

The Dead Sea Scrolls for a New Millennium. By Phillip R. Callaway. Eugene (OR): Cascade Books, 2011. Pp. xi, 225. Paperback. US\$ 26.00. ISBN 978-1-60899-660-5.

The first chapters of this book narrate the discovery of the scrolls (ch. 1) and discuss scholarly terminology (ch. 2). The historical background of the scrolls is outlined (ch. 3), as well as the nature of the scrolls and the site (ch. 4). Biblical (ch. 5), pseudepigraphic and apocryphal (ch. 6), and sectarian (ch. 7) scrolls are presented and commented upon. The role played by the scrolls in reconstructing early Jewish history is the subject of ch. 8. An epilogue (ch. 9) concludes the book.

Many scrolls are presented in this book, but not always in a satisfactory manner. At times, things expected to be there are absent: MurXII is not included in the overview of Murabba'at material (8), and 11QTargumJob does not feature on the pages devoted to Qumran's Cave 11 (48-49). Some statements are problematic because of their ambiguity: "Some of these manuscripts are tightly connected with the known books of the Jewish Bible, but their specific details seem to be rather independent" (9). The book is not always entirely accurate: the idea that the scribe of 4Q175 "wrote rather carefully" (150) is not in line with the evidence. Moreover, few scholars would hold that "the historical context of the scriptural passage had lost its value" for the pesher commentators (152), and it is unlikely that the Kittim in 1QpHab denote the Seleucids (153).

With regard to style, the enumeration of textual variants in ch. 5 tends towards the tedious. The book contains many grammatical (51: "According to published plans de Vaux's Period Ia, which was rectangular in shape, it would have measured roughly 40m by 30m"; 141: "4Q265 also shares with the 1QS a council of the community, but this in 4Q265 reference follows the Sabbath Code in 4Q265") and typographical (17: "1QIsaa" for "1QIsa"; 128: "curse" for "cure") errors.

Despite all this, the book is not unpleasant to read. Callaway's enthusiasm is clear from the first (ix: "studying the Dead Sea Scrolls is a fascinating way to spend one's life") to the last (194: "The Dead Sea Scrolls are certainly an indicator that we can see from our position on the boat only the tip of an iceberg [...] gradually coming into view") page, and the book contains many an interesting viewpoint. What this book should most be applauded for, however, is its attempt to situate the scrolls within the larger context of Second Temple Judaism and early Jewish history and, thus, to free the scrolls from the isolated position they once held. In this regard, the most important sentence of the book can be found at its very end, right before the epilogue: "The collection called the Dead Sea Scrolls is a scribal phenomenon reflecting the literature and theological interests of many highly educated Jews in the Second Temple period" (186).

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