

focus is useful because it contributes to the scholarly understanding of Watchtower ideology, but it also masks as much as it reveals. Chryssides argues that Jehovah's Witnesses are highly uniform in their belief and practice. This may be true, but religious groups tend to be highly diverse, especially if they have members spread throughout the world and are numbered into the millions. Therefore, cultural and social histories of Jehovah's Witnesses still need to be written so that this religious group and their history is better understood.

In spite of any issue that might be raised, *Jehovah's Witnesses: Continuity and Change* is an excellent study on this "older new religion." Very few authoritative studies regarding the Jehovah's Witnesses have thus far been conducted and this new book is a masterful text. Therefore, it should be recognized for what it is: a significant contribution to the scholarly corpus on Jehovah's Witnesses, as well as an important work in the broader field of religious studies and new religious movements. Scholars and non-specialists alike will benefit greatly from Chryssides's work.

Tallahassee, Florida

KEVIN M. BURTON

Collins, John J. *Scriptures and Sectarianism: Essays on the Dead Sea Scrolls*. Grand Rapids: Eerdmans, 2016. xi + 329 pp. Softcover. USD 45.00.

This book provides a collection of journal articles and book chapters on the Dead Sea Scrolls (DSS) written by John J. Collins and published between 2004 and 2013. Although not the original edition, there is much to be gained from this reprint of WUNT 332 (Tübingen: Mohr Siebeck, 2014). Initiatives like these make expensive volumes from European publishers easily accessible to students who might not usually have access to them—an important step in the flourishing of DSS scholarship. From the early days of the discovery of the DSS, there were accusations that a selected few were hiding the important knowledge about Christianity and Ancient Judaism found in the manuscripts of Qumran. Although things have changed dramatically since all of the readable Qumran fragments have been published, it is still true that not everybody has access to specialized studies on these documents. This is because most of the cutting-edge scholarship on the DSS is produced by European publishers at a high cost. Eerdmans and SBL Press attempt to popularize this knowledge by reprinting expensive volumes of prestigious series, like WUNT (Mohr Siebeck) and STDJ (Brill), at an affordable price, and this book is an example of this important effort.

This collection also demonstrates the value of gathering materials from leading thinkers on the DSS and consolidating them into one place. Until recently, most studies on the manuscripts from Qumran were produced by the selected few who were part of the publication project. Their reflections were frequently published in journals and conference volumes which were not easily accessible to the broad academic community. Collections such as this one, which include Collins's reflection on the DSS, are quite helpful and can save hours of searching among different volumes. A highlight of this volume is

the size of its bibliography (33 pp.), which is quite comprehensive on Qumran scholarship and related literature up to 2014 and becomes a valuable reference guide to beginning scholars on the DSS. This compilation also provides a way of evaluating the development of DSS scholarship, through exposing a diachronic picture of an influential author within one volume. This has already been noted in Florentino Martínez's preface to the collection he organized featuring Lawrence Schiffman's research on the Temple Scroll (*The Courtyards of the House of the Lord: Studies on the Temple Scroll*, STDJ 75 [Leiden: Brill, 2008]). Hopefully additional collections such as these will be made available in the near future. Especially helpful would be a collection of Jörg Frey on the DSS and the New Testament (NT), for example.

The breadth and thoroughness of Collins's engagement with the sources is truly impressive. This is a result of approximately four decades of biblical scholarship, distilled into his later publications. Collins has a remarkable ability to summarize concepts on opposite sides of a debate evenly, almost always coming to a judicious and objective conclusion. As a foreigner, with English as my second language, I also found Collins's style of writing very pleasant to read. His articles reveal several trends in DSS studies which relate to the understanding of the history of Israel, sacred Scriptures, and sectarianism. These trends are valuable to those trying to get a big picture of the major issues within DSS scholarship. It quickly becomes clear that the key documents of the DSS, subject to debate for their historical value on the reconstruction of the community of Qumran, are CD, 1QS/4QS, 1QH, and 4QMMT. Summarizing the positions and evaluating point-by-point, Collins concludes that the historical information that can be derived from the Qumran manuscripts "is quite limited" (149) regarding the origin of the DSS community. What is clear is that they were a group of Israelites who parted from Jerusalem over issues of biblical interpretation around the time of the Maccabeans. Collins develops new angles in tackling the dichotomies regarding religiosity in the second Temple Period, created by scholars who divide groups of literature and communities by ideas, such as Determinism versus Freedom; Apocalyptic versus Mosaic; and Wisdom versus Deuteronomist. His conclusion points to how misleading this debate can be, "insofar as it presupposes that there were pure streams of traditions and that a text must draw" ideas either from one or other (252). In my opinion, he has aptly demonstrated that the DSS draws a more complex relationship between the Israelites and these ideas. He sees in the DSS a community which upheld both Mosaic law and Wisdom law, as well as both freedom and determinism in a "serious revision of the traditional covenant" (192).

In the complex system of Jewish religious belief in the second Temple Period, the reader might experience some incongruence if he or she does not agree with the DSS author's framework. This is a point that should be stressed. Too often, a scholar comes to the text with ideas of coherence that are not congruent with the objects being analyzed, thus, in order to make "sense" of the apparent confusion, he/she may impose his/her ideas on the texts, dissecting and separating bits and pieces where there is no such composite

text after all. A good example of this reflection is found in Collins's chapter on *The Essenes and Afterlife*, where Collins demonstrates that previous scholarship assumed that only Josephus or Hippolytus could be right about the Essenes, based on apparent contradictory information about bodily resurrection. Collins, however, goes in a different direction, showing that if one carefully evaluates the evidence of the DSS, "neither bodily resurrection nor conflagration" is clearly articulated in the manuscripts of Qumran, necessitating the critical consideration of both Josephus's and Hippolytus's information on the Essenes (226). This is not to say that the DSS were not written by the Essenes mentioned by Josephus and Hippolytus, or even that these authors were misrepresenting the DSS. It just points to the fact that these Greek authors were probably "not very well informed" or that the extant fragments of the DSS do not give a complete picture of Essene belief (assuming that DSS were produced by the Essenes) (226). This posture is more cautiously descriptive than others that reconstruct history from hypothetical scenarios, trying to see beyond the presented evidence. Although Collins is very precise in his analysis, I see some instances where Collins himself is guilty of doing this. For example, he assumes that the book of Daniel was produced after the Maccabean revolt, but other places, he indicates that the Enochic view of history and *pesharim* style of exegesis were influenced by Daniel and that this apocalyptic trend in Judaism did not consider the Torah important because "Moses does not appear in it at all" (115). This conclusion, however, is based on silence and mere assumptions of the date when Daniel was written, as well as an acceptance of the clear dichotomy that he generally seems to reject earlier regarding Mosaic versus Apocalyptic literature.

Be that as it may, the book provides J. J. Collins's mature reflection of the importance of the DSS for the understanding of the Bible's origins. In the introductory essay (of the original), which has been expanded in his recent volume *The Invention of Judaism: Torah and Jewish Identity from Deuteronomy to Paul* (Oakland, CA: University of California Press, 2017), he argues that the Bible, as we know it, was finally produced (fixed) in the late second Temple Period (around the time of Jesus). The collection (canon) and texts of these sacred books were actually quite malleable, causing the ideas about these texts to fluctuate throughout that period. Israelite religiosity in the late second Temple Period was diverse and so both Rabbinic Judaism and Christianity were side products of this process of defining Hebrew religiosity through biblical interpretation. In his epilogue on the interpretation of Isaiah 53, and in his chapter on the interpretation of Psalm 2, Collins aptly demonstrates that the messianic identification given by the NT was both in accordance with the exegetical trend found in the DSS, but also innovative, since these authors (of the DSS and the NT) had a typological/prophetic view of history. In other words, they would see current events in light of prophecy, assuming that the biblical texts foretold events that were taking place and therefore could only be fully understood and explained after they came to

pass. For the reasons mentioned above, I recommend this book as a great introduction to the DSS in general, as well as a good collection of articles helpful to the understanding of particular topics related to Israelite beliefs, the canon of Scriptures, and Christian origins.

Berrien Springs, Michigan

RODRIGO GALIZA

Cosgrove, Mark. *The Brain, the Mind, and the Person Within: The Enduring Mystery of the Soul*. Grand Rapids: Kregel, 2018. 180 pp. Softcover. USD 18.99.

*The Brain, the Mind, and the Person Within* is not a textbook on the neurosciences, nor does it aspire to solve the mysteries of the soul. The subtitle puts it well: *The Enduring Mystery of the Soul*. Cosgrove does not want to solve the mystery. Rather, his aim is to establish and call attention to it. *The Brain, the Mind, and the Person Within* is a textbook on awe, attempting to re-enchant those who have gained the impression that the brain is almost fully understood and that the person within has been shown to be an emergent product of matter relating to itself in very complex, but ultimately scientifically explicable ways.

For a number of reasons, *The Brain, the Mind, and the Person Within* is a good introductory book for Christian scholars and students who haven't had much contact with actual neuroscience, but wonder about the matter of consciousness and mind. It is written in non-academic language (as much as possible when talking about the brain) and also uses the less formal endnotes rather than footnotes. Furthermore, at the end of each chapter, the reader is presented with two suggestions for additional reading. Each chapter starts off with a fascinating little scientific anecdote, often giving insights about cutting edge research from somewhere around the world. The writing is exuberant, bordering on poetic, as Cosgrove tries to impress upon his audience the sheer complexity and wonder contained in the three pounds of grey goo-ish stuff in our cranium.

A chapter of special interest to Cosgrove's Christian readership should be chapter six: "God Spots on the Brain: Putting God Back Where He Belongs." This chapter describes the role of the parietal and temporal lobes in the spiritual experience. It is a fact that spiritual exercises are associated with increased activity in these areas of the brain. Furthermore, temporal lobe epilepsy can cause strong religious experiences. This can be replicated by a device, called a god helmet, that produces electrical activity in the temporal lobes.

These observations have been taken by some as evidence that religion is a consequence of overactive neurons. Cosgrove argues against this idea by giving a plausible alternative. If there are brain regions especially equipped and capable of connecting human consciousness with what is experienced by the person as spiritual, then there may be an actual spiritual dimension to connect to, just as there is an actual visible world, which can be experienced via our visual sense. Basically, it comes down to this: if there is a God-Creator, it is likely he has made our brain with the necessary properties to contact us