology, particularly biblical anthropology. Adventist mission praxis is in need of an Adventist theology of mission. Another neglected subject is the evaluation of the Net 95, 96, and 98 evangelistic series. Whom did these intercontinental programs reach, and why? Is the local church becoming overdependent upon these large-scale efforts? Another issue deserving attention is how to involve the local church in world mission. A strategy is also needed to coordinate the missionary involvement of parachurch organizations such as *It Is Written*, *The Quiet Hour*, and *Faith For Today*. Our limited resources need to be maximized. Finally, a topical index and a comprehensive list of additional references would enhance the book's use as a reference work.

This anthology is a must read for those concerned about contemporary Adventist missions.

Berrien Springs, Michigan

FAUSTO EDGAR NUNES

Egler, Jürg. *Influences and Traditions Underlying the Vision of Daniel 7:2-14: The Research History from the End of the 19th Century to the Present*. *Orbis biblicus et orientalis*, 177. Göttingen: Vandenhoeck & Ruprecht, 2000. vi + 143 pp. Hardcover, € 36.00.

Daniel 7 is a scholarly bonanza. No other text in the book of Daniel, perhaps besides 9:24-27, has drawn and still draws so much attention as the vision and interpretation of chapter 7. Within that vision, the expression *כְּבָר אֲנִי* ("like a Son of Man") in 7:13 is without a doubt the book's most noteworthy phrase. It is also one of those few instances of OT texts that bridge the gap between OT and NT scholarship and invite lively discussion from both camps. So it is no wonder that the literature on Dan 7 and related background issues has grown—indeed, it is nearly inexhaustible. There are endless studies on the background of the imagery and motifs used in this chapter, a topic that has bearing on the unity, structure, genre, and purpose of the vision. For these reasons, it should be rather obvious that an extensive research history on the religion-historical and tradition-historical background of the vision of Dan 7 presents a formidable task. Egler should be congratulated for having taken the challenge in a remarkably systematic manner. The present book originated in his 1998 dissertation *Iconographic Motifs from Palestine/Israel and Daniel 7:2-14* at the University of Stellenbosch, South Africa, and is almost identical to the first chapter of that study.

Egler divides his presentation of the research history (from 1895 to 1997/2000) into two parts. One deals with Dan 7:2-8 and the motifs of the sea, the four winds, and the four beasts, and the other with Dan 7:9-14 and the motifs of the judgment scene, the Ancient of Days, and the Son of Man. In each of these parts, he surveys the different, suggested backgrounds for the vision, starting with

the most influential extrabiblical proposals, followed by other, often more exotic, extrabiblical proposals in chronological order, concluding with suggested OT and iconographic influences.

The point of departure in both parts is Gunkel's 1985 proposal of a Babylonian background to Dan 7. For the imagery of Dan 7:2-8, Eggler then considers in different sections those views that postulate underlying Greek, Canaanite, astrological, Phoenician, Iranian, Egyptian, treaty-curse imagery, birth omen, Vision of the Netherworld, and "Kosher Mentality" influences. For Dan 7:9-14, the various tradition-historical suggestions canvassed by Eggler are the Babylonian, Canaanite, Iranian, Indian, astrological, Greek, Egyptian, Tyrian, Syro-Palestinian, and Vision of the Netherworld influences. Of course, scholars who suggest different backgrounds for various motifs or images are found in several sections, e.g. E. G. H. Kraeling is correctly mentioned as holding views of Babylonian and Iranian influence (56, 75).

The following sections on OT and iconographic influences should not lead to the assumption that these types of influences exclude extrabiblical ones, because many scholars who hold a particular extrabiblical background for Dan 7 recognize influences from the OT and ancient Near Eastern iconography. In fact, other OT passages are not infrequently seen as belonging to the same extrabiblical tradition.

In the "OT influence" sections, Eggler offers a valuable discussion on the different ways in which scholars use the OT in the study of Dan 7 (28-35). He surveys the various tradition-historical explanations of the "Son of Man" figure (88-95) and those OT passages and traditions that have been proposed as structural tradition-historical explanations for the whole of Dan 7:9-14 (95-101). Another feature is noteworthy. Under each section on "OT influence," Eggler supplies a table with a comprehensive listing of the bibliographic references for the most-cited OT parallels to the different motifs and imagery in Dan 7:2-14. For example, the OT texts cited most often in reference to "the four winds" (7:2) are Gen 1:2; Dan 8:8; 11:4; Zech 2:6; 6:5. Such a table provides a quick overview on the issue and is extremely helpful when one wants to assess the possible influence the biblical tradition has had on Dan 7.

The survey of proposed iconographic influences is subdivided into motifs: lion, bear, leopard, and fourth beast for Dan 7:2-8, and the images connected with the Ancient of Days and the Son of Man in Dan 7:9-14. The paucity of scholarly studies on iconography, especially on the second half of the vision, opens the field for a comprehensive iconographic analysis of Daniel's vision. Here lies the *raison d'être* for Eggler's doctoral dissertation, of which the other chapters will hopefully be available in the near future.

Eggler supplies his study with numerous footnotes (379 notes on 110 pages!) that often contain substantive quotations of the original publications (in English, German, and occasionally in French). Their purpose is "to elucidate underlying concepts and present critical scholarly responses more accurately in order to highlight the impact certain ideas have had" (2). For the latter purpose, the last footnote at the end of each background section brings together the critical scholarly remarks. Here Eggler summarizes the arguments brought forth against a specific proposal.

A bibliography and several indices (authors, subjects, biblical references)

conclude the book. For a camera-ready text submitted by the author, this work is clearly organized, having a pleasing layout. A particularly beneficial feature in this "book of the thousand names" is the setting of each author's name in bold-face type when his or her view is presented. One wishes that a similar feature had been incorporated in the author index to facilitate finding passages belonging to specific authors.

Egglar is to be commended for striving toward a complete picture of the research history. His meticulous description of the various positions is exceptionally clear. However, while he surveys the proposals, he remains at a purely descriptive level. It is here that readers may be disappointed as Egglar makes hardly any original contributions to discussions. In general, he refrains from critical observations, weighing arguments, or deciding in favor of one or another proposal. The summary of scholarly critical responses in the last footnote of each section, important as it is, cannot substitute for discussion of the respective backgrounds that Egglar could have provided. Egglar does "not attempt to engage in the discussion" (1) since, as noted above, the present material is originally part of a dissertation on iconographic motifs. Nevertheless, one could wish that he had taken the opportunity to add a concluding section with his personal assessment of the current state of research and the different proposals, or at least to intersperse a few critical and evaluative remarks of his own along the way.

There are two basic points that almost always receive attention when one critically assesses a survey of a research history and Egglar's study is no exception in this regard. First, one could dispute the system of categorization and arrangement of authors. For example, under the section on Babylonian influence Egglar could have included P. A. Porter, who proposes that the animal anomalies of the Babylonian birth-omen traditions in *Šumma izbu* form the extralinguistic, stylistic context of some of the visionary symbolic imagery of Dan 7, i.e. the animal metaphors. Also, H. Kvanvig's proposal that Dan 7 draws from the tradition preserved in the Akkadian *Vision of the Netherworld* could be categorized under the Babylonian influence section. Instead, Egglar chooses to devote a separate section each on the birth-omen influence and on the "Vision of the Netherworld," probably because these texts are unique in the Mesopotamian milieu.

Second, one might feel that some authors or essential contributions on the topic are misrepresented or excluded. For example, before Egglar delves into the suggested backgrounds, he might have included a brief overview of other research histories on the topic. Unfortunately, the section on Canaanite influence neglects to mention Susan Niditch, *The Symbolic Vision in Biblical Tradition* (Chico: Scholars, 1983), who deals quite elaborately with the vision in Dan 7 and the background of its symbols (177-215). On Assyrian-Babylonian iconographic influences, note should be taken of U. Worschech, "Der assyrisch-babylonische Löwenmensch und der 'menschliche' Löwe aus Daniel 7,4" in *Ad bene et fideliter seminandum*, ed. G. Maurer and U. Magen, AOAT, 220 (Neukirchen-Vluyn: Neukirchener, 1988), 321-333, who argues that the author of Daniel uses and contorts the neo-Assyrian image of the lion man. On the "Son of Man" figure, several works have been overlooked. For example, Mogens Müller, in *Der Ausdruck "Menschensohn" in den Evangelien* ([Leiden: Brill, 1984], 27-63), tentatively assumes a Canaanite background for the imagery in Dan 7:9-14, but argues that the meaning should be understood primarily from the context of

Dan 7 itself. R. D. Rowe ("Is Daniel's 'Son of Man' Messianic?" in *Christ the Lord* [Leicester, InterVarsity, 1982], 71-96) argues for a background of Dan 7:13-14 in the Davidic kingship (Ps 8) and the role of man (Gen 1:26-28). Also, three additional works are important for the explanation of Daniel 7 in light of the theophany tradition of Ezek 1 (Egler, 98-100): S. Kim, "*The 'Son of Man' as the Son of God*" (Tübingen: Mohr, 1983), 15-37, esp. 15-19; W. Bittner, "Gott - Menschensohn - Davidssohn: Eine Untersuchung zur Traditionsgeschichte von Daniel 7,13f.," *FZPhTh* 32 (1985): 343-372, who also argues that there are affinities to the Davidic kingship tradition (Ps 8; 89); and particularly T. B. Slater, "One Like a Son of Man in First-Century Judaism," *NTS* 41 (1995): 183-198, esp. 191-193, who follows Bowman (1947) and offers further evidence that Daniel 7 should be primarily compared with Ezekiel.

More serious is the omission of the new proposal by Ulrich Kellermann who advances the thesis that Dan 7:9-10, 13-14 is a "martyr psalm" that combines the traditions of death and postmortal elevation of the righteous (Ps 49; 73) and of the divine servant (Isa 52:13-53:12) ("Das Danielbuch und die Märtyrertheologie der Auferstehung," in *Die Entstehung der jüdischen Martyrologie*, ed. J. W. van Henten [Leiden: Brill, 1989], 50-75). Likewise missing is the suggestion by C.H.T. Fletcher-Louis that Daniel 7 has both a Near Eastern mythological background, the *Chaoskampf*, and, similar to 1 Enoch 14, a temple focus, particularly a Day of Atonement focus. He argues that both aspects can be combined religion-historically, the high priest having taken on Baal's identity and role in the *Chaoskampf*. For him, Daniel 7:9-14 then describes the high priestly "son of man" entering into God's presence surrounded by clouds of incense on the eschatological Day of Atonement by which the impurity of the beasts that contaminated the Temple is purged ("The High Priest as Divine Mediator in the Hebrew Bible: Dan 7:13 as a Test Case," in *Society of Biblical Literature 1997 Seminar Papers*, SBLSP 36 [Atlanta: Scholars, 1997], 161-193). Such a connection of Daniel 7 with the Day of Atonement certainly merits more attention.

Also not mentioned in Egler's study is the proposal by L. T. Stuckenbruck that Dan 7 adapted Enochic apocalyptic traditions to its own interests (*The Book of Giants from Qumran* [Tübingen: Mohr Siebeck, 1997], 119-123; idem., "The Throne-Theophany of the Book of Giants: Some New Light on the Background of Dan 7," in *The Scrolls and the Scriptures*, ed. S. E. Porter and C. A. Evans, JPSSup 26 [Sheffield: Sheffield Academic Press, 1997], 211-220; "The Book of Daniel and the Dead Sea Scrolls," in *The Hebrew Bible and Qumran*, ed. J. H. Charlesworth [N. Richland Hills: BIBAL, 2000], 135-171, esp. 142-149; and idem., "Daniel and Early Enoch Traditions in the Dead Sea Scrolls," in *The Book of Daniel: Composition and Reception*, ed. J. J. Collins and P. W. Flint [Leiden, Brill, 2001], 368-386). A comparative analysis of the *Book of Giants* from Qumran (4Q530 ii. 15b-20) and Dan 7:9-10, 28 leads Stuckenbruck to the conclusion that the *Book of Giants* preserves an earlier form of the throne-theophany that has been expanded in Daniel. According to Stuckenbruck, the theophanic tradition in the giant's vision then illuminates the tradition-historical background of Dan 7 which also has been influenced by other Enochic traditions preserved in the *Book of Watchers* (1 En. 14:17-22) and the *Animal Apocalypse* (1 En. 90:20, 24). It is clear that Stuckenbruck's hypothesis deserves a section on its own in Egler's system of extrabiblical explanations for the background of Dan 7:9-14. However, it must be taken into consideration that the publication of Stuckenbruck's suggestion, as well as of Louis-

Fletcher's hypothesis, might have been too late for Egger to incorporate in his research history. Since Egger 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 Egger are those by O. Keel, A. E. Gardner, and J. H. Walton. For Keel, (1) the traditions 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 Egger 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 Yam*, 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 Egger'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, Egger 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