

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

officials who occupied these posts are also given. Unfortunately, however, the Hebrew Bible does not provide us with a handbook that identifies the specific functions of these officials. That being the case, their functions must be deduced from descriptions in the text of how they operated. In many cases these are quite sketchy. Thus, our picture of how officials functioned in these ancient courts is incomplete. Fox has done as much as possible to elucidate these roles by a careful study of the text and extrabiblical materials. In spite of the extensive amount of information collected in this volume, the profiles of the realms of authority of the various officials remain incomplete.

In this work, nineteen titles used for various officials are examined. They are divided between those of status, i.e., by personal relationship to the king, and those of function, i.e. the tasks of officials who occupied appointed offices. Including military officials, who are not examined in this study, the personal names of 225 individuals who occupied these various offices, according to the biblical text, are listed in Table A.1. They range from King Saul at the beginning of the united monarchy to the time of King Zedekiah at the end of the divided monarchy. So there is a considerable body of evidence to be investigated in such a pursuit. Fox examines each of these titles in an orderly fashion. Beginning with the biblical text, he proceeds to inscriptions, mainly seals, and concludes with comparative materials outside of Israel, mainly from Mesopotamia and Egypt but occasionally including Ugaritic and Hittite sources.

Some of the titles may be singled out for notice. In Mesopotamia, the title of *mār šarri* ("son of the king") was used only for the crown prince. In the Bible, on the other hand, the title of *ben-hammelek* appears to have been applied more generally to "members of Israelite royal families, many of whom took part in the state administration" (48). The title *‘ebed hammelek* ("servant of the king") could also be used more generally, especially in the plural, but also in the singular. When connected with a personal name, it was frequently used for individuals of especially high status who were close to the king (62). On the basis of function, the official "who was over the house" is considered to be the most prestigious. Six such individuals are named in the Bible and another is mentioned only by title. Discussions of this title have involved the question of whether the sphere of influence was limited to the royal palace or whether it extended more broadly in the kingdom. Fox leans toward the former position, but notes that since the king owned estates elsewhere in the kingdom, his authority could well have extended beyond the palace (90). The title of *mazkir* ("herald") does not clearly delineate the particular functions of this position. It is, however, commonly found in lists with other officials. There are similar titles of this nature for officials in Ugaritic, Akkadian, and Egyptian sources, although in each case different roots are used for their titles. Since the title "herald" is described in more detail in extrabiblical sources, they may help us to understand the function of the herald in Israel (119- 120). The Egyptian usage of "herald" indicates a "friend" or "companion" of the king and was a technical term for a high official whose function is not entirely clear. Most of the information about this office comes from the case of Hushai the Archite in the time of David, where he appears as an advisor to the king. Some of the discussion of this title revolves around the question of whether Hebrew usage was borrowed from Egypt, where a similar official was known. Fox does not support this suggestion. Rather, he finds closer affinity of the Hebrew "herald" with the idea of "minister over the corvée,"

a director of conscripted gangs that worked for the king as a levied form of taxation (138). This unpopular office functioned only during the time of the united monarchy. In general, Fox leans away from making connections between the titles for Israelite officials and similar officers in the courts of the ancient Near East outside of Israel. She is also skeptical about the authenticity of Israelite seals that have not come directly from excavations. In her methodological introduction, she relates several examples of notable forgeries and lists these unprovenanced materials in Table A.2.

For those interested in the functions of officials at the courts of the kings in Israel and Judah, this work will serve as a useful contribution and a convenient reference source. Thanks are due to Fox for the evaluation of these sometimes difficult materials and for the elucidation of them.

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Freedman, David Noel, ed. *Eerdmans Dictionary of the Bible*. Grand Rapids: Eerdmans, 2000. xxxiii + 1425 pp. Hardcover, \$45.00.

This one-volume comprehensive companion to the Bible was prepared by an editorial team consisting of editor-in-chief David Noel Freedman, Professor of Hebrew Biblical Studies at the University of California, assisted by Allen C. Myers (senior editor at Eerdmans) and Astrid B. Beck (University of Michigan) as associate and managing editors respectively, and twelve consulting editors. The volume contains nearly 5,000 alphabetically ordered articles written by about 600 authors, with 134 illustrations and charts and 16 color maps.

The dictionary is designed to provide a quick-response reference guide to the Bible. The articles feature a wide spectrum of topics, embracing all of the OT and NT books as well as the Deuterocanonical writings against their historical, cultural, geographical, and literary backgrounds. Topics include persons, places, and significant terms and concepts of the Bible, biblical theology, transmission of the biblical text, extracanonical writings, Near Eastern archaeology, and even early ecclesiastical history. Some articles deal with topics that go beyond the Bible and the Deuterocanonical writings, e.g., "Antigonus," "Christ and Abgar," "Decretum Gelasianum," "Dura-Europos," "Horns of Hattin," "Hippos," "India," "Manichaeism," "Mark Antony," and "Talmud."

The dictionary is generally well written and a pleasure to use. In general, the articles reflect up-to-date scholarly research. Since it is a dictionary, the book unavoidably duplicates other dictionaries to a certain extent. However, it contains new material that reflects recent scholarship, including archaeological discoveries, making it an excellent tool for informed readers, pastors, college and graduate students, as well as scholars.

In my view there are several weaknesses. First, while many brief articles (e.g., "Acacia," "Akeldama," "Alpha and Omega," "Ataroth-Addar," "Beer," "Dial of Ahaz," "Ebal," "Hadid," "Tob") are supplied with bibliographies, many major and lengthy articles discussing important topics lack bibliographies (e.g., "Abraham," "Baal," "Death," "Food," "Holiness/Holy," "Marriage," "Time," "Water").

Although the documentation is generally adequate and reflects the latest research, a number of articles show the imbalance of their authors, who fail to treat