Die Geschichte der Daniel-Auslegung in Judentum, Christentum und Islam: Studien zur Kommentierung des Danielbuches in Literatur und Kunst. Edited by Katharina Bracht and David S. du Toit. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 371). Berlin and New York: Walter de Gruyter, 2007. Pp xi, 394. Hardback. €98.00 / sFr 157.00 / US \$132.30. ISBN 978-3-11-019301-5.

This collection of sixteen articles is a most welcome addition to the rapidly growing corpus of scholarly literature devoted to the rich reception history of the biblical book of Daniel. The essays, which were first delivered at a conference at the Humboldt-Universität in 2006 in Berlin, are organized chronologically into six groups. The first contribution by Daniel-veteran Klaus Koch forms its own group, titled "The Base Text." Koch analyzes what he calls Daniel's unique "universalistisch ausgerichteter Monotheismus" (24). The second rubric, "The Earliest Reception," includes two articles, Michael Tilly's essay on the Greek versions of Daniel, and David du Toit's article on the reception history of Daniel in Mark 13. The third group of articles, "The Early Church," includes four entries, Katharina Bracht's article on the commentary on Daniel by Hippolytus of Rome, Phil Botha's delightful essay on the fourth-century commentary ascribed to St. Ephrem the Syrian, Régis Courtray's essay on St. Jerome's Daniel commentary, and Robert Hill's article on the commentary by Theodoret of Cyrus. The next group, "Middle Ages," is the most diverse one, with articles on the medieval reception of Daniel in Islam, Judaism, and Christianity. Hartmut Bobzin writes on Daniel in the Islamic tradition, Stefan Schorch on Daniel in the work of the Jewish philosopher and exegete Don Isaac Abrabanel, and Philip Krey on the Franciscan scholar Nicholas of Lyra and his commentary on Daniel. The fifth group, "Reformation," is with five entries the longest. It includes contributions by Stefan Strohm on Martin Luther, Werner Röcke on the use of Daniel by various figures in the late Middle Ages, Klaus Koch on the iconography in the age of the reformation, Heinz Scheible on Melanchthon's understanding of Daniel, and Barbara Pitkin on Calvin's 1561 lectures on Daniel. The collection ends with Scott Mandelbrote's piece on Isaac Newton's interpretation of Daniel. Each article includes a most useful two-page bibliography.

The collection may not be quite as interdisciplinary as the book's title would lead one to assume. The emphasis is squarely on the Christian reception history (and, moreover, on its *Interpretationsgeschichte* rather than on its *Wirkungsgeschichte*, more broadly conceived), with only one article devoted to each Judaism and Islam. Moreover, almost all of the articles deal with a specific commentary on Daniel. But this in no way diminishes the value of this collection. Together the articles offer a splendid panorama of the rich history of Christian commentaries on this fascinating biblical book.

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