of the sort. Scholars for decades have been drawing parallels between Qumran and the New Testament—one could fill a small library with works on the subject—without reaching the conclusion that the community of the Scrolls and the Palestinian Jewish Church were one and the same. The parallels point to nothing more than a shared religious milieu. Eisenman has been singularly unsuccessful in finding clear allusions to distinctive early Christian doctrine or history in the Scrolls. Arguments that 4Q266, which he suggests is the last column of the Damascus Document, refer to the struggle between the parties of James and Paul within early Christianity carry no conviction. It is extremely doubtful that anyone other than Robert Eisenman, when reading this text, will think of James and Paul. He concedes that there are differences as well as similarities between the Scrolls and the New Testament. The similarities are seized upon to establish that the community behind the Scrolls is ‘Christian’. But what of the differences? Are they not so substantial as to destroy the proposed Christian identity of the Scrolls? To put the differences down to the ‘paulinization’ of early Christianity will simply not do: there is almost as wide a gap between, say, Mark and the Scrolls, as between the Pauline corpus and the Scrolls. Eisenman shows an unsure grasp of the complexities of New Testament literature, and will certainly have to argue his thesis in much more detail if he is to convince many New Testament scholars.

This book undoubtedly has a contribution to make to the present dramatic revival of Scrolls studies. The fragments presented here are all worthy of the closest attention, and the present reviewer is grateful for any attempt to read and translate such difficult texts. The book’s impact would, however, have been greater if its authors had eschewed sensationalism and spent more time clarifying the vagaries of their theories.

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This anthology is intended to clarify for undergraduates the main issues which confront students of the history of Judaism in the two centuries between Ezra and Nehemiah and the Maccabean revolt. Chapter-length selections, excerpted from previously published and widely available works by Elias Bickerman (published originally in 1949), Morton Smith (in 1971), Arnaldo Momigliano (in 1975) and Martin Hengel (in 1980), introduce the big questions, in particular that of Hellenization. Three chapters excerpted from the writings of Frank Moore Cross (his article on the Samaritan papyri, originally published in 1966), Michael Stone himself (first appearance in 1978) and Victor Tcherikover (1959) introduce the reader to the impact of new (!) discoveries. A brief, sensible introduction and even briefer conclusions warn of the many relevant topics necessarily omitted because of lack of space. For further guidance, each chapter is headed by a concise précis of its most important contents, and there is a short but useful annotated bibliography.

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