profile of the nabis as extaticus homines religiosi, contrary to Jeremiah, who was YHWH’s endorsed messenger. It is persuasively argued that the essence of the conflict is a question of false security. Jeremiah’s goal is to dissolve this false sense of security among not only the prophets themselves, but more widely within the people. His strange deeds are not only to be interpreted as a peculiar pedagogical approach, but as acts with profound theological significance. Tokics correctly notes that the prophetic conflict is to be interpreted at a deeper theological level: it was not merely the embodiment of the tension between Jeremiah and the nabis, but, more profoundly, it is to be understood as a rupture between YHWH and Israel. In the light of this perspective, Jeremiah’s struggle is not to be interpreted primarily as a clash against the prophets, but rather as a struggle for the future of Judah, for the temple, for Jerusalem, and for an orthodox Jahvism. Finally, Tokics suggests that Jeremiah’s solution-pattern, the only way for the survival of crisis, leads through moral renewal. This approach, he correctly suggests, has relevance for our generation. This means that the message should not be peace at any price, but rather renewal as a solution for the crisis.

While Jeremiah as the Prophet of Crisis is a crucial reference point for every future Jeremiah research written in Hungarian, the fact that only 15 million people speak this beautiful language makes this valuable research available only for a limited scholarly circle. Therefore, an English translation of the work would be desirable—however, in a slightly revised form in the light of the current research literature about Jeremiah published in the last decade.

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This second edition comes sixty years after the first scrolls became known in the modern world and at a time when all of them have been published. It has been updated to take into consideration post-1994 debates, as well as the full publication of the texts from the caves. A new section includes information derived from the DSS regarding Second Temple Judaism and the major groups of that time. Finally, the bibliographies at the end of the chapters have been expanded.

The Dead Sea Scrolls Today provides a readable and practical survey of the important and valuable historical information that the DSS reveal regarding the beliefs and lifestyle of an actual community from antiquity. This survey
also relates the DSS with the traditions of other groups during the same era, including biblical and extrabiblical sources.

VanderKam begins his book by recounting the discovery of the DSS in the Qumran caves. He shares the history of the caves: how they were found, what happened to the scrolls, and how they became known as ancient literature. He also discusses the ruins of Qumran—the buildings and cemeteries, including the de Vaux excavations and interpretations—and then he provides an overview of the methods used for dating the scrolls and other objects discovered in the caves.

In chapter 2, he surveys the manuscripts found in the eleven caves: biblical texts, apocryphal and pseudepigraphal texts, commentaries, legal texts, writings for worship, eschatological works, wisdom texts, the copper scroll, and documentary texts. For each of these, the author examines the correlation with the Hebrew Bible, and explains what these texts reveal and their relationship with other types of literature.

Beginning with chapter 3, the author analyzes the texts and describes how they reveal characteristics of the Qumran group, including, for example, their way of life, religious views, and social laws.

In chapter 3, VanderKam wrestles with the delicate and yet important questions that often bring division among scholars: Who wrote the scrolls? and Who were the people of Qumran? He shares compelling evidence that the people at Qumran were the Essenes, based on evidences of Pliny the Elder and the similarity of the Qumran community to Essene beliefs and practices. “Scholars have often pointed out that the area Pliny describes has no archeological evidence of any communal center other than the one at Qumran. Some have argued that Pliny places the Essene settlement on the hills above En-gedi” (72-73). However, VanderKam points out that this pagan author would not have had any reason to make up his story. Furthermore, the present tense used by Pliny does not necessarily describe the existence of the Essenes at the time when his book appeared, but perhaps instead at the time when he compiled his notes. While there are some challenges with this hypothesis, VanderKam argues that it is most likely the Essenes were the members of the Qumran community rather than the Pharisees or others from Jerusalem.

Chapter 4 describes the Qumran community’s history, beliefs, and practices over several different time periods. This chapter is a continuation of chapter 3, expanding VanderKam’s treatment of the different views held by the community during these periods.

In chapter 5, a comparison of the DSS with the OT is employed to suggest which books might have been viewed as inspired by the Qumran community. VanderKam argues for the acceptance by the Qumran community of other texts, such as Jubilees, 1 Enoch, and the Temple Scroll, as authoritative and inspired in the same way as the books of the Hebrew Bible. He also suggests that this community may not have viewed all the books found in the MT, such as Esther and Chronicles, to be inspired. Finally, he also points out the relationships among the DSS, the MT, the LXX, and the Samaritan
Pentateuch. He demonstrates that, at times, the DSS support the MT, but there is also support for the LXX in many respects.

In chapter 6, VanderKam demonstrates the similarities and differences between the DSS and the NT including comparing language used in the fragments from Cave 7 and NT words and phrases, specifically those found in the Sermon on the Mount. Characters, practices, and eschatology are also examined, with the author noting some resemblances between the DSS and the OT.

Finally, chapter 7 explores the controversies surrounding the editing and publishing of the DSS.

_The Dead Sea Scrolls Today_ remains an excellent work and an important contribution to the field of archaeology and biblical studies. Unlike many other more complicated resources, it is clear and easy to read. This second edition offers new insights and updated bibliographies to make it a valuable and excellent resource for professors, pastors, and students who wish to enrich their study of the DSS.

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