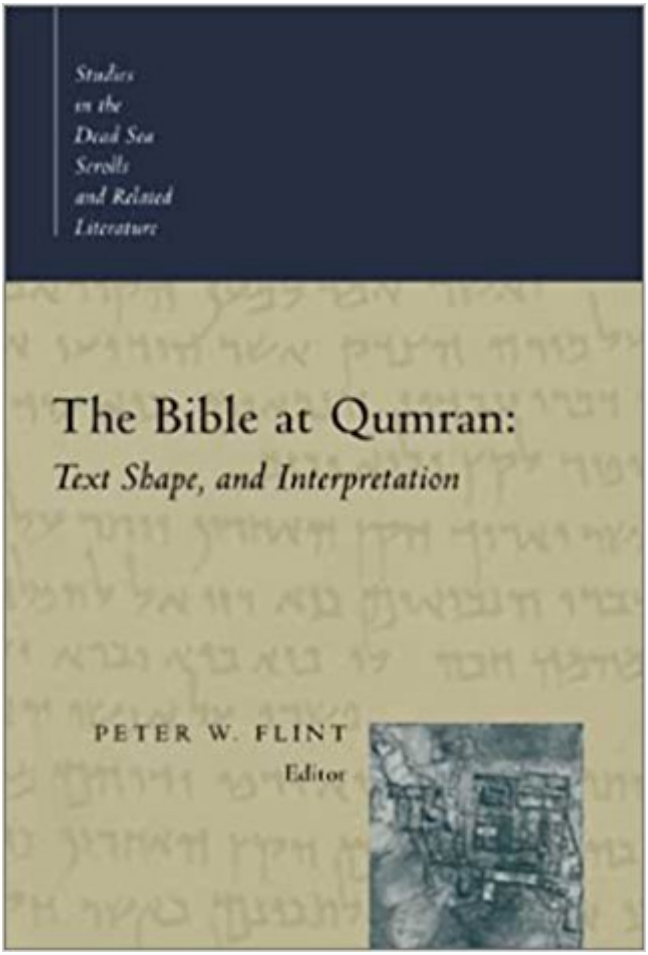
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The Bible At Qumran: Text, Shape, And Interpretation (Studies In The Dead Sea Scrolls And Related Literature)



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Synopsis

The Bible at Qumran puts the Dead Sea Scrolls to use in exploring two principal themes: the text and shape of the "Bible" at Qumran and the interpretation of these scriptures in this fascinating Jewish community. Written by leading scholars in the field, these informed studies make an important contribution to our understanding of the biblical text at a pivotal period in history.Contributors: Martin G. Abegg Jr. James E. Bowley Craig A. Evans Peter W. Flint James A. Sanders James M. Scott Eugene Ulrich James C. VanderKam Robert W. Wall Bruce K. Waltke

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Association of Jewish Libraries Newsletter "This book presents important articles by outstanding scholars. . . This excellent book, aimed at a scholarly audience, ends as it begins: with fruitful and original insights about the Bible and intertextuality."John J. Collins "The Dead Sea Scrolls have revolutionized our understanding of the formation of the biblical canon and filled in a missing chapter in the history of interpretation. This volume provides an accessible and authoritative account of the state of the question on the formation of the canon, and it nicely illustrates the kind of biblical interpretation found in the Scrolls and related literature. An excellent book for classroom use."James H. Charlesworth "For almost 2000 years Christians and Jews shared a common base for translating the Hebrew scriptures into modern languages. Now, with the discovery of copies of Old Testament

books that predate Jesus, the situation has changed: with some books, especially the books of Samuel and Jeremiah, Hebrew texts are available for the first time in markedly different versions. What does one do now about translating 'scripture' for synagogue or church? Equally important is the issue of interpretation, and it is imperative to observe, sometimes for the first time, how early Jews interpreted the books that Christians cherish as scripture. In this new volume, now available thanks to one of our best publishers of books about the Bible, some leading experts share their insights into these difficult issues."Southwestern Journal of Theology "These are serious and constructive pieces that will illumine and advance the ongoing study of the Dead Sea Scrolls."

Associate professor of biblical studies and codirector ofthe Dead Sea Scrolls Institute at Trinity WesternUniversity in Langley, British Columbia, Canada.

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This collection of essays explores both the presence and interpretation of the canonical works found among the Qumran library. In general the essays are highly readable and useful. The glaring deficiency of the volume is the first essay by James Sanders which is a convoluted an off topic discussion of dialogue in the canon. Why Flint saw fit to include this essay in the volume is a mystery. All of the other essays in the volume provide valuable scholastic insights for those already well versed in Dead Sea Scrolls material and quality introductory information for curious readers unfamiliar with the shape, content, and interpretation of the canon at Qumran.

This book is part of a series on ’Studies in the Dead Sea Scrolls and Related Literature.’ I’ve read several books from this series and they’re all great stuff.This one is a work of some world-renown DSS and OT scholars -- a collection of articles edited by Peter W. Flint. It has two parts, the first part

deals with the scriptures, canon and the scrolls. The gist of this section is examining textual evidence from Qumran regarding the scriptures and canon. And the evidence from Qumran and DSS seems to point very clearly to the fact that as of the writing of the scrolls (between cca. 250 B.C.E. and 70 C.E.) there were multiple textual traditions (literary traditions) besides MSS among the various Jewish sects of the time. It also provides some interesting insights on the process of canonization of scriptures. This point is particularly made clear in Ulrich's article "The Bible in the Making: the Scriptures Found at Qumran" -- he also edited a book on "DSS and the Origins of the Bible," which is likewise very interesting and which was published as part of the same series.The second part has six articles that deal with biblical interpretation and DSS. Three articles in this section examine how Qumranites viewed and interpreted various events in Hebrew history through stories of Enoch, Abraham and Moses. Another article examines the possible impact DSS on the NT, Galatians to be specific. Both 4QMMT and Galatians discuss the phrase the "works of the Law," and Martin Abegg explores their possible theological connections.Since the book isn't a work of a single author, it presents multiple views and angles on the topics of scriptures at Qumran and interpretation. It is a good read and good scholarship that challenges some deeply entrenched, yet poorly attested notions about the development of canon and the use of scripture in the late Second Temple period. I highly recommend this book.

My background for this is meager, just a keen interest in the inter-testamental era. (200 BCE to 200 AD) And some careful reading of the excelent books by Golb and Wise.However, one doesn't need to be a Biblical scholar to enjoy the divers points of view represented here.My favorite sections were those concerning the copper scroll, which told of the locations of other caches.Let's evaluate this scroll with a recent article in US News & World Report (July 9, 2001, page 44: "Gone, but not forgotten") In that article it was reported how a Jewish photographer in Poland in October 1942, stashed 400 photographs in numerous different locations.After the war he returned and found them all. This is remarkable, and leads us to the question as to how many Dead Sea Scrolls remain to be found?One of the authors notes that in the perios of the Roman conquest (66 AD to 70 AD) the temple at Jerusalem was under the influence of a sect called "Pharisees". (See Mathew and Acts for comparable discussion) Since this group was of an "oral history" bent, as compared with Saducees, who were more inclined to write, it is probable that scribes, not priests were the carriers (buryers) of the thousands of leather scrolls.This is a great book. A page turner. If you get just one on this topic, buy this one.Oh, is it possible that more scrolls will be found under the tallis (rubble) at Masada?Bernie Lumbert Phoenix, AZ

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