

141) that "in all probability" Mary Magdalene had "gonorrhoea and syphilis"? It is precisely here that this book offered me the most trouble. History, to be sure, is by necessity interpretive. But how does one determine whether the fascinating narrative was woven from what the author knew had actually happened or from what emerged as the product of a fertile imagination? This is particularly the case with the numerous passages set within quotation marks for which no citation or reference to a source is given. In this respect I find the book lacking when compared with two recent works that cover much the same ground, viz., Carlo Falconi's *The Popes in the Twentieth Century* (1967) and Peter Nichol's *The Politics of the Vatican* (1968), not to mention Edward E. Y. Hales' *Pope John and His Revolution* (1966).

This is not to suggest that Martin should not have written this book. His presence at Rome during the council, his closeness to one of the principal actors in the great drama—Augustine Bea—, and his obvious literary talent constitute genuine credentials. The Irish-born former Jesuit's penetrating analysis of the current cultural and religious malaise is a carefully structured and skillfully written account of the "interim pope" who turned out to be one of the most appealing figures ever to wear the "fisherman's ring." In my judgment, the chapters "The Changing Dimension in the United States" (pp. 99-111) and "The Ethics of Power" (pp. 135-158) should become required reading for everyone concerned about the grave moral and social ills that now engulf all mankind. In writing his impressions, the author has rendered a distinct service to all those interested in the practice of the Roman Catholic religion. His book, however, may be best described as a memoir, the contribution of a witness and, to a minor degree, of a participant in contemporary ecclesiastical history.

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Rosenbloom, Joseph R. *The Dead Sea Isaiah Scroll: A Literary Analysis*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. 1970. xiii + 88 pp. \$4.50.

Of the biblical documents found at the ruins of Qumran since 1947, the complete scroll of Is known as St. Mark's Isaiah Scroll found in Cave I is the most important. The present study is addressed primarily, and for the most part effectively, to the beginning student, but it is of considerable value to the specialist, since the work raises important questions shared by other scholars but interpreted differently by the author. The short volume condenses and clarifies ideas which have already been expressed in the writings of B. J. Roberts, P. W. Skehan, and E. Y. Kutscher. It is concerned with the literary relationship of 1QIs^a with the MT Is not with the objective of restoring the original oracles of Is but to evaluate the knotty problems related to the textual transmission of biblical manuscripts. Influenced by the scholarship of M. Greenberg, M. Burrows, and E. Würthwein, the author observes that a given biblical MS went through three definitive

stages of development in addition to the oral stage: the selection of letters; the introduction of *matres lectiones*; and the establishment of systems of vocalization for secular and liturgical use. The Masoretes worked to stabilize the renditions and to uphold the authentic received text but vulgar readings reflecting the theological, linguistic, and social nuances of the scribe and his community developed. The presence of a number of variants of the Is text is not surprising since all the witnesses to it are removed from the original source in time. Furthermore, the author questions seriously the preservation of an original copy of the Is collection and posits the belief that the various academies of Masoretes preserved divergent master-texts. Thus a number of textual differences between the IQIs^a and MT Is are understood in the light of a different proto text. From another angle, Rosenbloom submits a theoretical model which can explain the similarities and differences between MT Is and IQIs^a. Succinctly summarized, the model suggests that both traditions are recensions of earlier text-forms. The MT Is reflecting a classical Hebrew text was revered as the official text, and in time was no longer comprehended by the people, thereby causing popular texts to emerge of which the IQIs^a is an important example. His basis for this observation depends on orthographical, morphological, and lexicographical evidence collated, arranged, and analyzed chapter by chapter in the first section of the book. Included in the second section are statements on the intent and purpose of the IQIs^a and its relationship to other variants.

It will be seen at once that the conclusions reached are of great importance and interest; whether they are completely satisfactory is a question which different readers will doubtless answer differently. One can easily agree that the IQIs^a is a closely related interpretive copy of MT Is, that theological, homiletical, and grammatical tendencies of scribes are responsible for variations, that the major objective of requiring a fence about the MT whose construction began shortly after the destruction of the second temple in 70 C.E. was to maintain a unified *textus receptus*, and that the *Sitz im Leben* of the IQIs^a was to make Is understandable to a cultural and social milieu of a first century audience which no longer communicated in biblical Hebrew. In this respect IQIs^a can be viewed properly alongside the other non-masoretic forms of the Bible, including the Samaritan Pentateuch, the Targumim, the LXX, the Peshitta, the Vetus Latina, and the other ancient translations. The author's concern with the essential questions of text, grammar, and exegesis makes his chapters a useful introduction to a literary study of the Is copies. His treatment of the causes of error in the IQIs^a arising from faulty eyesight, memory, and judgment, in addition to intentional theological changes, is learned and judicious. Most impressive, perhaps, is Rosenbloom's ability to cite for the reader the common and not-so-common pitfalls of Bible transmission. For example, in his exegesis of Is 1:3 and Is 4:2 where the poetic sense of the passages has been disturbed in IQIs^a, the author explains that this is characteristic of the Qumran scribe who by inserting commentary into a difficult poetic section, in contrast to prose narrative which is less difficult to comprehend, could often make the passage understandable. The possibility that the scribe inserted the explanatory phrases due to his ignorance of Hebrew poetry, as is asserted by most scholars,

is not ruled out entirely by Rosenbloom.

Within the requirements of the author's stated aims the work is well researched. The astute reader will become conscious, however, of a certain unevenness in the methodology employed. There is a strong tendency to view the text and language of the IQIs^a in the light of the MT without sufficient exposure to other variants, particularly the Peshitta and Targumim. Rosenbloom's generous use of the BHK must be suspected by contemporary scholars who echo Goshen-Gottstein's famous quip: ". . . that no single publication has had such a detrimental effect on the lower criticism of the Hebrew Bible as Kittel's *Biblia Hebraica*" (cf. *JBL*, 69 [1950], 153). On more than one occasion the author's presentation lacks clarity. For example, in stating that the scribe of IQIs^a 61:7-9 is meticulous in his instruction, does he mean that he had a lapse of memory at IQIs^a 26:1 where knowledge of Hebrew grammar and syntax is noticeably lacking? Or are there multiple scribal hands at work on the MS as M. Martin has cleverly argued in *The Scribal Character of the Dead Sea Scrolls* (2 vols., 1958)? His knowledge of Rabbinics and to a certain extent the Masoretic traditions is almost exclusively from secondary sources and lacks sound academic and primary support. He gives the erroneous impression that English-writing scholars have done the spade work in the area since he does not refer to works in other languages. The general English-reading student while finding a select English bibliography an asset might find the total output slightly deficient. He would appreciate a more generous citation of 'exts, vocalization of phrases, a less abstract presentation, and indices of subjects and authors mentioned.

Despite these weaknesses, Rosenbloom's work is a notable achievement which can be used with profit by serious students of DSS.

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