

redemption of evil, not its elimination” (479, cf. 256). But she also maintains that the sufferer will regard the benefits eventually acquired following the loss of her heart’s desire “more worth having” than what she originally hoped for. If so, we have to ask if anything of real significance is truly lost. If the good things that eventually follow, and necessarily presuppose, suffering prevent us from regretting that it ever happened, one has to wonder if its net effect is really negative. In spite of Stump’s insistence that suffering is essentially negative and must be opposed and resisted, her defense leaves me with the impression that the potential gains that follow suffering outweigh the loss it involves.

But this presents us with a dilemma that seems to attach to any defense or theodicy. The more we emphasize the negativity and horror of suffering, the less effective our attempts to defuse its power will seem. Conversely, the more effective our responses to suffering become, the more we appear to minimize its negative character. *Wandering in Darkness* leaves me wondering if, in Stump’s scheme of things, the particular benefits to which suffering can lead within one’s intimacy with God ultimately outweigh the pain of the suffering itself. I see a similarity here to Marilyn McCord Adams’s view that horrendous evils will be ultimately defeated because their victims will come to see them as making an irreplaceable and indispensable contribution to their intimate relationship with God.

The neglected alternative is that, whatever gains may come about in the wake of suffering, its presence in the world involves a net loss. In other words, our present world is a tragic world. The distinctive goods that could only be realized in the wake of suffering do not, in the final analysis, lead to its “defeat” in the way that some have argued. Instead, the world would have been better, all things considered, had suffering never come about. To some, this will seem to limit or detract from the power of God to overcome suffering and/or to underestimate, if not undermine, the good things that can be achieved in response to it. But elevating the potential benefits that can come about through suffering—or if not exactly through suffering, through creative responses to suffering—seems to minimize the negativity of the experience and turn it into something ultimately beneficial.

Whatever her response to such concerns might be, there is no doubt that Stump’s remarkable achievement will attract admiration and stimulate discussion for years to come.

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Ulrich, Eugene. *The Biblical Qumran Scrolls: Transcriptions and Textual Variants*, vols. 1-3. Leiden: Brill, 2013. xvi + 796 pp. Paper, \$99.

It was in the extremely sensitive political situation of post-WWII Palestine, right before the outbreak of the 1948 war, that the first manuscripts were discovered close to Qumran near the Dead Sea and Jericho. The Bedouin Muhammed edh-Dhib was the first to accidentally find the first three scrolls,

now known as the great Isaiah scroll (1QIsa^a), the Community Rule (1QS), and the Peshar Habakkuk. Even if Origen (185-254 A.D.), Eusebius (260/265-339/340 A.D.), and Seleucia Timotheus I (727-819 A.D.) reported finds of Old Testament books around Jericho, all such manuscripts were lost through the centuries. As scholars like Eleazar Sukenik (1889-1953) verified the authenticity and ancient dating of the newly found manuscripts, the race between legal scholarly and illegal Bedouin excavations to find more manuscripts started. Between 1947 and 1956, 11 caves were discovered containing around 900 scrolls—most of them in a fragmentary state. Among them were biblical manuscripts antedating previously known manuscripts by a millennium.

The discoveries at Qumran uncovered the presently oldest-known biblical manuscripts, as they were known at the end of the Second Temple period. Some of the first scrolls were published relatively soon afterward, but then the process slowed down. In the checkered history of the publication of the Qumran scrolls frustrations due to the delay increased among scholarship in general. All the scrolls did not become available before the 1990s, over forty years after the first find. The official and primary source where the scrolls were published (the *editions principies*) is the *Discoveries in the Judean Desert* series (DJD). Under the leadership of Eugene Ulrich all the biblical Qumran scrolls were published by 2009 in the DJD, in volumes 1, 3, 4, 9, 12, 14, 15, 16, 17, 23, and 32. Ulrich is O'Brien Professor of Hebrew Scriptures at the University of Notre Dame and Chief Editor of the biblical Qumran scrolls. He published six of the DJD volumes himself.

In 2010 Ulrich published the three-volume hardback of *The Biblical Qumran Scrolls* (BQS) of all the biblical Qumran scrolls, to a price of €143/\$190. This marked a milestone in Qumran scholarship. In 2013 this paperback-edition of BQS was published to almost half the price, making all the biblical Qumran scrolls available in print at a relatively cheap price. As Ulrich explains in the introduction, this three-volume set did not include manuscripts found near the Dead Sea, 4Q ('Reworked') Pentateuch or other books that may have been considered as Scripture (such as *Jubilees*, *1 Enoch*, or *Sirach*), or more recently found fragments that do not add in a major way to our knowledge of the biblical scrolls, quotations in nonbiblical scrolls, or translations of biblical books into Greek or Aramaic. Two indices are included at the end of the third volume, one for the editors of the biblical manuscripts and one for the biblical passages. Besides a one-page preface to the volumes, there is no discussion of the Qumran scrolls. For this the reader needs to consult other resources. Further, only the Hebrew text is given and no translation. Martin Abegg Jr., Peter Flint, and Eugene Ulrich's translation in *The Dead Sea Scrolls Bible* might therefore be a good companion to BQS.

The manuscripts are presented as a transcript and in the biblical order, passage by passage, so that easy comparison between them is possible. The only exception to this order of presentation is found with Isaiah and Psalms. With Isaiah, first 1QIsa^a is presented (330-464) with Isaiah fragments following, while with Psalms first fragments are presented and then 11QPs^a (694-726). As in DJD, each passage in a manuscript is followed by a list of variants in

other textual witnesses. Here the reader can find references to manuscripts not found in critical editions like BHS. The volumes basically consist of these two elements, the transcribed manuscripts and textual variants. This is both the strength and weakness of these volumes. The strength is that it has allowed a low-cost publication of the complete biblical Qumran scrolls. It also enhances comparison between the various manuscripts, as there is minimal information around the text of the primary sources that can cause distraction. No longer is there a need to consult multiple volumes in DJD in order to find the various manuscripts containing a given biblical passage.

The weakness is that the reader is often left with a desire for more information about each manuscript and the reconstructions. As Ulrich explains, the reader then needs to consult DJD for more detailed introductions to each manuscript, explanatory notes, and analysis of variants or reconstructions. A question is whether some of the information in DJD could have been published in these volumes in an abbreviated form. Or, given the costs of the volumes in DJD, it is a question whether it would have been possible to publish DJD in a cheaper format, including the additional information and explanations. Taking BQS as a low-cost and reader-friendly edition of the biblical Qumran scrolls, allowing easy comparison of the various manuscripts, and DJD as a resource for more in-depth studies of the individual manuscripts, BQS and DJD will clearly function as complementary publications.

For some years, the biblical Qumran scrolls have been available through software programs like *Accordance* and *Logos*. Recently high-quality photographs of many of the Qumran scrolls have been made available online (see <http://www.deadseascrolls.org.il/> and <http://dss.collections.imj.org.il/>). With Ulrich's three-volume set as assistance, it is now possible to do original research on the Qumran scrolls by a broader scholarship. Even if one might soon find oneself desiring more of the information in the DJD series, Ulrich's publication of all the biblical Qumran scrolls in this handy compendium is no doubt a significant contribution to biblical scholarship.

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Ulrich, Eugene and Peter W. Flint, with a contribution by Martin G. Abegg Jr., *Qumran Cave 1, II: The Isaiah Scrolls. Part 1: Plates and Transcriptions; Part 2: Introductions, Commentary, and Textual Variants* (DJD, XXXII; Oxford: Clarendon, 2010).

The *Discoveries in the Judaean Desert (DJD)* series is now complete, due to the publication of volume thirty-two in 2010, which is one of the more anticipated volumes in this series. This two-volume publication is a study analysis of the two Isaiah scrolls from Qumran cave 1: 1QIsa^a and 1QIsa^b coauthored by Eugene Ulrich and Peter W. Flint with a contribution by Martin Abegg. The first volume is titled *Part 1: Plates and Transcriptions*, and the second is *Part 2: Introductions, Commentary, and Textual Variants*. While there are twenty-one