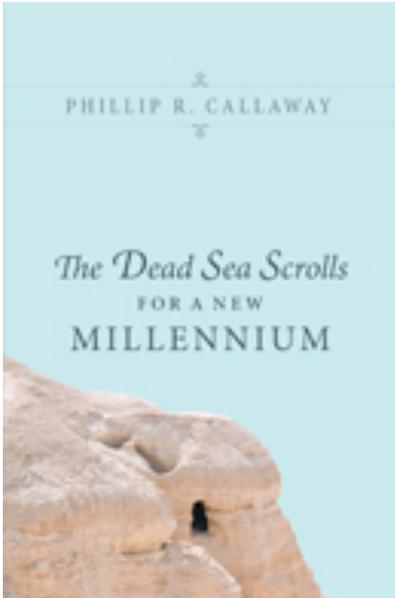


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Callaway, Phillip R.

The Dead Sea Scrolls for a New Millennium

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Phillip Callaway has produced a new introduction to the Dead Sea Scrolls. He has spent many years studying the scrolls and publishing his reflections. He shows his curiosity about the texts and those who produced them. He is cautious about the limits of our knowledge and leaves many open questions for further study. On controversial topics, he reports debates and then moves on. He does not get bogged down in excessive detail. While he highlights issues of personal interest, he does not propose one theory to explain everything.

The work has nine chapters, including an introduction, plus an epilogue, bibliography, and ancient document index. Scattered throughout the work are twelve illustrations and twelve tables. Unlike other introductions, there are no black and white or color photographs of the Dead Sea Scrolls in this work. This is surprising because the other work Callaway has co-written is about the same price in paperback and includes beautiful photographs and helpful illustrations (Phillip P. Davies, George J. Brooke, and Phillip R. Callaway, *The Complete World of the Dead Sea Scrolls* [Thames & Hudson, 2011]).

In chapter 2, “Editing the Scrolls” (15–26), Callaway gives a brief survey of the discoveries of the scrolls and how scholars have studied these texts. The introduction includes more

information about the discoveries. He has a helpful discussion of “Reconstructing a Scroll” on pages 20–23. It might have been clearer to have a separate chapter on discovery of the scrolls that combined materials from the introduction and the first part of this chapter and to devote a second chapter to studying and editing the scrolls.

In chapter 3, “The World of the Scrolls” (27–44), Callaway surveys the history of the region from the Babylonian exile until the second Jewish revolt and discusses groups such as the Essenes, Pharisees, Sadducees, Samaritans, Zealots, and early Christians. This section contains useful historical background for understanding the scrolls.

Chapter 4, “The Caves, the Scrolls and the Site Khirbet Qumran” (45–70), surveys the artifacts found in each of the eleven caves at Qumran and discusses whether or not people lived in these caves. Callaway summarizes different interpretations of the ruins at Qumran. The chapter also includes other topics such as how ancient people prepared scrolls for inscription, recent texts found, and modern methods of study of the scrolls, including the discipline of paleography. While all of these topics are important, the chapter does not have a clear focus.

In chapter 5, “The Bible and the Dead Sea Scrolls” (71–96), Callaway addresses the issue of canon briefly, then discusses some interesting textual variants found in Qumran copies of books of the Hebrew Bible. While he notes the numbers of copies of particular books, he does not mention that some of these might be abbreviated or excerpted texts. The chapter seems too brief and does not explain clearly how these texts help us better understand the transmission of the Bible.

Chapter 6, “The Pseudepigrapha, the Apocrypha, and the Scrolls” (97–132), discusses selected texts found at Qumran, including Enoch, Jubilees, the Genesis Apocryphon, Genesis Commentary, Other Words of the Famous, and the Temple Scroll. Following this Callaway groups some texts into categories such as psalms from the Qumran caves, works of wisdom among the Dead Sea Scrolls, and apocryphal texts. His discussions of individual works are brief and insightful. His grouping of texts is not well developed, which leaves one wondering about how individual texts relate to one another.

In chapter 7, “The Community Scrolls” (133–170), Callaway discusses texts such as the Damascus Document, the Rule of the Community, the Rule of War, Thanksgiving Hymns, Thematic Commentaries, Running Commentaries on the Prophets, Ordinances, Calendars, Some Works of the Law, and Phylacteries. There are good summaries of the contents of individual works, but it is not clear how these texts are part of a collection of “community scrolls.” Neither is it clear how they might relate to one another.

In chapter 8, “The Scrolls and Jewish History” (171–186), Callaway discusses some more texts such as the Praise for Jerusalem and King Jonathan, the Copper Scroll, and Documentary texts. He discusses how the texts might relate to the Qumran community. He also addresses how the texts relate to early Christian thought. Callaway is doubtful that these texts came only from the Essenes and says, “The collection called the Dead Sea Scrolls is a scribal phenomenon reflecting the literary and theological interests of many highly educated Jews in the Second Temple period” (186). The chapter is a mishmash of materials. Parts of this chapter could have been better placed elsewhere in the book.

The work is up to date, and Callaway deals with recent materials found such as the “Yahad Ostrakon” published in 1997 as well as a prophetic text on stone, called by some the Gabriel Revelation, which was published in 2007. He might have noted, however, that new fragments have been acquired by American schools. While he notes that a fragment from Nehemiah has been found, he does not mention five new fragments that were acquired in 2009 by Azusa Pacific University and will be published by the faculty of Azusa Pacific University as well as eight fragments (one was only announced in April 2012, so Callaway could not have known of this when he wrote his book) that will be published by the Southwestern Baptist Theological Seminary in Fort Worth, Texas.

I noted one mistake and a number of editorial errors. Callaway says that a patch with holes around it is from the Job Targum (62). It is from 4Q22 paleo-Hebrew Exodus. He refers to “1–2paleo Leviticus,” which is probably “1QpaleoLeviticus” (65). Instead of “deer we used” it should be “deer were used” (68). The “and” in “theological and needs” should be deleted (74). The “selected by traditional” should be “selected by tradition” (77). He seems to assign the number 4Q158 to Biblical Paraphrases as well as to the Reworked Pentateuch on page 110. The words “Ben Sira cave” should be “Ben Sira came” (129). The words “based a” should be “based on a” (147). The words “of which only can be read to any degree” on page 151 are puzzling. When I looked up the “Yahad Ostrakon” in the index, the first three entries (pages 2, 8, 15–16) did not mention the ostrakon.

Some of the charts were helpful and appropriately placed, such as the list of biblical books and the numbers of Qumran manuscripts on page 76. Many of the illustrations at the beginning of chapters were black and white reproductions of ancient art and did not seem relevant. Other charts were not well placed. The paleographic chart on page 24 would have been more helpful if it had been placed near the discussion of paleography on pages 62–67. The architectural sketch of the Temple Scroll courts on page 1 would have been more useful closer to the discussion of the Temple Scroll on pages 111–16. The map “Treasury Locations of the Copper Scroll” on page 2 should have been placed near the discussion of the scroll on pages 174–76.

One of the strengths of this introduction reflects Calloway's work with Hartmut Stegemann. He has a helpful discussion of "Reconstructing a Scroll" (20–23) and a section on "Preparing Scrolls for Inscription" (60–62). Both sections alert students to the physical features of these fragmentary scrolls. Too often scholars focus on the content of the scrolls and ignore the physical features of these texts.

In his previous scholarly work, Callaway has challenged consensus views related to the Dead Sea Scrolls. He does report about scholarly debates about issues and is not dogmatic about his own position. At the end of a section about the scrolls and the Qumran site he says, "To be honest, it is true that we are still guessing about the identity of the people who lived at Khirbet Qumran, the functions of components of the site, and the identity of those who wrote, copied, and treasured the Dead Sea Scrolls" (56).

Callaway has a great interest in situating the Dead Sea Scrolls within their historical context. This is evident in his chapter "The World of the Scrolls" and the final chapter on "The Scrolls and Jewish History." In his preface he indicates that at one time he was interested in seeing if it was possible to "reconstruct a history of the Qumran community." He also noted at that point that he was more interested in history than theology.

It is hard to know what the best introduction of the Dead Sea Scrolls would be. A new edition of James VanderKam's introduction (*The Dead Sea Scrolls Today*, 1994; 2nd ed., Eerdmans, 2010) is available and is cheaper than the one of Calloway. VanderKam gives more attention than Calloway to theological topics such as the Messiah and spends more time showing how the scrolls provide a background for understanding early Christianity. It is probably best—as Callaway suggests—to read this new introduction alongside of others.