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Oxyrhynchus fragments (*Theol. Studies*, xx (1959), 505 ff.). Garitte (*Le Muséon*, LXXIII (1960), 151 ff.) has argued that these fragments were translated from the Coptic, not (as has been generally assumed) *vice versa*; which in conjunction with Guillaumont's observation that some of the Semitisms preclude a Greek intermediary (*op. cit.* p. 123, note 20) prompts to speculation. But this must be examined. If Garitte is right, and all the dates are correct, the Coptic from which the fragments were translated must have been among the earliest documents in the language; but some parts of our present text appear to go back to a Greek original. All this but indicates the complexity of the problems raised by the new gospel, and the pace at which things are now moving. Many will be grateful for this book as an introduction not only to Thomas but to a whole field of study, and the publishers are to be congratulated on their decision to include it at once in the Fontana series.

R. MCL. WILSON

MALCOLM L. DIAMOND, *Martin Buber: Jewish Existentialist*. 1960. Pp. ix+240. (Oxford University Press, London. Price: 21s.)

An enthusiastic but somewhat naive account of the thought of the well-known theologian and social thinker, preceded by a brief introductory life and an admirable frontispiece.

LEON ROTH

F. F. BRUCE, *Biblical Exegesis in the Qumran Texts*. 1960. Pp. 88. (Tyndale Press, London and Eerdmans Publishing Co., U.S.A. (1959). Price: 5s.)

This monograph is a slightly revised version of the paper originally published in *Exegetica*. Dr Bruce, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, is well known for his studies in the New Testament and the Scrolls, and particularly for his monograph *The Teacher of Righteousness in the Qumran Texts* (Tyndale Press, 1957) and his widely read book *Second Thoughts on the Dead Sea Scrolls* (Grand Rapids, 1956). The present work deals with the biblical commentaries, or *pešarim* as they have been called, found in the literature from the Qumran caves.

The *pešer* is the inspired solution to a divine mystery, or *raz*. Both *raz* and *pešer* are transmitted through heavenly inspiration, and only when they are brought together by one possessing in a special way the spirit of understanding can the divine communication be understood. This is the principle which underlies the Qumran biblical exegesis. The biblical prophet received the *raz* from God; the Teacher of Righteousness, leader of the Qumran community, interpreted it. The prophecies were torn from their historical context, atomized, and textual variants selected as best fitted the process of applying them to the Teacher's own age. Only in the "latter days", in which the Qumran community believed itself to be living, had the biblical passages any relevance, and it was to this period that the prophet had directed his words, whose real meaning could only be unlocked by the interpreter to whom had been vouchsafed the *raz*.

The claim to be this interpreter is repeated often in the Hymns of Thanksgiving, although it is uncertain whether the Teacher himself is their author or whether they should be ascribed to other members of the community who believed themselves, through him, recipients of this gift of interpretation.

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Professor Bruce's understanding of the precise historical situation underlying the Qumran commentaries rests on his identification of the *Kittim* of the texts with the Romans, and the wicked rulers who persecuted the Teacher and his associates with the priest-kings of the Hasmonaean dynasty, more particularly Alexander Jannaeus. He rightly understands the statement in 4QpNahum that crucifixion had "never before been done in Israel" as meaning that it had never before been done by an Israelite to his compatriots, and finds its relevance in the incident recorded by Josephus of the crucifixion by Jannaeus of eight hundred Jews following their unsuccessful revolt.

Whilst denying that this passage tells us anything about the death of the Teacher, Professor Bruce maintains that it was such early events that colour Qumran biblical exegesis rather than the community's experiences during the later occupation of the monastery which followed the supposed abandonment of Qumran during the reign of Herod the Great. He accepts De Vaux's dating by coins for the destruction of the monastery in May, A.D. 68, when Vespasian reached Jericho.

For the author, the Zadokite Work (CD) is also a type of *pešer*, following the same kind of exegesis as is demonstrated in the biblical commentaries, and from it information on the history of the Qumran community and its leaders can be gleaned with confidence.

Chapter iv deals with the messianic expectations of the sect, and particularly with the duality of the office in terms of a lay and priestly Messiah, the latter at all time holding precedence. There is evidence also of the expectation of a prophet whose appearance would coincide with that of the Messiahs. Professor Bruce thinks it is only natural to assume that the priestly Messiah was identical with the Teacher of Righteousness who was expected to arise in the last days along with the Davidic king, but denies that the historical Teacher can be thought of "as having messianic significance in its (the community's) developed eschatology".

The author believes that the community thought of itself as corporately fulfilling the role of the Suffering Servant, and by piety and patient endurance of undeserved affliction expiating the sins of its compatriots. Furthermore, the priestly Messiah was himself to embody the characteristics of the Servant.

Professor Bruce emphasizes the importance placed by the Qumran community on the book of Daniel, and it might be added that, apart from the passages mentioned by the author, one can include a hitherto unpublished fragment of 4Q Florilegium which quotes Dan. xii. 10, preceded by the introduction: "As it is written in the Book of Daniel the prophet. . . ." In chapter vi Professor Bruce discusses the interpretation of the seventy heptads of Dan. ix. 1 ff., in the light of the schematic chronology of CD. Daniel's vision of xi. 40-xii. 3 lies behind the War Scroll (1QM), which is a plan of action drawn up in preparation for the visionary conflict, of which, indeed, the Qumran document might be termed a midrash.

In his last chapter, the author finds many points of contact between the biblical exegesis of the Qumran literature and that of the New Testament. In this respect, Jesus was to the early Church what the Teacher of Righteousness was to the Qumran community, both offering to their followers the key

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of the Scriptures, both having the *raz* which could unlock biblical prophecy in terms of their own age and situation. The important difference in their followers' reading of the Scriptures was that the Church believed itself to be standing that much further along the eschatological time-scale: Jesus was more than the interpreter of prophecy, he was its fulfilment, the realization of all God's promises.

Professor Bruce finds also a profound difference in their respective attitudes to history; for the Church, unlike the Qumran community, it was an "interaction of God's revelation and men's response". He quotes particularly such New Testament passages as Stephen's speech in Acts vii, Paul's synagogue address in Acts xiii, and the review of the "faith of the elders" in Hebrews xi. There is also a striking difference between the exclusiveness of the Qumran community and the Church's extension of Jewish privileges to the Gentiles, although this promise has its roots in the Old Testament.

For all these differences (which some other scholars might be more inclined to ascribe to the different purposes intended by the two bodies of literature as well as to differences of environment in space and time), there are also interesting similarities in the Qumran and New Testament treatment of Old Testament texts. Both practise a judicial selection of variant texts to suit their exegetical purpose, both apply passages out of context to quite different situations of their own time, and conflated readings are to be found in the New Testament as well as in the Scrolls literature.

This little book is a valuable survey of one of the most important aspects of Qumran thought. The sect (like the Church) had its roots in the Old Testament, and a proper appreciation of its way of life and eschatology must start from an appreciation of its attitude to Scripture. Professor Bruce has given us in a very compressed form a most useful handbook for this study which will prove invaluable to the student wishing to pursue the matter further.

J. M. ALLEGRO

P. E. KAHLE, *The Cairo Geniza*, 2nd ed. 1959. Pp. xiv+370, incl. 10 plates. (Blackwell, Oxford. Price: 50s.)

In 1941 Dr Kahle delivered the Schweich Lectures under the title *The Cairo Geniza*, and they were published in 1947. This was shortly before the discovery of the Dead Sea documents. In this second edition these documents have been taken into account, together with new material from the Cairo Geniza and elsewhere which has become available since the publication of the Lectures. The three main divisions of the Lectures are retained as chapters—General Introduction, the Hebrew Text of the Bible, and the Translations of the Bible—but they are here helpfully subdivided into sections, each with a heading descriptive of the topic under discussion. Much of the original text of the Lectures remains, but the amount of new material and additional discussion is so large as to make the book a new work rather than a revision of an earlier one.

The General Introduction (pp. 3-48) consists of five sections—on the Geniza, the Dead Sea Scrolls, the Karaites, the Khazars, and the Liturgical Poetry of the Jews. Most of what is new here is to be found in the sections on the scrolls and on the Karaites. The cave which is referred to in the now well-known letter in Syriac which was written c. A.D. 800 by Timotheus I, the