kontextgemäß übersetzt werden muß, also nicht eine geläufige Übersetzung herangezogen werden kann. Soweit es möglich war, benutzte die Übersetzerin die spanische Übersetzung von F. CANTERA/ M. IGLESIAS/ L. ALONSO-SCHÖKEL/ J. MATEOS.


Johan MAIER

George J. BROOKE, Exegesis at Qumran. 4Q Florilegium in its Jewish Context (JSOT Supplement Series 29), JSOT Press, Sheffield 1985, xii and 390 pp., large paperback £ 8,95/$ 13,50.

Amongst the many obscure passages found in the Dead Sea Scrolls, 4Q Florilegium must rate as one of the most difficult texts. An understanding of the interrelationships and unity of the various biblical citations and sectarian expositions comprising this text has been hindered by the additional problem of the extremely fragmentary condition in which the source has survived. In his book which focuses primarily upon the correct exposition of 4Q Flor, BROOKE argues that the correct understanding of this document is possible only after the exegetical methodology underlying its argumentation has been identified (p. 5). He also believes that the possibilities of accurate reconstructions of parts of the text are enhanced once the composer’s methodology is understood (p. 219). The exegetical techniques identified by BROOKE are, in his opinion, the precursors of the later rabbinic principles of interpretation. He argues that though the age and origin of the middot may not be precisely known, the widespread influence of Hellenism led to the application of recognised exegetical principles in the Jewish use of the Bible, during the Second Temple period (pp. 8-17). A pre-tannaitic awareness and application of such exegetical principles as notariqon, gezera šawa, qal waḥomer, ‛al tiqre and ḥilluf, BROOKE finds in literatures produced in the Jewish communities of Alexandria and Palestine, as witnessed to in the writings of Philo and the Palestinian Targum. This view is not fully shared by all scholars. Consequently a brief description of research in the exegesis of the Dead Sea Scrolls is provided (pp. 36-44), especially of views pertaining to the genre, pesher, since
it is in analyses of this genre and perceptions of the technical term, pesher, that the two main streams of thought regarding the exegesis of the Qumran sect have emerged. These opposing views argue on the one hand that formal, recognised exegetical principles were employed by the sect, and on the other hand, that eschatological revelation, comparable to that claimed by the apocalyptists, inspired the interpretations now labelled “pesher”. Brooke argues that if inspiration were present, it would be in the correct use of exegetical principles, which would validate, for Jewish readers of that age, the application of a text (pp. 43, 44).

The citation, translation and exposition of the twenty seven fragments comprising 4QFlor (fragment 27 was not published in DJD V—p. 128) form the second section of the book. The lengthy treatment of the document (almost two hundred pages, including foot-notes) is thorough and comprises five sections. A brief yet adequate introductory description is followed by the text, its translation and textual notes, which deal with the possibilities of particular readings, the alignment of the various fragments, as well as discussions of particular words, their significance within a context and their occurrence in other scrolls from Qumran. The various columns and fragments of the document are then subjected to a form critical analysis and in the fourth section particular terms occurring in 4QFlor are considered against the broader background of Qumran theology. The final section is devoted to traditio-historical questions arising from the examination of the document. From these various forms of enquiry, Brooke draws the following conclusions. 4QFlor 1:1-13 is a midrash (p. 141) and 1:14-2:6, as well as fragments 6-11, are midrashim of the unique Qumran pesher sort (pp. 155 and 159). Fragments 4,5,12-26 are too fragmentary to determine their genre (p. 160). (It is unclear to me why fragment 27, of which only two words are apparently translatable, is not included here—cf. pp. 91, 97.) By means of various exegetical principles (a “minimal list” of six is given in summary form on pp. 166, 167), several biblical texts, which originally formed part of a liturgy of the Feast of Tabernacles, were expounded and given an eschatological significance (p. 174). 4QFlor 1:1-13 is primarily an exposition of Nathan’s oracle in 2 Sam. 7 and concerns both the function of the community as God’s human sanctuary — which anticipates the founding of the eschatological sanctuary — and the expectation of a Davidic Messiah, who is to be accompanied by the messianic Priestly Interpreter (pp. 143, 144). 4QFlor 1:14-2:6 is primarily an exposition of Pss 1 and 2 and concerns the refining which the “Sons of Zadok” (by this time possibly “a general appellative for the latter-days community” — p. 158) are to endure and which a remnant will survive (pp. 157-159). The concern of fragments 6-11 is uncertain, but the citing of Deut. 33 may have permitted a pesher on the messianic priest, such as appears to be the inten-