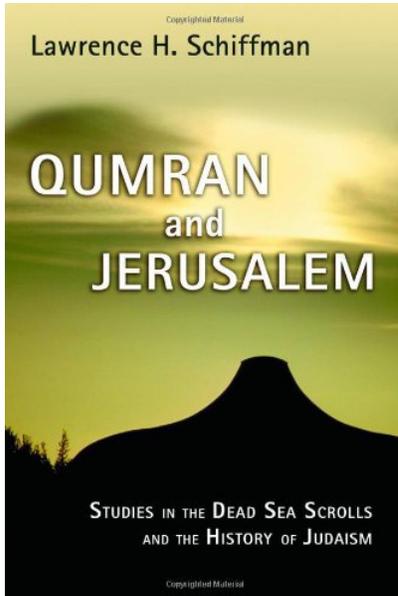


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**Schiffman, Lawrence H.**

***Qumran and Jerusalem: Studies in the Dead Sea Scrolls and the History of Judaism***

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This latest installment in the Eerdmans Studies in the Dead Sea Scrolls and Related Literature series constitutes a collection of articles by Lawrence H. Schiffman on the broad topic of “Qumran and Jerusalem,” representing “a cross between a book of collected studies and an independently written volume” (x). Most of the essays have been previously published (1987–2007), though, while written separately, “are essentially part of an ongoing research project that is brought together here, properly organized and able to express the overall thesis that serves as the basis of these various studies” (x). Thus the volume is not merely a collection of disparate essays but is intended to form a coherent whole, with the finished product serving as a “companion” or “follow-up” volume to Schiffman’s earlier work, *Reclaiming the Dead Sea Scrolls* (Philadelphia: Jewish Publication Society, 1994).

In terms of content, the unifying factor tying these essays together is their focus upon “the Qumran sectarians within the wider context of Second Temple Judaism” (xi), examining the “close relationship” and “basic commonalities” between the Judaism of the scrolls (the identification of a Qumran sect behind the collection is assumed) and that centered in Jerusalem. Indeed, the author pointedly suggests that “one cannot study Qumran without Jerusalem nor Jerusalem without Qumran” (xi). Despite having originally been written

and published over a twenty-year period, the articles have been “substantially revised” and updated (e.g., to reflect more recent publications and discussion, as well as for the sake of stylistic coherence), while “readers will often find that the chapters here have been reorganized, and in some cases that material has been omitted to prevent duplication or to remove excessively specialized discussions,” in the interest of making the volume “understandable to a wider audience” (x). This latter aim has also resulted in the deliberate omission of “overly specific or philologically-based studies” (xi), while essays focusing specifically on the Temple Scroll have likewise been excluded since they are intended to appear in a separate volume.

Following the preface (x–xiii), the acknowledgments (xiv–xvi) helpfully list the original publication details for each of the articles reprinted here. This is in turn followed by a list of abbreviations employed (xvii–xx). The main bulk of the volume constitutes an introduction plus twenty-five further chapters (divided between six separate sections: “The Scholarly Controversy”; “History, Politics, and the Formation of the Sect”; “Jewish Law at Qumran”; “Religious Outlook of the Qumran Sectarians”; “Qumran Sectarians and Others”; “Language and Literature”), together reflecting twenty-four previously published articles (one split into two for chs. 8 and 9) and one previously unpublished (ch. 21). Space prohibits a thorough discussion of all twenty-six essays, but, in order to provide something of an overview, a brief description of each contribution will be offered, along with some consideration of the collection as a whole.

The introduction, “The Qumran Scrolls and Rabbinic Judaism” (1–11 [orig. 1999]), forms a backdrop to the entire volume, arguing that halakic issues and disputes are the key to understanding Jewish sectarianism in the Second Temple period, noting further that these legal rulings “also function as sociological boundary markers” (6). A brief look at sectarian halakah (e.g., regulations for entry into the group, punishment, charity) is followed by a concise but astute discussion of “common halakah” (e.g., the practice of wearing phylacteries), in which the reader is reminded that “the vast majority of legal rulings ... were common to Second Temple period Jews” (8), stressing the important point that “our sources tend to emphasize disagreements over commonalities” (9). The introduction ends by drawing some preliminary conclusions about the role of the scrolls in understanding pre- and post-70 C.E. continuity, highlighting the fact that they “negate the assumption of a monolithic Judaism” and yet play a part in helping us understand how “this period of great variegation gave way to that of standardization and consensus, and the emergence of rabbinic Judaism” (11).

The first of six main sections, “The Scholarly Controversy” (13–78), contains three chapters. Chapter 1, “The Many ‘Battles of the Scrolls’” (15–43 [orig. 2001]), constitutes a general introduction to the topic, revisiting the history of discovery and publication and

providing a brief overview of the various theories of origin, the nature of the collection, the relationship to early Christianity, and the significance of the biblical material. Chapter 2, “Literary Genres and Languages of the Judean Scrolls” (44–62 [orig. 2007]), examines the different literary genres and compositions reflected in the Qumran, Masada, and Bar Kokhba texts, then goes on to discuss the evidence contained therein for the linguistic situation in late antiquity, in particular as it relates to the use and diversity of Hebrew and Aramaic language/dialects. Chapter 3, “Halakhah and History: The Contribution of the Dead Sea Scrolls to Recent Scholarship” (63–78 [orig. 1999]), notes that “it is virtually impossible to separate Jewish law and Jewish history from one another” (63) and looks at the role played by the scrolls in modern studies of Jewish halakah, highlighting in particular the impact of the Temple Scroll and MMT.

The second section, “History, Politics, and the Formation of the Sect” (79–139), contains four chapters. Chapter 4, “Community without Temple: The Qumran Community’s Withdrawal from the Jerusalem Temple” (81–97 [orig. 1999]), addresses the community’s attitude to (and withdrawal from) the temple, identifying an eight-stage development documented within the texts, from disagreements with temple authorities through to eschatological expectations of a new, divinely built temple. Chapter 5, “Political Leadership and Organization in the Dead Sea Scrolls Community” (98–111 [orig. 2003]), examines the evidence for leadership structures, organization, and “the separation of powers” (98), focusing on the following areas: kings and priests; priests and laymen; courts and the rights of the accused; sectarian leadership; royal and priestly Messiahs; and the messianic assembly. Chapter 6, “The New Halakhic Letter (4QMMT) and the Origins of the Dead Sea Sect” (112–22 [orig. 1990]), turns to 4QMMT and its potential historical significance for shedding light on the halakic disputes lying behind the origins of the Qumran community. Chapter 7, “The Place of 4QMMT in the Corpus of Qumran Manuscripts” (123–39 [orig. 1996]), continues the theme of the previous chapter by discussing the various constituent parts of 4QMMT (the calendar, the legal section, the homiletical section) in the wider context of other Qumran texts, noting the many similarities with other documents believed to date from the formative period of the sect.

The third section, “Jewish Law at Qumran” (141–215), contains five chapters. Chapter 8, “Legal Texts in the Dead Sea Scrolls” (143–69 [orig. 2007]), surveys the major (CD, 4QMMT, 1QS, 1QSa, 11QT, 4Q265) and minor (4Q251, 4Q274, 4Q276–277, 4Q284a, 4Q477) legal texts, commenting upon their structure and contents. This is followed up in chapter 9, “Codification of Jewish Law in the Dead Sea Scrolls” (170–83 [orig. 2007]), by a discussion of these texts in the context of legal codes and codification, especially in terms of redactional activity and the “interpretation, reconciliation, and homogenization” (172) of underlying scriptural passages. Chapter 10, “Pre-Maccabean Halakhah in the Dead Sea Scrolls and the Biblical Tradition” (184–96 [orig. 2006]), attempts to identify pre-

Maccabean (ca. 450–168 B.C.E.) Jewish law in the scrolls, extrapolating from what sources we have (including late biblical sources, such as Ezra and Nehemiah) in order to comment upon wider historical issues and promoting an early (pre-Maccabean) date for both the origins of the Pharisee/Sadducee halakic dispute and the development of midrashic and mishnaic approaches to legal texts. Chapter 11, “Contemporizing Halakhic Exegesis in the Dead Sea Scrolls” (197–203 [orig. 2005]), briefly examines the phenomenon of contemporizing exegesis (e.g., as known from the pesharim) within halakic texts (in particular, CD and 11QT), noting, for instance, the attempt by the author of the Temple Scroll to create, via differentiation and contemporization, “an up-to-date way of realizing the halakhic requirements of the Bible in his own age” (198). Chapter 12, “Halakhic Elements in 4QInstruction” (204–15 [orig. 2004]), looks at what little halakic material can be found in 4Q415–418a, 4Q418c, and 4Q423 (specifically, regarding the vows of a married woman, the law of mixed species, and laws of the firstborn), concluding that 4QInstruction is not sectarian in character.

The fourth section, “Religious Outlook of the Qumran Sectarians” (217–318), contains six chapters. Chapter 13, “The Early History of Jewish Liturgy and the Dead Sea Scrolls” (219–34 [orig. 1987]), evaluates liturgical patterns in the scrolls and compares them with early rabbinic traditions. Chapter 14, “The Concept of Covenant in the Qumran Scrolls and Rabbinic Literature” (235–55 [orig. 2004]), compares presentations of the covenants of Noah, Abraham, Jacob, Sinai, and Levi and Aaron in Qumran and rabbinic texts, as well as looking at the concept of covenant within Qumran sectarian ideology. Chapter 15, “Holiness and Sanctity in the Dead Sea Scrolls” (256–69 [orig. 2006]), examines issues of holiness and sacred space in the texts, highlighting two fundamental schemes present in the texts: spatial/geographical and individual/group holiness. Chapter 16, “Messianic Figures and Ideas in the Qumran Scrolls” (270–85 [orig. 1992]), turns to the question of messianic expectation in the scrolls, addressing the “diversity and pluralism” (271) attested across the corpus. Chapter 17, “The Concept of Restoration in the Dead Sea Scrolls” (286–302 [orig. 2001]), focuses on sectarian concepts of restoration, across various “spatial, temporal, and spiritual” (287) planes, identifying three main themes: present versus eschaton, Israel versus the sectarians, and restoration versus utopia. Chapter 18, “Jerusalem in the Dead Sea Scrolls” (303–18 [orig. 1996]), surveys both explicit and implicit references to Jerusalem in the scrolls, dividing these into three separate yet complementary categories: the Jerusalem of history, of religious law, and of eschatology.

The fifth section, “Qumran Sectarians and Others” (319–80), contains four chapters. Chapter 19, “The Pharisees and Their Legal Traditions according to the Dead Sea Scrolls” (321–36 [orig. 2001]), assesses the Qumran evidence for the Pharisees (making several assumptions about which sobriquets refer to this group), concluding that, “contrary to

widespread scholarly opinion, tannaitic literature preserves reliable information about the pre-70 C.E. Pharisees” (335). Chapter 20, “Pharisees and Sadducees in Peshet Nahum” (337–52 [orig. 1993]), continues the theme of the previous chapter by attempting to extract historical information about the Pharisees and Sadducees from 4QpNah, again concluding that the Qumran material essentially confirms the picture provided by the later sources. Chapter 21, “Inter- or Intra-Jewish Conflict? The Judaism of the Dead Sea Scrolls Community and Its Opponents” (353–64 [previously unpublished]), addresses the question of Judaism versus Judaisms in the context of the scrolls and the Second Temple period, examining points of consensus and disagreement and suggesting that, in the view of the sect, “there was only one Judaism, which some followed and most violated” (363). Chapter 22, “Non-Jews in the Dead Sea Scrolls” (365–80 [orig. 1997]), focuses on attitudes to non-Jewish groups and Jewish/non-Jewish relations, particularly in terms of legal rulings governing interaction between the two.

The sixth and final section, “Language and Literature” (381–423), contains three chapters. Chapter 23, “Pseudepigrapha in the Pseudepigrapha: Mythical Books in Second Temple Literature” (383–92 [orig. 2004]), investigates the phenomenon of “fictitious pseudepigrapha” (383), references in Second Temple literature, not to lost books, but to texts that may never have existed. Chapter 24, “Second Temple Literature and the Cairo Genizah” (393–410 [orig. 1997–2001]), evaluates the impact of the genizah texts (specifically Ben Sira, CD, and the Aramaic Levi Document) and their relation to the Qumran corpus. Finally, chapter 25, “Inverting Reality: The Dead Sea Scrolls in the Popular Media” (411–23 [orig. 2005]), examines presentations of the scrolls in the media (newspapers, documentaries), highlighting the curious manner in which reality is often inverted in favor of fringe or sensationalist theories, itself “a double-edged sword” (412), increasing public interest in the scrolls but generating a potentially skewed image of the field.

The volume concludes with a bibliography (424–56) and indices of modern authors (457–63), subjects (464–70), and ancient sources (471–83).

For a collection of essays produced over a twenty-year period (and in an order different from that presented here), the train of thought flows remarkably well from one chapter to the next, testimony to both the “overall thesis” (x) in the mind of the author and the careful editing work that has taken place. The finished product is a single study with a single thematic thread (the scrolls in their Jewish context), which nevertheless covers an astonishing array of topics, debates, and approaches. There remains, however, a slight degree of ambiguity about the status of the final piece, since its composite nature is betrayed by some repetition between chapters (e.g., the frequently stated equivalence of the terms *Zadokite Fragments* and *Damascus Document* [noted in the introduction and

chs. 1, 3, 4, 5, 8, 9, 10, 11, 12, 16, 17, 19, 22, 24] or the suggested pun on הלכות in דורשי חלקות [noted in chs. 1, 3, 19, 20]), unlike what one might expect from a normal monograph (where it would suffice to note such things on the first occurrence), which may suggest that the book is, after all, still primarily intended to function as a collected volume (where such repetition might be justifiable or indeed necessary) rather than read as a unified whole.

The footnotes have been substantially updated throughout (easily recognizable by the references to items published after the original publication date of the article), with the essays adjusted accordingly to reflect more recent discussion where appropriate (e.g., replacing old nomenclature with new, such as Testament of Levi with Aramaic Levi Document [41]). In chapter 18, even the author's translation of the "Apostrophe to Zion" (317–18) has been revised in the light of Hanan Eshel and John Strugnell's subsequent "Alphabetical Acrostics in Pre-Tannaitic Hebrew" (*CBQ* 62 [2000]: 441–58). Aside from one or two very minor issues (e.g., a seemingly incorrect heading level on 136), this is an extremely clean work with an admirable level of coherence and consistency achieved between its component parts. The result is a volume that can be fairly described as simultaneously both an archive of Schiffman's work in this area over the past twenty years and a new up-to-date contribution to the field—in both senses an invaluable addition to the study of the scrolls in their wider Jewish context.