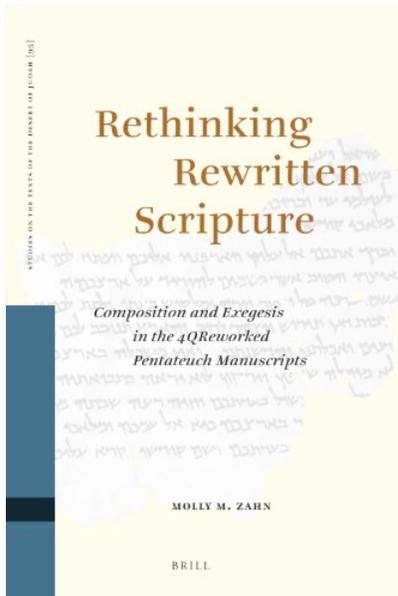


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Zahn, Molly M.

Rethinking Rewritten Scripture: Composition and Exegesis in the 4QReworked Pentateuch Manuscripts

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Molly M. Zahn's *Rethinking Rewritten Scripture: Composition and Exegesis in the 4QReworked Pentateuch Manuscripts*, a revision of her PhD dissertation at the University of Notre Dame (2009), is a welcome addition to the discussion of what John Strugnell at one time called the "Wild Torah." From this untamed beginning, to the current more subdued nomenclature ("Reworked Pentateuch") in the official publication by Emanuel Tov and Sidnie White Crawford (DJD 13, 1994), the debate has grown regarding the nature of the beast: Are these texts to be considered Scripture or are they not? Along the way, 4Q158—published in DJD 5 (1968) and virtually ignored for nearly thirty years—was recognized as a very important member of the group. Zahn has listened to the voices in the ongoing conversation (E. Tov, S. White Crawford, M. Bernstein, M. Segal, G. Brooke, E. Ulrich) and here returns to a detailed examination of the text of 4Q158 and 4Q364–367 to determine whether the answer regarding status might be forthcoming from an examination of the nature of the reworking.

After a literature review, the introduction (ch. 1) lays out the ground rules for the study. Zahn has chosen to categorize variations to her base text (the MT) as "additions, omissions, and alterations" (17). These categories are combined with observations concerning the size and frequency of the variations. "Charting along these various 'axes'

(compositional technique [i.e. additions, omissions, and alterations], size, frequency) allows for a fairly nuanced description of the reworking in each particular text, while also allowing for easy comparison” (19).

Chapter 2 takes on 4Q158 (4Q Reworked Pentateuch^a), which is also evidently the initial motivation for the study. Zahn offers a new transcription and translation of the document in appendix 1 (246–58) along with a list of unique variants in appendix 2 (259–60) for this text alone. The overarching purpose for the variations in 4Q158, which Zahn attributes to one single redactor/scribe, are to “strengthen or create connections between related texts” (73).

Chapter 3 discusses the remaining Reworked Pentateuch manuscripts, 4Q364–367. Here Zahn stands against the conclusions of Tov and Crawford (DJD 13) in two important aspects. First, on the basis of the physical makeup of 4Q365 and 4Q365A—handwriting, leather, and margins—Zahn once again combines these two groups of fragments into one manuscript. Second, on the basis of the compositional evidence richly detailed in the chapter, she concludes that the five Cave 4 manuscripts are related compositions and not five copies of the same composition. Again, the overriding concern reflected in the multitude of variations is “for the coherence of the scriptural text” (133), although she cannot locate any one redactional concern that would argue for a single editor.

Chapter 4 carries forward what we have gained from chapters 2–3 and compares the recent discoveries (4Q158 and 4Q364–367) to the Reworked Pentateuch we have known: the Samaritan Pentateuch. Although Zahn discovers that “all the compositional techniques identified in the 4QRP MSS are also attested in SP, except for paraphrase,” nevertheless, “*quantitatively* there are major differences” (172). She details the lack of sizeable additions of new material, absence of paraphrase, and infrequent sequence changes to conclude that “SP represents ... a more conservative reworking of the Pentateuch” (173). SP, more clearly than the 4QRP, has a prevalent redactional goal (harmonization) that gives evidence of a single foundational redaction.

Chapter 5 compares 4QRP to the Temple Scroll, a composition that clearly represents itself as revelation while reworking the Pentateuch to do so. But while 4Q158 sought to strengthen or create connections within the biblical text, 4QRP emphasized coherence, and SP intended to harmonize, TS is “for the most part ... organized spatially, proceeding outwards from the Temple” (227). Thus it could not have evolved from the Pentateuch but rather clearly evidences an authorial intent.

Finally, Zahn presents a detailed conclusion that should satisfy any reader looking to move past the details to get to the bottom line. Providing a review of compositional

techniques and ideological purposes, it is here that we meet with that which is, for many, the main motivating factor for engaging in such a study: what is “the status or nature of the composition (in the eyes of its author or its audience)” (233). Zahn admits that a straight line cannot be drawn between particular compositional techniques and the status of 4Q158, 4Q364–367, although she “would incline to regarding them as copies of the Pentateuch” (236). How readers or hearers construed a text is at the heart of the status issue, and this will continue to be debated.

There is one additional chapter and an appendix that I could have hoped that Zahn had included in her study. The appendix has, thankfully, been provided in an article by Andrew Perrin: “The Variants of 4Q (Reworked) Pentateuch: A Comprehensive List of the Textual Variants in 4Q158, 4Q364–7 in Biblical Sequence” (*JJS* 43 [2012]: 127–57). Perrin has added to and corrected the variants listed in the DJD editions. The additional chapter is mentioned by Zahn herself as she writes, “a fuller analysis of exegetical variants identifiable in the biblical versions ... is also necessary” (241–42). I might suggest that the often maligned orthographic and morphological variants should also be included in such a study. This may of necessity be a multivolume work containing a nuanced description of the patterns of the smaller variations in 4Q158, 4Q364–367 as compared to the variants in the “biblical” manuscripts from the Judean Desert. Perrin’s list coupled with the experience gained while preparing the *Dead Sea Scrolls Concordance iii: The Biblical Texts from the Judean Desert* (Brill, 2010) brought several such patterns of variation to my attention that may help inform a more focused profile of the “Reworked Pentateuch” manuscripts. Given the limited space and purpose of a review, one suggestive example will suffice. Elisha Qimron gives a detailed description of the morphology of the manuscripts available to him before 1986 in chapter 3 of his *The Hebrew of the Dead Sea Scrolls* (Scholars Press, 1986). In paragraph 311.13g he describes the *yiqotleni* forms with the comment that they “have no parallel in any other Hebrew tradition, and Hebraists disagree as to their origin.” Now that the initial phase of publication is complete, we can make a global accounting of the occurrences of these unique forms. Of first importance for this present discussion is the fact that they occur at 4Q365 2 7 and 7 i 3. In the “nonbiblical” manuscripts from the Qumran caves they are found at 1QS 6:14; 10:13; 1QSb 3:20; 1Qsb 5:28; 1QpHab 12:5; 1QHa 12:7, 25; 14:24; 1Q27 1 i 10; 4Q161 8–10 18; 4Q423 9 2; 4Q437 2 i 10; 4Q475 1 2; 4Q525 2 ii+3 5; 11QPs^a 21:12 (Sir 51:14); and 11QT^a 52:12. It is noteworthy that all of the manuscripts represented in this list are either generally recognized as sectarian documents or copied within the “Qumran Scribal School,” except perhaps for 4Q525. Turning to the more than two hundred biblical manuscripts from the Judean Desert, it is of note that only three give evidence of *yiqotleni* forms: 4QDeutⁿ (Deut 5:22), 11QPs^a (Ps 119:2, 175; 121:7; 144:3), and 1QIsa^a (Isa 35:8), the last in a supralinear correction made by second hand. It may be important that both

4QDeutⁿ and 11QPs^a are themselves the objects of debates that are similar in nature to that which has been focused on the “Reworked Pentateuch.” Some researchers have described the former as an “excerpted” text while the latter has often been designated a “liturgical collection.” More studies such as this could be helpful in filling in some of the holes still remaining in the portrait of 4Q158, 4Q364–367.

Molly Zahn’s *Rethinking Rewritten Scripture* is a critical next step forward in the study of these important manuscripts. In the end she alerts us to the fact that perhaps the most important benefit of such a study is not the elusive status of such texts but instead an appreciation for the “remarkable period in the history of exegesis” (242) from which they come.