Le *Document de Damas* et ses deux manuscrits prennent un autre aspect quand on les relit.

Le nom du Maître de Justice proposé ici va-t-il rallier tous les suffrages? Le point de départ de l'hypothèse n'a sans doute (même pour l'auteur) pas été la racine *ess*; mais la position sacerdotale exceptionnelle de Yosé ben Yo'eser, l'époque de son activité, son caractère, sa réputation, son destin final tragique, les luttes et l'amincissement de sa communauté sur près de deux siècles, sont des arguments dont Jacqueline *Genot-Bismuth* a montré la valeur: qu'elle soit félicitée.

Dom G.D. Sixdenier

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Among the fundamental developments Judaism underwent in the Second Temple Period is the rise of the idea of martyrdom. To the martyr, who is prepared to die rather than transgress God's commandments, death no longer is a reduction to dust, but the transition to a new and better life with God. This idea we meet from the second century onwards in the Second Book of Maccabees and other Hellenistic Jewish writings including the works of Philo and Josephus, and in the rabbinical literature. Opinions are divided as to the origin of the idea. In order to discuss this, a workshop was held in the theological faculty of Leiden University in September 1984. Fourteen scholars, from Germany, Belgium and the Netherlands, participated in the discussions, representing such disciplines as Old Testament, Hellenistic Judaism, New Testament, Ancient History, Egyptology, Classical Studies and Patristics. Papers had been prepared and distributed among the participants in advance. The book under review contains these papers in updated form, as well as an extensive summary of the discussions, produced from tapes; an index of references covers both the papers and the summary. Apart from two contributions in English the articles are in German, the language of most of the non-Dutch participants of the workshop.

The book opens with an "Einleitung" (1-19) by B.A.G.M. *Dehandschutter* and J.W. *van Henten*, in which they introduce the subject and sketch the history of its research in this century. It appears that the subject has hardly been studied in its own right so far, for either scholars concentrated on specific texts and disregarded the origin of the martyrdom idea, or they studied it within the framework of Christian martyrology. Next
E. Haag, “Die drei Männer im Feuer nach Dan 3:1-30” (20-50), offers an analysis of Dan 3, 1-30, in which he discerns no less than four layers, and indicates the theological relevance of the passage. U. Kellermann, “Das Danielbuch und die Märtyrertheologie der Auferstehung” (51-75), argues that whereas Dan 7, 13-14 attests to the martyr’s resurrection in heaven, Dan 12, 2-3 announces his resurrection already on earth. In an appendix K. offers a list of 51 martyrological motifs in early Jewish texts (especially 2 Macc 7 and 4 Macc 5-18), the New Testament, early Christian martyrdom texts and “martyrdoms” of Greek philosophers. L. Ruppert, “Der leidende (bedrängte, getötete) Gerechte nach den Spätschriften des Alten Testaments (inclusive Septuaginta) und der (nichtrabbinischen) Literatur des Frühjudentums unter besonderer Berücksichtigung des Gottesbildes” (76-87), studies what he calles the “diptych” Wisd 2, 12-20 and 5, 1-7, which he regards as an originally independent Hebrew unit. This diptych radicalizes the idea occurring in the fourth song of the servant (Isa 52, 13-53, 12): the righteous in the end is rewarded, his enemies, who are forced finally to admit this, are damned. This notion is already present in some Psalms, and the group which cherishes it develops into the Hasidim of the time of Antiochus IV. J.C.H. Lebram, “Jüdische Martyrologie und Weisheitsüberlieferung” (88-126), deals with the literary form of the martyrium genre in its earliest examples, the stories in 2 Macc 6-7, as it has developed from the wisdom literature. In this literature, for example in the Joseph story or the Ahikar romance, we observe a humiliation-exaltation scheme in the setting of a royal court, in which the wise man is saved by his cleverness. Whereas here the king is the neutral centre of the scene, in younger texts, such as Dan 3 and 6, the wise man and the king are the poles of the story. The decisive step is taken in the martyrdom stories of 2 Macc 6-7, in which the liberation is transposed into the hereafter. J.W. van Henten, “Das jüdische Selbstverständnis in den ältesten Martyrien” (127-161), discusses Jewish self-definition in 2 Macc 6, 18-31 (the martyrdom of Eleazar) and 7, 1-42 (the martyrdom of the seven brothers). It is characterized by the conviction that the Jews are an autonomous nation with its own institutions and territory, called to observe Jewish customs and avoid pagan ones at all costs. It originates in the time of John Hycanans, and has much in common with the ideas in 1 Macc. It differs, however, from them in its critical attitude towards the priesthood and the court. H.S. Versnel, “Quid Athenis et Hierosolymis? Bemerkungen über die Herkunft von Aspekten des “effective death”’ (162-196), asks to what extent the motifs of resurrection shortly after death and vicarious expiatory suffering in 4 Macc have their origin in the Greek world. As regards the former topic he makes a comparison between them and parallel notions in the Greek epitaphios logos. There are Greek parallels: apotheosis of heroes, ascension of individual souls into celestial spheres,