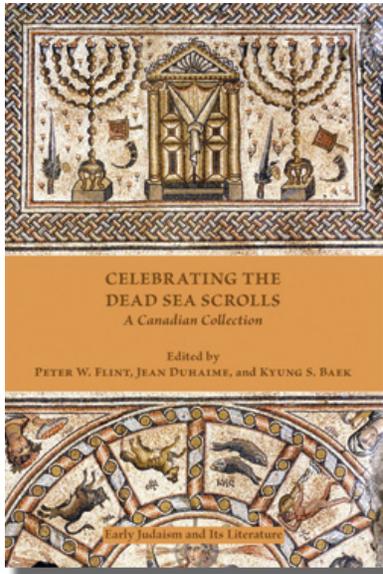


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**Peter W. Flint, Jean Duhaime, and Kyung S. Baek, eds.**

***Celebrating the Dead Sea Scrolls: A Canadian Collection***

Early Judaism and Its Literature 30

Atlanta: Society of Biblical Literature, 2011. Pp. xlii + 621. Paper. \$76.95. ISBN 9781589836037.

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For millennia the Dead Sea Scrolls lay unseen by human eyes in the Judean caves, unknown to the world, much less to the recent symposium of scholars led to gather in Canada. This book is an outgrowth of that Canadian conference. The book divides twenty-five essays logically into the four parts of Canadian scholarship (3–56), scroll transmission (59–198), the Qumran community (201–427), and its placement in Second Temple Judaism (431–555). While not all the twenty-eight contributors are Canadian born, all fall under the wider net of scholars connected with Canada in a significant way.

Schuller (3–20) opens the essays by contrasting Canada’s early unsuccessful attempt to purchase the scrolls and its failure to take up the offer from Harding in 1953 to appoint a Canadian to the international scroll team with the later Canadian ventures into the Dead Sea Scrolls through its national universities and exhibits. Kalman and du Toit (21–41) profile how Scott leveraged his initial influence in raising the funds for the McGill collection for the greater good. This led to his early positioning as the Canadian expert and as a liaison between the scholarly community and the wider lay public. Though little acknowledged, this “unsung hero” (40) used his voice to promote the accuracy of the biblical scrolls and to temper wilder speculations regarding the scrolls (38–39).

Duhaime (43–56) takes Canadian scholarship from the past into the present and future. He details a future multivolume under the general rubric of the Tanak headings followed

by nonbiblical writing that will interface the original-language transcription with annotated French translation. He will lead the Canadian team that will primarily cover the Prophets and the Writings. He presents a brief exemplar from the work in progress from 4Q162.

Perrin (59–76) launches the second section by a revisit of the contested fifteen fragments of 4Q158 first presented by Allegro in DJD 5. After noting the history, Perrin includes a new transcription, translation, and further textual commentary. He hopes that his preliminary working edition jump-starts the remaining work in the upcoming DJD 5.

Parker (77–101) examines possible scribal “fingerprints.” Moving beyond the common reductionistic Qumran or non-Qumran practice mode, he exploits thirteen known Qumran orthographic and morphological variants in tabular form to assess the percentage of correspondence between sixty-four scrolls chosen for study. The sheer variety of possible combinations of the variants makes it possible to correspond manuscripts only weakly, with the exception of a group of *tefillin* from Cave 4, where the data points toward a “specialized scribal school, consisting of multiple scribes using multiple *Vorlagen*, whose primary task was the production of *tefillin* texts” (99).

Flint and Baek (105–18) trace the photographic history of the Great Isaiah Scroll. While none of the six photographic captures present a flawless view, Trevor’s March 1948 color negatives still provide the best view of this famous scroll, and some appeared in DJD 32. The authors also include at the back of the book some plates “made available to a wider scholarly public for the first time” (117).

Ulrich (119–33) uses IQIsa<sup>b</sup>’s affinity for the readings in the Old Greek to argue against the model of the MT as the only pristinely preserved manuscript. The Dead Sea Scrolls show that the LXX did not innovate to create the departures from the MT but faithfully transmitted a different Hebrew *Vorlage* similar to IQIsa<sup>b</sup>, at least more than has previously been credited (126). Jinbachian (135–61), too, using the notorious textual difficulties in Mic 1, considers the *Vorlage* of the LXX. He finds that, even within the same chapter, it is difficult to determine whether it follows its own *Vorlage* or the one behind MT.

The next two papers, by Abegg (163–72) and Tov (173–98), delve more closely into the specifics of manuscript variability. Abegg uses data from the Accordance module to determine whether five commonly cited syntactical markers in the biblical scrolls’ corpus show statistically significant divergence from the MT. Tov sorts selected manuscripts into groups relative to their correspondence to MT complete with a color code to show a particular variance. While he presents eight samples in the volume, the reader should

consult the SBL website for the full thirty-eight samples, where visually the blue color for linguistic variations renders better than the light purple, which does not stand out from the black in the printed version. Both authors' presentations illustrate effectively the "complicated web of relations between the texts" (188).

Mason (201–51) works from the limited extant historical primary sources on the Essenes to judge their plausibility as independent witnesses to the settlement at Qumran. He contextualizes the literary portraits of Essenes prior to the scrolls' discovery. While he does not dismiss the Qumran Essene hypothesis, Mason's evidence debates the "upside-down shape" (248) of the Qumran Essene hypothesis when it glosses over any contrary evidence.

Falk (253–85) and McCready (287–301) scrutinize aspects of community life in the scrolls. Falk surveys the religious longings arising from the sectarian documents whereby its members sought "meaning and dignity in a complex world in which much does not seem right" (283). McCready applies modern theories regarding the significance of human community to the "powerful fusion of self, space and time" (301) seen in the *Community Rule*.

Scott (303–43), Stauber (345–58), and Erho (359–74) isolate words or themes embedded in specific documents. Scott rejects the routine ascription of *תמא* in the *Community Rule* to a discrete written text such as the Torah or even sectarian doctrine. Instead, Scott favors the more prominent nuance of a "global faithfulness toward God and (righteous) humanity" (336). Stauber likewise looks to the *Community Rule* by weighing in on the frequently debated question of determinism versus human agency. While he acknowledges the sectarians believed in their own control over actions, their embrace of the divine agency results in a viewpoint where God "determined all, and thus theirs is a metaphysics of fatalism" (356). Erho examines the motif of the eschatological battle in 1QM against the background of the apocalyptic genre that pushes it toward a future time of the community rather than past or present historical events. He helpfully summarizes his data in a tabular format after his conclusion.

Three papers written in French by David (375–94), Daoust (395–403), and Dion (405–27) look at textual issues arising from various pesharim in the new *Scrolls' French edition*. David reexamines problematic readings found in 1QpHab, 4QpIsa<sup>a</sup>, and 1QpMic due to questionable prior readings, spacing, and manuscript joins. Daoust targets specific textual difficulties arising from the poor preservations of the plates in 4QpIsa<sup>c</sup>. This highlights the need for a fresh edition based on all photographs. Dion, though a close reading of 4QpNah in isolation to other Qumran manuscripts, reaffirms Doudna's rejection of

Ephraim and Manasseh as code names for the Pharisees and the Sadducees, despite the prior scholarly consensus over those identifications.

Peters (431–46) and Najman (447–66) treat textual themes tied to larger rhetorical functions for the community. Peters separates out the Noahic traditions into their base languages, exposing differing attitudes toward outsiders. The Hebrew compositions surrounding Noah emphasize aspects (e.g., covenant) essential to the Jewish community, while the “Aramaic texts reveal a more active engagement with the stories and science that had their origins outside of Judaism” (433). Najman finds the expected concepts of suffering behind the image of wilderness but also discovers how wilderness entails purification and revelation for the community.

Davis (467–95) and DiTommaso (497–522) frame texts or text types according to their historical moorings. Davis reexamines the Apocryphon of Jeremiah C according to the exilic provenances of Egypt and Babylon that helped define how it rewrites Jeremiahic themes, especially how Apocalypse II updates toward a historical contemporaneous polemic. DiTommaso looks afresh at apocalypticism in the scrolls, viewing the collision of Daniel with the “Antiochene crisis” (521) as its chief impetus.

Wassen (523–39) and Evans (541–55) peer into the scrolls’ spiritual world. After exploring the stand-alone angelic functions as priests, warriors, protectors, and revelators, Wassen finishes with the spiritual communion of angels living even within the midst of the community, a belief fueling their distinct eschatological outlook. Evans fills out the “demonological orientation” (554) of Psa 91 through 11Q11, which leads to the explicit development in the Psalms Targum and in Jesus’ teaching. Over fifty pages of indices along with eight color photographic plates formally close the volume.

At times various authors use Qumran as a shorthand designation for the written scrolls. This carries with it the probable but not proven connection between the archaeological site and the nearby scrolls. Aside from this quibbling semantic, I can say that each contributor adds significantly to the growing body of scholarly knowledge about the Dead Sea Scrolls.

This volume may well indeed be assailed as too provincial in scope, yet this specificity is also one of its greatest strengths. It is not just another collection of essays arising from a symposium that could be conducted in any corner of the globe. Rather, it recognizes Canada’s active participation with the scrolls from early on down to the present vanguard.