

THE DEAD SEA SCROLLS

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I. *Introductory observations*¹

- A. In the late 1940's a Bedouin goat-herder made one of the most important archaeological discoveries of the 20th century. This discovery was made near the Wadi Qumran, located along the northwest shore of the Dead Sea. As a result the name *Quman* has often been associated with the Dead Sea Scrolls -- hence, the terms Qumran Scrolls, Qumran Community, Qumran Caves.
- B. In the vicinity of Wadi Qumran eleven caves have yielded manuscripts. Other areas along the western shore of the Dead Sea have also yielded manuscripts, as far south as Masada.

II. *The Qumran caves*

- A. The discovery of the scrolls in Cave 1 (1Q)² was made accidentally by Muhammed el-Di'b of the Ta-'amireh tribe when he was looking for a lost goat. Seven scrolls from this cave had been stored in clay jars. In early 1949 a controlled excavations of Cave 1 recovered about 600 fragments from 70 different manuscripts with fragments of about 50 jars and other vessels.
- B. In 1952 four additional caves with scrolls were found by Bedouin: 2Q, 3Q (containing the Copper Scroll), 5Q, 6Q. In late 1952 the Bedouin discovered Cave 4 which overlooks Wadi Qumran. Subsequent investigation by archaeologists resulted in the discovery of about 15,000 fragments representing about 550 documents. Four additional caves (7Q, 8Q, 9Q, 10Q) were discovered by archaeologists in 1955.
- C. In early 1956 Cave 11 was discovered containing sizable documents, including scrolls of the Psalms, Ezekiel, Targum of Job, Leviticus in paleo-Hebrew script, and the Temple Scroll.

III. *The excavation of the Qumran community (Khirbet Qumran)*

- A. On a plateau just north of Wadi Qumran are the ruins of a settlement -- barely visible and known long before the discovery of the scrolls but not excavated. These ruins, extending over an area about 200 by 100 feet were excavated from 1951 to 1965 by a team of archaeologists under the direction of Roland de Vaux. A sketch of the these ruins can be found on page 11.
- B. Uncovered at this site were remains of a complex hydraulic system, a defense tower, communal room with adjacent pantry containing about 1000 bowls, scriptorium, council rooms, possible pottery-making installation.

IV. *Date of the scrolls and the community*

- A. Five lines of evidence clearly point to a date from the 2nd century BC to the 1st century AD for the Qumran scrolls and community: paleography, Carbon 14 test, coins, pottery, linguistic studies.

¹ Two informative and balanced discussions of the Dead Sea Scrolls are VanderKam 1994 and VanderKam and Flint 2002. For a discussion of the archaeology of the Qumran ruins and the Dead Sea Scrolls, *cf.* Magness 2002. Some useful English translations of the Dead Sea Scrolls are Martínez 1996, Vermes 1997, Wise, Abegg, and Cook 1999, Martinez and Tigchelaar 2000. For a beautiful "coffee-table" book with excellent photographs (many colored) of the scrolls and the Qumran ruins, *cf.* Davies, Brooke, and Callaway 2002.

² A uniform system of identifying the Qumran documents has been adopted: 1Q (= Qumran cave 1) is followed by the abbreviated name of the document (preceded by "p" [= *peshet*] if it is a commentary or "ap" [= *apocryphon*]). Raised letters identify multiple documents from the same cave. If the language is other than Hebrew, it is indicated (*e.g.*, "ar" = Aramaic). If the material is other than leather (parchment), it is indicated by "pap" (papyrus), "cu" (copper), "os" (ostracum). *Examples:* 1QIs^b = second scroll of Isaiah from Qumran Cave 1 (on leather in Hebrew); 1QapGen ar = apocryphon of Genesis from Qumran Cave 1 in Aramaic (on leather); 6QpapDan = a manuscript from Qumran Cave 6 on papyrus in Hebrew; 1QS = "The Rule of the Community" (= Hebrew *serek ha-yahad*) from Qumran Cave 1 (on leather in Hebrew).

- B. The community appears to have been founded in the late 3rd century BC, was abandoned about 31 BC (due to an earthquake?), resumed in about AD 6, and ended about AD 68.

V. *The features of the Qumran Community as indicated in the scrolls and archaeological data.*

- A. From the literature it is evident that the members of this community were motivated by deep religious convictions. They were very dissatisfied with religious conditions in Jerusalem and its corrupt priesthood headed by the "Wicked Priest." Consequently, they had withdrawn to the wilderness area to await the arrival of the Messiah who would lead them to Jerusalem to set up the Messianic kingdom.³ In order to be prepared for his coming they engaged in continual observance of rituals and lustrations in the facilities uncovered in the ruins.
- B. The facilities in the community, as uncovered in the excavations, were for the collective services of the community and not for individual or personal use. The members lived outside the communal buildings in tents or caves and gathered in the main building for common meals, rituals, worship, and other communal activities. From the size of these facilities it is thought that the community consisted of about 200 members at a given time.

VI. *The contents of the Qumran Library*

- A. Remains (many fragmentary) of about 900 documents have been found in the Qumran caves. There are about 220 manuscripts of biblical texts in the collection (all the books of the Hebrew Bible [= the Protestant Old Testament] except Esther represented). Included in the collection are manuscripts and numerous fragments of a number of Apocrypha and Pseudepigrapha in Hebrew and Aramaic (some previously known and some new) (cf. VanderKam and Flint 2002:185-205).
- B. The Qumran Library contains a large collection of sectarian literature, a number of Targumim (Aramaic paraphrased translations of the Bible), and numerous commentaries of biblical books.
- C. The mysterious Copper Scroll was found in Cave 3 (cf. Wolters 1996).

VII. *Contributions of the scrolls to the establishment and study of the text of the Hebrew Bible*

- A. Prior to the discovery of the Dead Sea Scrolls the oldest Hebrew Bibles dated from the 9th/10th century AD. The text tradition in these manuscripts is known as the Masoretic Text (MT) and was the text upon which nearly all the English (and other) translations are based. The Dead Sea Scrolls contain copies of portions of the Hebrew Bible dating from the 1st century BC and the 1st century AD -- over a thousand years earlier than the existing manuscripts of the Hebrew Bible.
- B. The earliest major translation of the Hebrew Bible was the Septuagint (LXX), a Greek translation made in Alexandria in the 3rd and 2nd centuries BC. Extensive copies of the LXX date from the middle of the 4th century AD. The text of the LXX differs in many respects from the MT -- and hence it was generally considered of little or no value for the study of the text of the Hebrew Bible. This version included the apocryphal books, except 2 Esdras but including 3 and 4 Maccabees, with the books of the Hebrew Bible.
- C. Recent translations⁴ have been influenced by the Dead Sea Scrolls. The RSV, published in 1952, adopted 13 readings in Isaiah on the basis of the scrolls, and the NIV, published in 1978, adopted

³ Although various scholars have attempted to identify the Qumran community with one or the other of the sectarian movements in 1st century Judaism, including early Jewish Christianity under James the Just, "brother" of Jesus (e.g., Eisenman 1998), the most commonly accepted identification of the Qumran community is that it represented a modified type of the Essenes, an ascetic movement within Second Temple Judaism.

⁴ English translations cited (with abbreviations) are:

KJV -- King James Version (1611)

ASV -- American Standard Version (1901)

NASB -- New American Standard Bible (1977)

NAB -- New American Bible (1970)

JB -- Jerusalem Bible (1966)

NJB -- New Jerusalem Bible (1990)

RSV -- Revised Standard Version (1952)

NRSV -- New Revised Standard Version (1990)

NIV -- New International Version (1978)

NLT -- New Living Translation (1996)

REB -- Revised English Bible (1989)

9 readings in Isaiah on the basis of the scrolls. The NRSV, published in 1990, based over 20 of its readings in Isaiah⁵ and 39 readings in 1 and 2 Samuel on the scrolls.⁶

D. Some examples of passages where the Dead Sea Scrolls have provided a preferred and more meaningful reading of the passage:

Isa 14.4 --

MT מרהכה (unknown word in Hebrew)
KJV, ASV -- "the *golden city* ceased"

1QIsa^a מרהכה ("insolence")⁷
NIV -- "his *fury* has ended"
NASB -- "...*fury* has ceased"
NRSV -- "his *insolence* has ceased"
NLT -- "your *insolence* is ended"

Isa 21.8 --

MT אריה ("lion")
KJV -- "and he cried, A *lion*, ... I stand ... upon the watchtower"
ASV -- "and he cried as a *lion*: ... I stand ... upon the watchtower"

1QIsa^a ראה ("seeing")⁸
NIV -- "and the *lookout* shouted, '... I stand on the watchtower' "
NASB -- "then the *lookout* called, '... I stand ... on the watchtower' "
NRSV -- "then the *watchman* called out: 'Upon a watchtower I stand' "
NAB -- "then the *watchman* cried, 'On the watchtower ... I stand' "
NLT -- "then the *watchman* called out, 'Day after day I have stood ...' "

Isa 40.6-8 --

Vs. 7 is omitted in 1QIsa^a (first hand) and the LXX (also omitted in the quotation of Isa 40.6-8 in 1 Pt 1.24f). Vs. 7 is added by a second hand in 1QIsa^a, as in MT (and in all translations). A photocopy of the column in 1QIsa^a containing vss. 6-8 is found on page 12.

Deut 32.43 --

This verse has four lines in the MT (KJV, ASV, RSV, NIV, NASB). In 4QDeut^d it has six lines (REB, NRSV). In the LXX it has eight lines (JB [before publication of 4QDeut^d]). NAB has four lines (the first three and the last lines of 4QDeut^d). NLT has five lines (omitting the fifth line of 4QDeut^d; a questionable text critical decision). One line (not in MT) is quoted in Hebrews 1.6. English translations of the readings in MT, LXX, and 4QDeut^d are found in *Appendix 1* on page 8.

Ps 145 --

This psalm is an acrostic poem in which each line begins with a different letter of the Hebrew alphabet. In MT there is no line for the Hebrew letter *nun* (נ = N). This line is

⁵ In addition to the examples considered below, the Isaiah scrolls from Qumran have also influenced the following translations in the NRSV: Isa 8.2; 9.17; 14.30; 15.9; 18.7; 45.8; 49.12; 53.9; 56.12. Furthermore, these scrolls (and/or the LXX) have clarified the meaning of the Hebrew text in the NRSV in Isa 2.16; 10.34; 15.4; 16.10; 17.2,9; 19.14; 22.3; 23.10; 38.17; 47.13; 48.11; 57.11; 64.7; 65.7; 66.18*bis*.

⁶ For a more extensive discussion of the influence of the Dead Sea Scrolls on modern translations, cf. Scanlin 1993.

⁷ The LXX reads ὁ ἐπισπουδαστής (*episoudastēs*, "one who presses on a work," "compeller"), possibly a translation of this Hebrew word מרהכה in 1QIsa^a.

⁸ The LXX sentence structure differs from the Hebrew but Οὐρίας (*Ourias*, "Uriah") apparently translates this Hebrew word.

found between vss. 13 and 14 in 11QPs^a,⁹ LXX, and the Syriac version. It is added in NIV, NLT, and NRSV, but omitted in KJV, ASV, and NASB. In the NRSV this line reads: "The Lord is faithful in all his words, and gracious in all his deeds."

- C. The present status of the textual criticism of the Hebrew Bible (*cf.* Tov 2001, Flint 2001):
1. The Qumran literature has provided a variety of new witnesses to the text of the Hebrew Bible, dating a millennium or more earlier than previously existing texts.
 2. This new evidence clearly indicates that the MT (the traditional text) does not always represent the most reliable text tradition and the readings from Qumran and/or LXX deserve full consideration in the establishment of the text of the Hebrew Bible.
 3. These new developments suggest that at present an eclectic approach is necessary since no single text tradition appears wholly reliable.¹⁰ This in some respects parallels developments in New Testament textual criticism over a century ago as the validity of the *Textus Receptus*¹¹ was questioned and eventually displaced.

VIII. Contributions to the study of Second Temple Judaism

- A. The Qumran community existed in the latter part (c. 135 BC to AD 70) of Second Temple Judaism which terminated in the defeat of the First Jewish Revolt (AD 66-70) with the Roman destruction of Jerusalem and the Second Temple (AD 70). Some documents from sites south of Qumran date from the Second Jewish Revolt (AD 132-135).¹²
- B. Since the Qumran community was a religious movement in late Second Temple Judaism, its scrolls have added a considerable amount of literature, largely religious, to the limited amount which existed before the discovery. They have provided new insights into the current religious conditions, since many of the documents were actually written at the time by the Qumran people to describe their religious beliefs, rituals, and practices. These documents are contemporaneous in composition and date with the existence of the movement -- unparalleled in size and date of any other religious movement in 1st century Palestine.¹³ Their polemic against mainstream Judaism adds another dimension to our understanding of religious conditions in Palestine. The scrolls illustrate the religious diversity in 1st century Judaism which was not as monolithic as subsequent rabbinic Judaism. The Qumran literature provides valuable data for and insights in the hermeneutical and exegetical methods employed by a group of 1st century Jews. This material is valuable for the Jewish interpretation of the Hebrew Bible and the Christian interpretation of the Old and New Testaments.¹⁴ The messianic anticipation of the Qumran community highlights this hope in Second Temple Judaism and parallels and confirms the messianic motivation of the Jesus movement described in the New Testament. The presence of apocryphal and pseudepigraphical literature in Hebrew and Aramaic at Qumran indicates the extensive use of this literature in Jewish circles.

⁹ This manuscript from Cave 11 contains 36 canonical psalms and eight non-canonical compositions. Some scholars (*i.e.*, Schiffman 1994:165-69, 178-80) contend that 11QPs^a is a liturgical text and not a biblical text. E. Ulrich (1999:116-20) argues that it is a biblical text and the Masoretic version is a liturgical text. *Cf.* Flint 1997.

¹⁰ For a survey of this ongoing discussion regarding the text of the Hebrew Bible, *cf.* Würthwein 1979, Tov 2001; Scanlin 1993, Ulrich 1999.

¹¹ This was the Greek text of the New Testament used as the text base of the KJV and other contemporary translations. This text tradition was displaced by the discovery of many earlier and more reliable manuscripts in the past 125 years.

¹² These include correspondence by Simeon bar Kosiba (Bar Kokhba), the leader of the Second Jewish Revolt, with one of his commanders, found at Wadi Murabba'at, 11 miles south of Qumran. These documents provide some authenticity to the legendary career of this leader.

¹³ Even the earliest literature of the Christian movement composed in the 1st century is found in copies written about 125 or more years later (*e.g.*, the earliest copies of Paul's letters and the Gospels of Luke and John date from c. AD 200 and the earliest fairly complete copies of the New Testament date from the middle of the 4th century).

¹⁴ *Cf.* Bruce 1959, Brooke 1985.

- C. The Qumran scrolls have made significant contributions to Jewish culture.
1. Various Semitic languages are represented in the Qumran texts: Biblical Hebrew (including paleo-Hebrew), Mishnaic Hebrew, Palestinian Aramaic, Christian Palestinian Aramaic. Actual documents in these Semitic languages from the 1st century BC and 1st century AD were very sparse prior to the Qumran discoveries. Thus these new documents are very valuable for grammatical and lexical studies of these languages, especially Hebrew and Aramaic. The abundance of Hebrew texts in the Qumran literature indicates the rather extensive use of Hebrew in the 1st century (in addition to Aramaic). The use of Hebrew in non-biblical documents contributes significantly to the study of Hebrew syntax and vocabulary in the Hebrew Bible. These are documents directly from the 1st century (not subsequent copies) and thus give the languages as they were actually used in that period.
 2. The large size of the Qumran library illustrates the literacy and literary interests in 1st century Palestine. These documents indicate that 1st century Palestine was a literary society which produced a variety of literary documents.
 3. The presence of Greek documents in this Jewish community is striking. A culture is often transmitted through its language, although there is no indication of the impact of Hellenistic culture on the Qumran community (*cf.* Magness 2002:202-206). In any case, this does suggest the cultural diversity of 1st century Palestine.

IX. *Contributions to the study of early Christianity* (VanderKam 1994:159-85; VanderKam and Flint 2002:321-378).

- A. Since the Qumran movement reflects religious conditions in 1st century Palestine, it provides information about the *Sitz im Leben* ("situation in life") of the Jesus movement and the early church. The messianic expectation at Qumran parallels in many respects (but not all) the messianic expectation of the Jesus movement. Qumran's critique of the decadence of official and established Judaism in Jerusalem is similar to that in the Jesus movement. However, Qumran's legalism (more extreme than at Jerusalem), its exclusivism, and its political messianism would not have been accepted in the Jesus movement.
- B. The Hebrew Bible played a significant and normative role in Qumran and in early Christianity. The Teacher of Righteousness at Qumran interpreted the "mysteries" (the Old Testament prophetic writings [*cf.* 1QpHab 7.4, 5]) in terms of the community's situation as the true and faithful community (Israel) which was awaiting the Messiah in the wilderness. Similarly, the early Christian community interpreted these Old Testament prophecies ("mysteries") as fulfilled in the person and work of Jesus of Nazareth.¹⁵ In both communities the Hebrew Bible included some, if not all, of the apocryphal and pseudepigraphical works. The presence of this larger body of literature in early Christianity is evident in the New Testament. In addition to numerous allusions to the Apocrypha and the Pseudepigrapha in the New Testament, there are some actual quotations: Mt 9.36 (Judith 11.19); Mk 10.19 (Sirach 4.1); Jude 14 (Enoch 1.9); 1 Cor 2.9 (perhaps Apocalypse of Elijah), Jude 9 (Assumption of Moses ?).¹⁶
- C. There were practices at Qumran that parallel practices in the early Christian community: such as, bathings/baptism (not repeated by Christians), community of goods, structure and organization of the movement.
- D. Both Qumran and early Christianity arose in the same environment -- Judaism in 1st century Palestine. Both groups protested conditions in mainstream Judaism, although from different theological perspectives. A study of their respective bodies of literature provides a fuller picture of 1st century Judaism in which Christianity arose.

¹⁵The disciples were given the knowledge of these "mysteries" (*cf.* Mt 13.11), just as the Teacher of Righteousness in the Qumran community.

¹⁶In 2 Tim 3.8 the opponents of Moses are identified as Jannes and Jambres (not reported in Ex 7.11 but given in 4QD^b 2.14). Qumran also provides more information about the elusive Melchizedek in the Epistle to the Hebrews.

- E. The Qumran Library has added considerable material to the religious literature of late Second Temple Judaism. This larger body of literature illustrates the actual use of Hebrew and Aramaic in the 1st century. Thus they provide valuable new data regarding the vocabulary, idiom, and grammar of these languages. Such data can be used to interpret words of Jesus in Aramaic and Greek. Likewise, the Gospels and much of Acts reflect in Greek religious idiom and vocabulary current in 1st century Palestine which the Qumran literature also reflects (in Semitic languages).¹⁷ Similarly, parallels to motifs in the New Testament are found in the Qumran literature; *e.g.*, the light/darkness dualism in the Gospel of John.
- F. Similarities and parallels between Qumran and Christianity certainly exist, as noted above. However, it is improper summarily to conclude from these parallels that there is a direct or genetic relationship between the two movements.
1. It must be realized that many of the similarities and parallels between Qumran and Christianity are occasioned more by the common background of both movements in the Hebrew Bible than by interrelationship or dependence.
 2. It must be realized that both movements protested against the same religious establishment in Jerusalem which both perceived as corrupt and politicized.
 3. It must be realized that there are also some very fundamental differences between the two movements which would have made the message of Jesus unacceptable at Qumran (*e.g.*, his attitude to the Torah [law] and his universal appeal to the poor, the common people, the Gentiles, and even enemies). It has been observed that Jesus would have been crucified at Qumran for his message sooner than he was in Jerusalem. Qumran's radical legalism and exclusivism would have been incompatible with the teachings of Jesus and the early church.
 4. Even if one would grant some kind of contact between Qumran and John the Baptist and/or Jesus, it must be realized that when John or Jesus began his ministry, he must have radically broken with the Qumran community, given the fundamental difference in perspective in the Qumran movement and the John the Baptist and Jesus movements.

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¹⁷ An illustration of further understanding of a New Testament term provided by the Qumran literature is the interpretation of εὐδοκία ("goodwill," "good pleasure") in the Song of the Angels (Lk 2.14). The preferred reading on the basis of earlier and better New Testament manuscripts reads "human beings of goodwill/good pleasure" -- an ambiguous phrase which does not define whose "goodwill/good pleasure" -- God's or human beings? This same phrase is found in Hebrew and Aramaic in the Qumran literature where it clearly refers to God's "goodwill/good pleasure" or "favor" (1QH 4.32; 11.9; 1QS 8.6; 4QPs^a; 4Q416 [reported in Wolters 1994:291f]). Hence, the correct translation of the Song of the Angels (no doubt spoken in Aramaic) is: "and on earth peace among those whom he favors" (NRSV; similarly, all modern translations).

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TEXT TRADITIONS OF DEUTERONOMY 32.43

Masoretic Text:

- 1 Shout for joy, O nations, with his people
- 2 For he will avenge the blood of his servants
- 3 And will render vengeance to his adversaries
- 4 And will purge his land, his people.

Qumran Text (4QDeut^a 32.43):

- 1 Shout for joy, O heavens, with him
- 2 And worship him, all you divine ones
- 3 For he will avenge the blood of his sons
- 4 And he will render vengeance to his adversaries
- 5 And he will recompense the ones hating him
- 6 And he purges the land of his people.

Septuagint Text:

- 1 Shout for joy, O heavens, with him
- 2 And let all the sons of God worship him
- 3 Shout for joy, O nations, with his people
- 4 And let all the angels of God be strong in him
- 5 Because he avenges the blood of his sons
- 6 And he will avenge and recompense justice to his enemies
- 7 And he will recompense the ones hating
- 8 And the Lord will cleanse the land of his people.

Hebrews 1.6 -- And let all the angels of God worship him.

DOCUMENTS IN THE DEAD SEA SCROLLS EXHIBIT
AT THE GRAND RAPIDS PUBLIC MUSEUM (2003)¹⁸1. **4Q22 (4QpaleoExod^m)**

4Q22 is a scroll fragment containing Exodus 6.25-7.19. Of this manuscript 43 columns have survived containing chapters 6-37 of Exodus. This complete scroll of Exodus would have contained 57 columns. The unusual feature of this scroll is that it is written in paleo-Hebrew, a script used in the First Temple Period (c. 1000-500 BC). Its use in the Second Temple Period (c. 500 BC to AD 70) reflects a traditional mentality recalling and idealizing the earlier history of Israel. The textual tradition of this manuscript is an expansion of the traditional Hebrew text (Masoretic Text [MT]) and often agrees with the Samaritan Pentateuch (SamPent). This manuscript is dated c. 100 BC. An interesting feature visible in this fragment is the placement of the letter *waw* (Hebrew, "and") in the open spaces between paragraphs (visible in line 6).

2. **11Q5 (11QPs^a)**

11Q5 (11QPs^a) is a scroll from Qumran Cave 11 measuring 12¾ feet in length plus 4 fragments. The scroll contains 41 biblical psalms from the last one-third of the canonical book of Psalms in a non-canonical sequence plus

¹⁸For information about programs at the Grand Rapids Public Museum relating to this exhibit of the Dead Sea Scrolls, cf. the museum's website (www.grmuseum.org).

8 additional psalms and compositions: Hebrew text of Syriac Psalm I (11QPs^a 151A and 151B), Syriac Psalm II (11QPs^a 154), Syriac Psalm III (11QPs^a 155), Plea for Deliverance, portions of Sirach, Apostrophe to Zion, Hymn to the Creator, David's Compositions (4050 psalms and hymns). This scroll contained 28 columns with the last six or seven lines of each column missing. On display are five columns (20-24) containing in sequence portions of Psalms 139, 137, 138, Sirach 51.13ff, 30, Apostrophe to Zion, Psalm 141, 133, 144, Syriac Psalm III (Ps 155). The script is of fine quality and uses the paleo-Hebrew script to transcribe the Tetragrammaton (יהוה [YHWH], the unpronounced divine name in Hebrew) (*cf.* the four letters at the end of line 1 in the last column of the portion on display). This scroll is dated between AD 30 and 50. Lines 3-17 of Column 24 (last column of the portion on display) contain Syriac Psalm III (Ps 155).

3. 4Q386 (4QpsEz^b) -- Pseudo-Ezekiel^b

Found in Qumran Cave 4 were five copies of a previously unknown document which was a reworking of the canonical Ezekiel. In fragment 2 of 4Q385 there is an interpretive version of the Vision of the Dry Bones (Ez 37) and in fragment 4 of the Vision of the Chariot (Ez 1). The fragment in the exhibit is the best preserved. Column 1 of the three columns preserved in this fragment is a parallel account of the vision of the Dry Bones in 4Q385. Column 2 reports a non-canonical vision to Ezekiel about future events in Memphis in Egypt which will liberate the land and people of Israel. The precise interpretation of this vision is difficult since the events and figures described are enigmatic. The manuscript is dated in the 2nd century BC.

4. 4Q169 (4QpNah -- Commentary on Nahum

A genre of literature at Qumran was the *Peshirim* (sing., *peshir* ["interpretation," "commentary"]). In a *peshir* or commentary a verse or two of the biblical text is quoted followed by a paragraph of interpretation in which the passage is applied to the *Sitz im Leben* ("situation in life") and events of the Qumran Community. 4Q169 (4QpNah) is a commentary on the canonical prophecies of Nahum who prophesied in the late 600s BC against the Assyrians. Four columns are partially preserved in 4Q169. Strikingly, some known historical figures are named: Demetrius (= Demetrius III Euceres who attacked Jerusalem in early 1st century BC) and Antiochus (= Antiochus IV Epiphanes who suppressed Judaism and desecrated the Jewish temple in 167 BC), Alexander Jannaeus (ruler of Judah 103-76 BC), the Kittim (= Romans). 4Q169 in the exhibit is a 1st century AD copy of the commentary composed in the 2nd century BC.

5. 4Q260 (4QS^b) -- Rule of the Community

A document called *The Rule of the Community* (Hebrew, *serek ha-yahad*) was very important at Qumran, given the number of preserved copies: one nearly complete copy (11 columns) from Qumran Cave 1 (1QS), ten significant fragments from Cave 4 (4Q 255-264) and a few from Cave 5 (5Q12 and 13). This document details the rules, regulations, and rituals of the community as ordained by God who irrevocably predestined all things. 4Q260 in the exhibit is dated in late 1st century BC and early 1st century AD.

6. 4Q266 (4QD^a) -- Damascus Document (formerly 4Q267 (4QD^a))

4Q266 is a fragment of a document which circulated extensively in the Qumran community. In addition to the eight fragmentary manuscripts found in Cave 4 (4Q266-273), fragments were also found in Caves 5 and 6. The contents of these fragments are also found in two medieval manuscripts found by Solomon Schechter in 1896 in the *genizah* (a storeroom for old obsolete manuscripts) of the Ezra Synagogue in Old Cairo (hence, sometimes the text is called the "Cairo Document"). The document describes a community of Jews who fled Judea to Damascus (hence, also the name "Damascus Document"). The Damascus Document contains two major parts: a hortatory section and a legal section. The first part exhorts the congregation to remain faithful to the new covenantal community established in "the land of Damascus." Scholarly opinion is divided about the meaning of "Damascus" -- either the Syrian city or a symbol for a place of exile. The legal section lists the statutes and rules for the life of the community and the regulations for the rituals, purification rites, and worship of the community. Paleographically, 4Q266 (some of its 18 fragments are in the exhibit), is the earliest of the eight fragments of the Damascus Document found in Cave 4 and is to be dated in the late 1st century BC.

7. 4Q394 (4QMMT^a) -- Some of the Works of the Torah

In Qumran Cave 4 six copies (4Q394-399) were found of a work called "Some of the Works of the Torah" (Hebrew, *Miqsat Ma'aseh ha-Torah*) (4QMMT). These six fragments contain a composite text of about 130 lines, presumably a letter written by the Teacher of Righteousness and his colleagues to their opponents in Jerusalem who were led by the Wicked Priest, referred to as the "Leader of Israel"). The differences between the two parties

are strictly legal ones dealing chiefly with the temple and its ritual. The document contains a yearly calendar of 364 days, a discussion about 22 points of religious law (*halakot*), and concludes with an appeal to the opponents to adopt the Qumran Community's legal views. Fragment 3 of 4Q394, the fragment in the exhibit, is dated in late 1st century BC and early 1st century AD.

8. 4Q427 (4QH^a) -- Thanksgiving Psalms

Paralleling the biblical Psalms were at least 30 poetic compositions at Qumran which are identified as *Thanksgiving Psalms* (Hebrew, *Hodayot*). One manuscript from Cave 1 (1QH^a) is the best preserved and contains 25 psalms. In one group of psalms the speaker stresses his role as a chosen leader and teacher in the community, suggesting that the author may be the Teacher of Righteousness. 1QH^b contains two additional fragments from Cave 1. Seven fragments of these psalms have been found in Qumran Cave 4 (4Q427-433). These are in a different order than that in 4QH^a. Fragment 7 of 4Q427 is displayed in the exhibit. This fragment is dated in the latter part of the 1st century BC.

9. 11Q14 (11QBer) -- Blessings (finale of 1QM)

One of the seven major scrolls from Qumran Cave 1 is *The War Scroll* (1QM [Hebrew, *Milhamah*]). This scroll contains 19 columns of text which describes the ensuing eschatological war between "the sons of light" (the Qumran Community) and "the sons of darkness." Fragments of six more copies (4Q491-496) were found in Qumran Cave 4. 11Q14, the fragment on display in the exhibit, is judged to be the closing final blessing which is missing from 1QM. This fragment is dated c. 20-50 AD.

10. 4Q325 (4QCalendrical Doc D)

The Qumran community was deeply concerned to establish an accurate calendar for the fixing of the dates of its religious festivals. A series of texts from Qumran Cave 4 (4Q317-330) date these festivals according to a calendar consisting of a 364-day solar year coordinated with the weekly rotation of 24 priestly groups in a six-year cycle (*cf.* 1 Chr 24.7-19). In addition to the festivals known from biblical sources, the community had its special festivals of the "First Wine (Grapes)," the "First Oil (Olives)," and the "Offering of the Wood (for the altar)". 4Q325, the fragment on display in the exhibit, details the dating of certain feasts and the priests involved with them. This fragment is dated near the end of the 1st century BC.

11. 4Q212 (4QEn ar^e -- The Book of Enoch

In the Second Temple Period a body of literature, called Pseudepigrapha, arose in which a document is ascribed to an Old Testament saint who lived long before its composition. This was done to give it status and authority. Three of the more than 50 known pseudepigraphical texts have been found at Qumran -- Enoch, Jubilees, Testament of the Twelve Patriarchs (plus some new documents which may be Pseudepigrapha). Prior to the Qumran discovery, the full text of Enoch was only known in an Ethiopic translation of a Greek rendering of the original Hebrew or Aramaic. Portions of the Greek translation have been found in Egypt. Eleven manuscripts of Enoch (4Q201-212) from Qumran Cave 4 are written in Aramaic, evidently the language of the original. The composition was not only known at Qumran and in Second Temple Judaism, but also known and recognized in the early church (*cf.* the quotation of it in Jude 14). 4Q212, on display in the exhibit, is dated in the middle of the 1st century BC. This fragment contains a portion of a composition known as "Apocalypse of Weeks" -- the eighth week is described in Column 4 (the center column in the fragment on display).

12. 4Q138, 4Q 136, 4Q134, 4Q143 -- Phylacteries

In keeping with the command of Deut 6.8f ("Bind them [*i.e.*, the commands of the Lord] as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates"), Jews from early times made phylacteries (Hebrew, *tefillin*), small boxes containing biblical texts to be tied to the forehead and the left arm, and *mezuzot* which were attached to the doorpost of a house. In the Qumran caves 30 phylacteries have been found -- 21 from Cave 4 alone (4Q128-148). Eight *mezuzot* have been found in the caves -- seven from Cave 4 (4Q149-155). The text in the phylacteries was inscribed in a minuscule script and at times deviated from the traditional text (MT) and the passages prescribed by the rabbis. Four phylacteries are displayed in the exhibit. They and most of the Qumran phylacteries are dated in the 1st century. 4Q138 or K, in the exhibit, contains Deut 10.12-11.7 on the obverse and Deut 11.7-12 on the reverse.

DIAGRAM OF THE RUINS OF QUMRAN

(*Pictorial Encyclopedia of the Bible* II, ed. by M. C. Tenney [Grand Rapids: Zondervan Publishing House, 1975], 60 [with modifications])



