

rhetoric with Jude, but also the differences. Especially in verses 20–23, it is made clear that Jude holds out hope for those who have been corrupted, in a way which was not there in the Dead Sea Scrolls. The discussions from “A Sociological Approach” which conclude each of the five chapters help readers think through the importance of purity in both communities, as well as the possibilities of cleansing in the midst of corruption (this includes an insightful discussion on the way כפר in Leviticus was understood in this temple-less community as well as in other contemporaneous communities (154–56).

Particularly helpful throughout the book is Armitage’s restating of two key points: First, none of this is to suppose a direct correlation between Qumran and Jude. Perhaps John Walton’s work in the ancient Near Eastern parallels to the Hebrew Bible takes a similarly cautious approach; to put it in Walton’s language, Jude and the Qumran community are drinking from the same water, in the same world of ideas. They need not be saying the same thing, but they are both dealing with similar problems, thus by reading them together our understanding of Jude will be deepened. So Armitage writes, “there is no textual bridge between the Qumran library and the NT,” and he is constantly on guard against “parallelomania” (27). Second, Armitage continually reminds his readers of the aims of his book, and the aims of Jude’s rhetoric. Armitage’s own rhetoric is thus never confused, making his book clear to read and his points straightforward. This at times led to a degree of repetitiveness, but as the purpose was clarity, this can be forgiven.

There were very few typos in this book; the majority were errors of rendering some Greek letters, and one or two absent halves of parentheses.

As someone who has preached through Jude several times, I greatly appreciated re-reading the letter with a new frame of reference. And as someone currently engaged in work in the biblical Dead Sea Scrolls, this was an unexpectedly insightful survey of several key sectarian texts of that library. Overall, the nuance mixed with insight made for a joyful reading experience of this brief but thoroughly engaging book.

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BRUNO CALLEGHER, *Following the Coins from the Excavations at Khirbet Qumran (1951–1956) and Aïn Feshkha (1956–1958)*, *Novum Testamentum et Orbis Antiquus, Series Archaeologica* 10 (Göttingen: Vandenhoeck & Ruprecht, 2024). Pp. 347. Hardback. €300.00.

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In April 1969 (though the date was contested), King Hussein of Jordan gifted then-President Richard Nixon of the United States with three coins from the hoard found at Locus 120 at Qumran, supposedly featuring the heads of “Syrian

kings” (probably meaning the Ptolemies or Seleucids). Nixon’s attorney claimed that Nixon had received them as a personal gift in 1967 and therefore was entitled to keep them. But they now reside in the archives of the Smithsonian Institute in Washington. Even so, in 1980, Dominican scholars from *L’école biblique* in Jerusalem, trying to track down the whereabouts of 50 coins from the hoard had speculatively supplied this early date. The 50 coins did eventually re-surface, no longer under the control of Jordan but held by the *Israel Antiquities Authority*—a consequence of the Six-Day-War. This was but one of the distributions of the Locus 120 hoard (a single hoard in three lots in a small room near the western workshops and large cistern of the main complex). Some 200 further coins out of 707 single finds from Qumran had also disappeared, though apparently negatives of photographs and metrological data are retained by the Donceel-Voûte family in Belgium. However, efforts to access this information and other information from the university with which they have connections have, to date, proved fruitless. Tracking through this contorted path have been methodological inadequacies and inconsistencies in the recording of the coins.

This thumbnail sketch provides an insight into the political and scholarly contestations over Qumran materials (scrolls and artifacts included) that have bedevilled and complicated archaeological research and historical reconstructions since the time of Roland de Vaux. The coins from Qumran have been no less embroiled in the quagmire of conflicting interests and, at times, misleading hypotheses. Subsequent reiterations of the significance of the Qumran coin finds have frequently been anchored to limited detailed publications with occasional recourse to de Vaux’s own notes. Sometimes outlandish claims have surfaced. Little wonder that Jodi Magness, in 2021, yearned for a full and final publication of Qumran’s coin finds (*Archaeology of Qumran and the Dead Sea Scrolls* [Grand Rapids: Eerdmans, 2021], 233).

Bruno Callegher, already noted for his exemplary, painstaking numismatic study of Magdala (*Coins and Economy in Magdala/Taricheae*, NTOA.SA 9 [Göttingen: Vandenhoeck & Ruprecht, 2023]), has now released an equally detailed companion, the result of his appointment to the *Studium Biblicum Franciscanum* in Jerusalem. It is the fifth in the series Khirbet Qumran and Aïn Feshkha (a related small settlement which lies at the end of the “long wall” 30 minutes on foot to the south) which is designed to bring to light as much as possible of the de Vaux excavation materials from the 1950s and thence to revisit the historical reconstructions that may be made. It has required a meticulous, forensic search through all the available records (correspondence, inventory lists, notebooks) from multiple institutions. Most importantly, Callegher was determined to examine as many of the actual coins as he could find and provide detailed descriptions of them.

This means that the great bulk of the volume is designed to overcome the desiderata of previous years. Here will be found a substantial evidentiary record yielded from his investigations (some 200 pages). But even his determination

has not been able to overcome continued blockages to access from sources in Belgium and, to an extent, in Amman. It means that, while this will be a benchmark in years to come for numismatic, economic and related-historical analyses, the *realia* and data are only “as many as possible under the given circumstances” (128).

Nonetheless, the fulsome catalogue is the most complete to date (and possibly ever) and yields some important insights:

- No longer can the coins be taken as confirming de Vaux’s periodization of the site of Qumran;
- The sheer volume of coins (“intense”) across a two hundred year range, suggests that the site was continuously occupied and directed towards commercial exchange with prutot a key value of currency exchange; small hoards of these bronze coins (one at Aïn Feshkha, now disappeared!) bolster this interpretation (compare Mark 12:42) and put the lie to the suggestion that only silver and gold were worth hoarding;
- Within some of the hoards were found denarii, six late republican denarii (one of Mark Antony-Octavian) in the hoard of Locus 120 (compare the 9 found at Wadi Murabba’ât), and denarii of Vespasian and Trajan in Locus 29. This is of particular interest to Second Testament scholars with their perennial curiosity about the so-called “tribute penny” of Mark 12:15, though Julio-Claudian denarii are *here* absent;
- Any sense of Qumran as the site of a closed community (a de Vaux interpretation persistently reiterated) is unsustainable by the monetary data; rather, the evidence suggests that whoever occupied the site prior to the First Jewish War (and there may have been a range of occupants), participated in lively economic activity with the other towns and villages dotted around the Dead Sea—and beyond; the implication is that the famous “Dead Sea Scrolls” can no longer be given the (misleading) attributions of the “Qumran scrolls” or “the scrolls of the Qumran community.”

The first part of the book makes for lively reading, even in English translation (“repertory” for “repository” notwithstanding!), as much because of the convoluted steps of the detective hunt needed to amass the catalogue as also for the sometimes quirky assessments Callegher makes of characters, contexts and situations that activated those convolutions. The detailed catalogues themselves will prove invaluable for subsequent scholarly research and assessments, not least in the further work on the use of denarii, not simply tetradrachms in the economy of the region.