The bulk of the War Scroll was found in cave 1 and is generally known as 1QM in the catalogues. The editio princeps was published in 1955. As with CD, fragments containing parallels have recently emerged from cave 4. There are six fragmentary manuscripts of the War Scroll (4Q491-496) and a related document (4Q497). 4Q491-4Q495 are on leather, 4Q496 and 4Q497 are on papyrus. The introductory essay lists the parallels in the order of both 1Q and 4Q. The textual relationship between the two is discussed in the footnotes to be found on the pages of the Hebrew text. Footnotes yielding significant text-critical variants are indicated by the underlining of the relevant footnote numbers. Some 125 unidentifiable fragments are given here on 10 pages. The so-called War Scroll-Like Fragment (4Q497) is also scrappy—some 54 fragments—most of them lacking any complete words. Another world-expert has been chosen to edit these texts—he is Jean Duhaime, who has published extensively on the War Scroll.

The introductions to these texts deal with the usual critical questions. The essay on the War Scroll contains an important assessment of its theological importance, and a full bibliography (running to 8 columns). A section on the War Scroll’s relation to the New Testament is important and shows the parallels between the War Scroll and John, Paul and particularly Revelation. The concluding assessment is: “... the similarities between the War Scroll and the New Testament do not indicate direct influence in one way or another. They do contribute, however, to a better contextualization and understanding of early Jewish and the earliest ‘Christian’ documents” (p. 90). The introductory essay on CD also discusses the relationship with the New Testament, concluding with the important observation that the sect dealt with in CD, including, as it seems to do, members scattered in non-sectarian settings “would seem to represent a situation even closer to that of earliest Christianity than that behind the more strictly Qumranic documents” (p. 8).

In addition to CD and the War Scroll, this volume includes a document called “Wicked and Holy” = 4Q180-181 (edited by J.J.M. Roberts) and three microscopic scraps edited by Charlesworth himself.


J.K. Elliott


There are twelve essays here, eight by Garcia and four by Trebolle. All are splendidly translated from the original Castilian Spanish edition of 1993, Los Hombres de Qumran, by Wilfred Watson, who was also responsible for the English edition of Garcia’s The Dead Sea Scrolls Translated, from which all citations from the Scrolls—some of them quite extensive—are taken in the present book. In many ways this collection of essays can be seen as a companion or introduction to the translations. Some of the essays here are originals, others are reproduced from previously printed articles. As a result, there are occasional overlaps, especially in discussions which refer to the early discoveries. The repeated articles have been only modestly revised, and then generally only in relation to the footnotes, which appear now (irritat-
ingly) as endnotes—375 of them. The essays are grouped under three subheadings: I The Men and the Community of Qumran, II The Bible, Purity and Messianic Hope, and III Qumran and the Origins of Christianity. Some essays are broad, historical surveys, such as that entitled The Men of The Dead Sea; some are more narrowly focused, especially one article assessing the theme of brotherly rebuke in the Scrolls and Matt. 18:15-17. Strangely, the chapters are not numbered. As a consequence cross-referencing is not easy.

The collection is to be welcomed, especially in the light of recent adverse publicity about the tardy publication of some of the Scrolls in the popular media as well as some bizarre theories about the Qumran community. The essays in this book take issue with the Eisenmanns, Wises and Thierings of this world. The intimate involvement of these two Spanish scholars in the official publication of the Scrolls gives the essays a particular authority. Their openness, frankness and honesty when taking issue with adverse criticism are laudable qualities.

The first section deals with the Community, the discovery of the Scrolls and their publication. In this section is to be found a helpful list of the main teaching found in the Scrolls. Trebolle discusses the nature of Qumran Esenism and rehearses (on pp. 64ff) the so-called Groningen Thesis, promulgated by his co-author. (The theory reemerges elsewhere in the book!) This theory argues that the Essenes in Qumran were a splinter group from Palestinian Essenism, that had originated in the third century B.C., i.e. earlier than the Maccabean period normally suggested. Among their reasons for breaking away from the main line were the Qumran Community's adherence to the Teacher of Righteousness and their differing views on the calendar. Their movement was characterized by a strict legalism combined with an apocalypticism which embraced Jubilees and Enoch. It was also strongly Messianic.

For readers of NieT the final two sections will perhaps be of most relevance. In the second section comes an article on Biblical Interpretation in Qumran: there are interesting examples of the type of Biblical text found there. First, on pp. 104ff, there is a convenient short list of the most important Biblical MSS. found in Qumran. Many of the examples of text given show links with the LXX rather than with the Massoretic Hebrew text. The Massoretic Hebrew often looks secondary. As a result of these textual investigations it now seems as if older theories about the canon may have to be abandoned. In fact Trebolle argues (p. 111) for the abandonment of the theory of the Alexandrian canon. We may well ask why it was that the church adopted a canon of OT writings significantly wider than that which emerged as the Hebrew canon. In so far as the Essenes of Qumran used Jubilees, was the canon not yet closed? Freedom of text and freedom of canon seem to go hand in hand: the fixing of the canon probably hastened the fixing of the text. These are fascinating and important questions relevant to OT and NT studies. Other examples of citation are given; some illustrate the methods of interpreting scripture in the Qumran writings, such as pesher, which have striking points of contact with the NT.

An essay "Biblical Borderlines" investigates Biblical citations in the Scrolls that incorporate interpretation and paraphrase. Some texts are rewritten scripture. Some of the texts, especially the aberrant forms of Esther (the one book in the Hebrew canon not found in its "normal" form in Qumran), appear but in a different and highly interpreted form, especially in 4QProtoEsther. The whole history of Esther cries out for investigation—the Vetus Latina could be instructive here.

Purity is a regular theme in all sorts of religious traditions. Here an essay examines purity in Qumran, when Temple purity is replaced by community purity.

An interesting essay on the types of Messianic teaching is another topic relevant to Christian historians. Qumran seems to have expected either a single Messiah be he Davidic, priestly or heavenly, or two or even three Messiahs. García, whose