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Beyond the Qumran Community: The Sectarian Movement of the Dead Sea Scrolls (review)

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much, much more. A short, but useful guide to further reading appears at the end of the volume, together with detailed subject and Scripture indices.

Despite the many strengths of this volume, there is room for disagreement and discussion. One important aspect is Tuell's argument that the book comprises a two-part structure as noted above. Although this contention is ultimately rooted in the rabbinic construction of the book as beginning with destruction and ending with comfort (*b. Baba Batra* 14b), such focus on broad thematic concerns overlooks the formal features of the book, the many exceptions to these broad themes, and Ezekiel's own identity as a Zadokite priest. The book is structured chronologically from beginning to end and accounts for the period from Ezekiel's thirtieth year, the year in which he would have been ordained as a priest, and his fiftieth year when he would have retired as a priest (Num 4:3; cf. Num 8:23–25). Although the reference to Ezek 29:17 is the sole exception to this pattern, interpreters consistently argue that the reference was edited to account for Nebuchadnezzar's delay in taking Tyre. A second aspect is theological. Tuell's position that the book represents G-d's word rather than Ezekiel's understanding of G-d's word forces him to argue that the victims of divine punishment in Ezek 9:1–11 deserved punishment due to the guilt of the entire people, but such theological perspectives have been rightly challenged in the aftermath of the modern experience of the Shoah (Holocaust), which saw the murder of some six million Jews (and millions of others), including some one and a half million children.

Despite these reservations, Tuell's commentary is a very welcome and worthwhile addition to the literature available on Ezekiel. It will be especially useful for undergraduate and theological students who are beginning their own engagement with this perplexing and magnificent book.

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BEYOND THE QUMRAN COMMUNITY: THE SECTARIAN MOVEMENT OF THE DEAD SEA SCROLLS. By John J. Collins. Pp. xii + 266. Grand Rapids, Mich.: Eerdmans, 2010. Paper, \$25.00.

Since the discovery of the Dead Sea Scrolls, there has been controversy about who produced these texts. A predominant view has been the Qumran-Essene theory. While Collins still holds to this theory for the most part, he does suggest some alterations. He thinks that the origin of the Essenes was

later than many have suggested and did not relate to a debate over the high priesthood but various legal concerns. He also argues that there were various groups of the Essenes and that the views of these groups changed over time. Collins intends to clarify the nature of the communities which generated and used sectarian texts of the Dead Sea Scrolls.

Collins agrees with other scholars that only some of the texts found in the Dead Sea Scrolls are sectarian and these are the texts which are examined to provide information about the sectarian communities. There are variations in different copies of the Damascus Document and the Community Rule which suggest a redactional history of these texts. Collins builds upon the work of other scholars in separating these redactional layers and linking these layers to particular communities.

Besides a short introduction and epilogue, there are five chapters in the book. There is a historical chart and maps and archaeological illustrations, a lengthy bibliography of thirty-five pages, and various indexes. The book draws upon five earlier articles published by Collins from 2003 to 2009. The first four chapters deal largely with the study of texts, and the final chapter deals with the archaeological study of the site of Qumran. Collins first surveys the texts to determine what they say related to community life (chapters 1–3). He argues in chapter 4 that the Essenes best fit the characteristics of these communities. In chapter 5 he turns to the site of Qumran, which he argues is best understood as a center for a strict community of Essenes.

In chapter 1 (New Covenant), he surveys language for “new covenant” found particularly in the Damascus Document as well as *Miqṣat Ma’ase ha-Torah* and the Temple Scroll. He tries to reconcile the different views of community which emerge from these documents. Collins thinks there is some development of the group over time but is wary of views that link early texts to Sadducean origins or that suggest a debate over priestly succession.

In chapter 2 (The Yahad), he explains differences between the community as found in the Damascus Document and the Community Rule. The Damascus Document is an older work which relates to those living in families. The later Community Rule reflects a stricter lifestyle that includes celibacy and a view that community life is a substitute for temple worship which will atone for the land. The chapter concludes with an appendix on “Analogous Movements and Associations.”

In chapter 3 (Historical Context), he discusses how the scrolls provide historical information that can help explain the origin and history of those who produced these texts. Most attention is given to historical allusions in the *pesharim* as well as the identification of The Teacher of Righteousness and the Wicked Priest. Collins thinks the Wicked Priest can be identified as Alexander Jannaeus in some texts and as Hyrcanus II in others. He thinks

that the dispute between the Wicked Priest and the Teacher of Righteousness did not relate to a question of priestly succession but to debates about the interpretation of legal issues with groups like the Pharisees.

In chapter 4 (The Essenes), Collins discusses relevant passages from Philo, Pliny, and Josephus about the Essenes. Then he addresses similarities between these texts and the Dead Sea Scrolls related to issues of location, communal life, process of admission, social structure and leadership, oaths, offerings to temple, celibacy, religious beliefs, messianism, and apocalypticism. The chapter concludes with two appendices: "The Name Essene" and "The Therapeutae."

In chapter 5 (The Site of Qumran), he surveys the archaeological work done at Qumran beginning with the work of Roland de Vaux and gives a survey of different interpretations of the data including a rustic villa, a pottery factory, a military fort, and a religious, sectarian settlement. He opts for the last option and gives recent evidence. He summarizes, in particular, the important work by Jodi Magness (*The Archaeology of Qumran and the Dead Sea Scrolls*, Eerdmans, 2003).

Collins argues for the linkage of Essenes with the sectarian texts as others have done, but he thinks there are several communities which the texts reflect. He is quite cautious about finding historical allusions in the texts. Unlike Hanan Eshel (*The Dead Sea Scrolls and the Hasmonean State*, Eerdmans, 2008), he does not hunt for more historical allusions in the scrolls to develop a more precise chronology of the movement. Unlike Eshel as well, Collins does not weave together Qumran literary texts, other texts related to the Essenes, and archaeology into a continuous historical narrative.

Collins addresses controversial issues and interacts with other views. Extensive footnotes and bibliography will aid a reader to pursue further questions and find other views. He presents a succinct defense of the Essene hypothesis in which he allows for more diversity among the Essenes than some have suggested as well as historical development over time. He takes into consideration the entire corpus of texts that is now available including *Miqṣat Ma'ase ha-Torah*. Even though he will not convince everyone, he presents a concise and cogent work here, which will be essential reading for students and scholars.

Collins is not unique in isolating a small group of texts determined to be sectarian and then looking for clues within these texts to illuminate the sectarian communities responsible for them. Still, one wonders if such a narrow focus on the sectarian texts is adequate for understanding the sect.

Collins has pointed out that sects are characterized by "difference, antagonism, and separation" (p. 7). If so, can one describe such a sect without understanding the other group(s) from which it has emerged and against which it understands itself? Collins does suggest parallels to other ancient

sectarian communities, but he does not explain the nature of other Jewish groups of the time of the Essenes. Lawrence Schiffman (*Qumran and Jerusalem: Studies in the Dead Sea Scrolls and the History of Judaism*, Eerdmans, 2010) argues that clues can be found in some of the scrolls related to Pharisaic and Sadducean views. It may be necessary to look at more than the sectarian texts in order to understand the nature of the sectarians.

Even if one explains the origins of the sectarian texts within the collection, this does not explain why the present collection contains so much diversity. Collins seems correct when he says that not all the scrolls were written at Qumran. He suggests that they may have been “brought to Qumran for safekeeping from various Essene settlements” (p. 210). If this is true, how can one explain why such a sect would preserve such a variety of texts? Would that not help explain the nature of the sect?

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CROSSING OVER SEA AND LAND: JEWISH MISSIONARY ACTIVITY IN THE SECOND TEMPLE PERIOD. By Michael F. Bird. Pp. xvi + 208. Peabody, Mass.: Hendrickson, 2010. Paper, \$24.95.

In this short and crisply written monograph, Michael Bird tackles the difficult issue of whether the early Christian impulse for outreach among non-Jews was a continuation in one form or another of earlier Jewish proselytizing efforts or if it was something altogether new? Answering that question requires grappling with just how “missionary” Judaism was before the rise of the early Christian movement and then determining, if such a missionary impulse existed, what influence that drive had on early Christians.

Bird organizes his analysis into six chapters. As one would expect, Bird’s opening chapter defines the problem addressed, offers a brief history of research, states his thesis and its expected contribution to the debate, and outlines the manner in which he will argue his thesis. Briefly stated, during most of the twentieth century, scholars held that Judaism was a missionary religion and this factor explained the missionary activity of the early Christians. During the 1990s, however, Scot McKnight (*A Light Among the Gentiles* [Minneapolis: Fortress Press, 1991]) and Martin Goodman (*Mission and Conversion* [Oxford: Clarendon, 1994]) challenged this consensus and, in the mind of most scholars, overturned it. Bird agrees with the newer approach, seeking to nuance and update the discussion.