

be trapped.

In a very helpful way, the editors provide each entry with full identifying data: Qumran cave number and serial number of the text, Palestine Archaeological Museum (PAM) photograph number, and bibliographical reference to the editio princeps or preliminary editions, as well as, when applicable, reference to other copies of the same text. Here, whilst aiming at perfection, the *Study Edition* may occasionally unwittingly mislead. Thus for example when dealing with the 4Q fragments of the Community Rule (pp. 510–45), the authors, trying to appear as up to date as possible, regularly cite the editio princeps (*DJD XXVI* by P. S. Alexander and G. Vermes). The reader may deduce from this that García Martínez and Tigchelaar have perused this edition before completing theirs, and in the numerous cases where their text differs from *DJD*, the discrepancy is attributable to their deliberate choice. In fact, *DJD XXVI* appeared in 1998, several months after the publication of the *Study Edition*, and the only information its editors had received from Jerusalem was the table of contents and pagination of the work, but that pagination came from an early proof stage and was later changed. As a result, not a single page number of *DJD XXVI* quoted in the *Study Edition* is correct.

The English translation, a kind of crib intended to assist the student in a literal understanding of the Semitic texts which accompanies the *Study Edition*, is based on the English rendering by W. G. E. Watson (*The Dead Sea Scrolls Translated*, E. J. Brill, 1994) of F. García Martínez's earlier Spanish work entitled *Textos de Qumrán* (Editorial Trotta, Madrid, 1992). The English of the Watson version has been revised by the authors and, as a result, a number of errors, partly originating with the Spanish, partly with the English translation, have now been eliminated.

The foregoing criticisms notwithstanding, this *Study Edition* will no doubt be welcome to many. The first volume can easily be carried in an attaché case, and a few preparatory notes on significant passages may rectify the distortion resulting from the absence of diacritics. Under the expert guidance of a Qumran specialist this work is capable of becoming a useful textbook for students. Whether they can afford it at £65 or so per volume is another question, and it would not be surprising if those with inadequate funds turned to the Xerox machine.

Oxford Forum for Qumran Research

GEZA VERMES

JOAN E. TAYLOR, *The Immerser: John The Baptist Within Second Temple Judaism*. Wm. B. Eerdmans, Grand Rapids, 1997. xvi, 360 pp.

The so-called Third Quest for the Historical Jesus has given rise to the Quest for the Historical Galilee (Freyne, Horsley) and the Quest for the Historical Temple (Sanders, Crossan, Wright). Joan Taylor's work stands within yet a third related school of scholarship, recently surveyed and embodied by John P. Meier in the first 233 pages of *Marginal Jew*, vol. 2, that looks for the Historical John. While the primary goal of her research and reconstruction is to place John credibly and coherently within the 'fractured universe of first-century Jewish ideas and lifestyles' (p. 10), her basic presupposition is 'that we can understand Jesus better if we understand John' (p. 11). This quest for an independent, fully Jewish John, as with the other ancillary quests for the Galilee and the Temple, seeks to build up a historical—and thus interpretive—context within which to reconstruct the fully Jewish, historical Jesus.

Dr Taylor rightly postpones her discussion of John and Jesus until the final chapter of her study. The first five explore John's own contextual and historical issues: his relation to the Essenes (extremely tenuous; ch. 1) and to Second Temple ideas on

immersion and purification (ch. 2); his teachings and predictions (coming wrath and judgement with the imminent Kingdom; various moral instructions—e.g. to toll collectors and prostitutes; ch. 3); his relation to the Pharisees (essentially positive; ch. 4); opposition and death (ch. 5). All of these topics, and Dr Taylor's probings of them, are important and interesting, but I found ch. 2 especially so. Purification—and, by implication, ideas and attitudes toward Torah and Temple—has proved a difficult concept for many Christian writers on Jews and Judaism: in several works published even within the past five years, it is often confused with 'forgiveness' (just as 'impurity' becomes confused with 'sin') and/or construed as a coded means of class warfare, the tool of an exploitative priestly élite and the support for an institutionalized de facto caste system (Borg, Crossan, Horsley). Here Taylor lays out the issues clearly. (Her discussion of the confounding question of Gentile impurity, however, is inevitably confusing and, given her topic, distracting; see J. Klawans, 'Notions of Gentile Impurity in Ancient Judaism', *AJS Review* 20/2 (1995), pp. 285–312.) She rightly insists that nothing in John's immersion or call to repentance implies any sort of anti-Temple stance. Given his emphasis on immersion, purity and piety, quite the contrary: 'In asking people to be pious, therefore, John also asked people to be good Jews, with all the ramifications that this involved—Temple, cult, purity laws, and obedience to the moral and cultic law' (p. 95; cf. p. 31).

In sum, Dr Taylor has made a valuable contribution to scholarship on John, on late Second Temple Judaism, and *qal v' homer*, to current work on the historical Jesus.

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SIMON CLAUDE MIMOUNI, *Le judéo-christianisme ancien. Essais historiques*. Cerf, Paris, 1998. ii, 547 pp.

The phenomenon of Jewish Christianity has been central to the discussion of Christian origins ever since the work of F. C. Baur in the early 1830s. In this collection of essays, some of which have already appeared in print, Claude Mimouni is not intent upon presenting a grand synthetic account of its history and theology, but rather: 'l'objet de ces essais est ... singulièrement restreint par rapport à l'immensité du domaine abordé. Il s'agit uniquement d'apporter des éléments de réflexion quant aux différents problèmes qui se rencontrent dans ce domaine particulier de la recherche ...'.

Given this intention, which in some ways constitutes nothing more than a realistic appraisal of the fragmentary and tendentious character of our extant evidence about Jewish Christianity, the volume has, by the admission of Mimouni himself, somewhat of a hodge-podge feel to it. It consists of six chapters sandwiched between an introduction and conclusion. Chapter 1 deals with the vexed question of how to define the term 'Jewish Christian / Jewish Christianity'—it is, after all, a scholarly neologism even if it may describe an actual reality. Chapter 2 examines what Mimouni terms orthodox and heterodox Jewish Christianity. Chapter 3 looks again at some of the literary sources, direct and indirect, which inform us about the phenomenon. Chapter 4 re-examines the question of archaeological evidence for Jewish Christianity; and chapter 5 consists of a brief account of the history of research. Chapter 6 opens up some potential vistas for future research.

Mimouni defines Jewish Christians as those who recognised Jesus as messiah, either did or did not recognise his divinity, but who all continued to observe the Torah, though interestingly he never defines what observing the Torah means. Some were orthodox, that is, they accepted the divinity of Christ, while others were heterodox because they did not accept this element of orthodox christology. Orthodox Jewish