

DEAD SEA SCROLLS, BIBLE & COVENANT

SEMINAR AT ST. OLAF COLLEGE

SUPPLEMENTAL MATERIALS

CONTENTS:

Recommended Reading list

James H. Charlesworth handouts

Henry W. Rietz handouts

RECOMMENDED READING

The Bible and the Dead Sea Scrolls, James H. Charlesworth, ed., 3 vols. (Waco: Baylor University Press, 2006):

VOLUME 1: Pages xxiii-xxxi, 1-23, 25-36, 67-75, 183-208

VOLUME 2: Pages 25-58, 59-69, 71-92, 93-105, 169-194, 195-202, 203-234, 235-246, 255-280, 317-349

VOLUME 3: Pages 1-35, 37-60, 61-74, 97-152, 153-185, 187-201, 203-230, 231-254, 255-280, 281-317, 407-461

The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations, James H. Charlesworth, et al., eds. (Louisville: Westminster John Knox Press):

VOLUME 1: *Rule of the Community and Related Documents* (1994)
Pages 7-15

VOLUME 4a: *Pseudepigraphic and Non-Masoretic Psalms and Prayers* (1997)
Pages 155-157, 161-215

VOLUME 6b: *Pesharim and Other Commentaries and Related Documents* (2002)
Pages 163, 173-181

James H. Charlesworth, "Reinterpreting John," *Bible Review*, February 1993.

Hershel Shanks, "Frank Moore Cross—An Interview: Introduction," *Bible Review*, August 1992

JAMES H. CHARLESWORTH

HANDOUTS

THE BIBLE AND THE DEAD SEA SCROLLS

Recommended Reading: Charlesworth, ed., *The Bible and the Dead Sea Scrolls*, 3 vols. (Waco: Baylor University Press, 2006). *BBDS* 1.1-24 = vol. 1, pp. 1-24. To comprehend each lecture, you should read the assigned reading at the beginning of each lecture [noted below].

Introduction

BBDS 1.xxiii-xxxi.

1) Introducing the Dead Sea Scrolls [power point]

Dates:

c. 250 BCE to 68 CE	MSS in Qumran Caves
165 BCE	Hanukkah Begins [Temple Restored]
c. 140-20 BCE?	Qumran Compositions
40 [37]-4 BCE	Herod, King of the Jews
c. 4 BCE to 30 CE	Jesus
37-100	Josephus
66-70	First Jewish Revolt
50-150	Composition of Works in New Testament
70	Jerusalem and Temple are Burned
73/74	Masada Falls [the end of Ancient Israel]
132-135/6	Bar Kokhba Revolt
200-220?	Mishnah
1947-1956	Eleven Qumran Caves Discovered to Preserve MSS

In 68 Qumranites hid scrolls in caves. In 1947 Bedouin found a cave in which these manuscripts had been hidden. An ancient Jewish library was recovered. It dates from Jesus' time and country. Cumulatively, eleven caves were discovered; in them are copies of Old Testament books, works known in much later (even late medieval copies), and documents previously unimagined. See handbook "The Scrolls of Qumran"

How Did the Bible Take Shape?

BBDS 1.1-23. *BBDS* 1.25-36

2) Has Our Bible Been Copied Carefully?

Yes

- 1) The text of 1QIsa^a is basically the same as the present Hebrew Bible.
- 2) The DSS antedate the Aleppo Codex by more than 1,000 years.

No

- 1) More than three text types [Samaritan, Babylonian, Egyptian] 12?
- 2) 1QIsa^b is a different version
- 3) many variants in most scrolls of biblical books
- 4) even the great Isaiah scroll has errors and corrections
- 5) No NT at Qumran [Between 200,000 and 400,000 variants in the NT MSS]

Nomenclature:

opisthograph [written on both sides]
parallelismus membrorum [thought presented in parallel phrases]
papyrus [at Qumran 131 (138)]
total papyri and leather scrolls [930; Tov, *Scribal Practices* (2004), p. 45]
marginalia
Tetragrammaton
Tetrapuncta [= puncta] = Hasmonean
dittography
haplography
parablepsis [skipping ahead, due to ending or beginning]
genizah
stichographic arrangement
Ketiv and *qere*
Pisqah b'e'meša' pasuq [section division in the middle of a verse]
Division of sections antedates the division into verses
A *pasuq* is a division larger than a verse.
It is unknown what determines a verse in biblical prose [Tov, p. 142]
Sewing, column, and lines

3) What Scrolls Challenge the Shape of Our Bible?

BBDS 1.67-75

Jeremiah

Books of Samuel

The Greek Version (the Septuagint) is more than a translation

Some books are translated freely and expanded

Some books are based on a Hebrew Text Unknown Until 1947

See handbook: *Books of Samuel*

What was Unique to Qumran Life and Thought?

BBDS 2.59-69 [covenant] 2.71-92 [messianism]

2.93-105 [purity] 2.203-234 [time; Rietz]

Early Judaism

Not monolithic

Not orthodox and systematic [a Christian imposition; anachronistic]

Temple: Jerusalem, Temple, Temple cult, excesses in cult

Temple was centripetal and centrifugal force

A Jerusalem-based sacerdotal aristocracy often oppressed people]

Sociology: Only Three Sects [Qumranites, Samaritans, PJM]

Judaism not cut off: caravans, pilgrims, building projects, athletics

Open and influenced by Babylonian, Persian, Egyptian Religions

Creatively Alive: 930 MSS, OTA, OTP, +

Unique:

Qumran Compositions [c. 140-20 BCE?]:

The Rule of the Community [collection of rules, teachings, hymns] + Cave IV

The Rule of the Congregation [1QS_a]

Blessings [1QSb]

The Thanksgiving Hymns

The Pesharim [Qumran Commentaries]

the Righteous Teacher versus the Wicked Priest [= a Hasmonian]

The War Scroll [Sons of Light versus the Sons of Darkness]

Qumran Creativity:

1) Sacrifice of the Heart and the “Fruit of the Lips”

2) Cosmic: Prayer and Praise at Sunrise and Sunset

1QS 10-11, *Morning and Evening Prayers*

3) Experiencing Future Life in the Present

4) Highly Developed Dualism

Zurvanism, Qumran, Jesus?, GosIn [lecture five]

The Angel of Light the Angel of Darkness

Sons of Light Sons of Darkness

Ways of Light Ways of Darkness

5) God’s Dwelling on Earth is at Qumran, an Antechamber of Heaven

Angels present

The heavens touch earth and the future seeps into the present

6) Confession of Sin and acknowledge of God’s grace

“And I (belong) to Wicked Adam ...

for to God (alone) belongs the judgment

and from him (alone) is the perfection of the Way. ...

He (alone) atones for all my iniquities.” 1QS 11.10-14

7) Pneumatic Interpretation of Prophets [fulfillment hermeneutics]

8) the Holy Spirit [separate]

9) Predestination

10) Hymnic Formula: “I thank you, O Lord, because ...”

4) How is Qumran Thought Related to Other Aspects of Early Jewish Thought?

BDSS 2.25-58 [calendar]

1) Qumran is an Early Jewish Library [the Bible is the magnet for thinking]

2) Many Scrolls found in the Eleven Caves were not composed at Qumran

According to the latest account: 930 MSS. [more]

3) Calendar: Solar at Qumran [but also the *Books of Enoch* and *Jubilees*]

4) Calendar: Lunar in Jerusalem and the Temple

5) The *Temple Scroll* [copied at Qumran] “On Kingship” “Divorce” Purity

And if a woman is pregnant, and her child dies in her womb, all the days on which it is dead inside her, she is unclean like a grave; and every house she comes into is unclean, with all its furnishings, for seven days

And all earthen vessels [וכּוּל כּלֵי חרָשׁ] shall be broken, for they are unclean and cannot become clean again forever (11QTemple^a 50:10-19).

6) *Genesis Apocryphon*

7) *Damascus Document* [non-Qumran Essenes: Josephus and Philo]

8) *On Resurrection* [4Q521]:

“[The hea]vens and the earth will obey his Messiah ...	
Surely the Lord will seek out the pious,	Signs of God’s Messiah
and will call the righteous by name ...	1
He will free the captives,	2
open the eyes of the blind,	3
straighten those be[nt double]. ...	4
then he will heal the wounded,	5
resurrect the dead,	6*
proclaim good tidings to the poor.”	7

A mixture of traditions; see Ps 146, Isaiah 35, 40, and 61

* = no basis in Isa 35:5, 61:1, or in Ps 146:7-8 or in the Hebrew Bible [= OT]

“his Messiah” see PssSol 18:5 [“for the appointed day when *his* Messiah will reign”] and *Berakot* 4Q287 Frg. 10.13 [“against the anointed ones of [His] ho[ly] spirit[.]” His = God’s!

N.B. “the Lord himself is *his* (“the Lord Messiah”) King.” PssSol 17:34

“The Lord Himself is our King forevermore.” PssSol 17:46

Cf. JB’s question acc. to Lk 7:18-23

“Go and tell John what you have seen and heard:

The blind receive their sight,
The lame walk,
The lepers are cleansed,
The deaf hear,
The dead are raised,
The poor have good new brought to them.”

Mt 11:2-6 [cf. Dt. 18:21-22]

Lk 7:18-23 and Mt 11:5-6 are almost identical; hence, little editing of a pre-Synoptic tradition.

Clear: “The source reflects a pre-Synoptic formula for identifying the Messiah, which likely functioned in disputes between rival messianically oriented groups before 70 CE.” [Tabor and Wise in *Qumran Questions*, pp. 160-61]

Possible: Qumranites, John’s group, and the PJM “seem to share the same technical list of criteria for identification of the Messiah.” [Tabor and Wise, p. 163]

Question: Did Jesus answer JB, using code language JB had learned at Qumran, and which JB taught to Jesus, his disciple? [Perhaps, JHC]

5) Is Qumran’s Dualism Unique?

BDSS 2.169-194 and 2.195-202

NO: Dualism Found in Persia, Greece, and Almost Everywhere

Yes: Qumran Dualism has a paradigm developed along *termini technici*

The author of 1QS 3-4 develops a light-versus-darkness dualism. Here it is:

Light	Darkness
Sons of Light	[Sons of Darkness, see 1QS 1.10]
Angel of Light	Angel of Darkness

Angel of Truth
Sons of Truth
Sons of Righteousness
spring of light
walking in the ways of light
truth
God loves
everlasting life

Spirit of Perversity
Sons of Perversity
Sons of Perversity
well of darkness
walking in the ways of darkness
perversity
God hates
punishment, then extinction

This paradigm most likely, within Judaism, was unique to Qumran (and, I am convinced, that it originated with the Righteous Teacher). Note these *termini technici* and the resulting dualistic *paradigm*. Except for “Sons of Darkness,” all these technical terms are found in a self-contained, short, memorable section of the *Rule* (e.g., cols. 3-4). Note: All these technical terms appear together in one section of the *Rule*. They are *termini technici* and they form a *paradigm*. Note the highly developed thought:

In the hand of *the Prince of Lights* [is] the dominion of all *the Sons of Righteousness*; in *the ways of light* they walk. But in the hand of *the Angel of Darkness* [is] the dominion of *the Sons of Deceit*; and in *the ways of darkness* they walk. By *the Angel of Darkness* comes the aberration of all *the Sons of Righteousness*; and all their sins, their iniquities, their guilt, and their iniquitous works [are caused] by his dominion, according to God’s mysteries, until his end. And all their afflictions and the appointed times of their suffering [are caused] by the dominion of his hostility. And all the spirits of his lot cause to stumble *the Sons of Light*; but the God of Israel and his *Angel of Truth* help all *the Sons of Light*. He created *the spirits of light and darkness*, and upon them he founded every work (1QS 3.20-25).

6) Did the Qumranites Create the Concept of the Holy Spirit from God & Double Predestination?

BDSS 2.235-46 [predestination]

Yes: In the Hebrew Bible (= Old Testament): the Holy Spirit of God

In the DSS Composed at Qumran: the Holy Spirit from God.

The Rule of the Community

[“God will purify by his truth all the works of man ... He will purify him by the Holy Spirit from all ungodly acts ...” 1QS 4.20-21]

Double Predestination

The Rule [1QS] “from the God of knowledge comes all that is and will be”

One is created a Son of Light or a Son of Darkness

Horoscopes [4Q186] well of light and well of darkness; nine parts

How Have the Dead Sea Scrolls Helped Clarify Christian Origins?

7) What Light Do the DSS Shine on John the Baptist?

BDSS 3.1-35

Shared:

1) same time and space

2) shared interest in the prophets [that section of the Bible]

- 3) Isaiah
- 4) Isaiah 40:3
[“the Voice is calling, ‘In the Wilderness, prepare the Way of the Lord.’”]
- 5) same interpretation
- 6) water for spiritual purification
- 7) way into heaven
- 8) JB’s garments and diet: Qumran rules and his oath to God

8) How do the DSS Help us Understand the Historical Jesus?

BDSS 3.37-60 and 3.61-74

See separate handbook: “Jesus and the Dead Sea Scrolls”

Lk 7:18-23/Mt 11:2-6 = JB to Jesus: the key for identifying the Messiah?

9) How Do these Jewish Texts Help Us Comprehend Paul, the Evangelists, the author of Hebrews, and the Author of Revelation?

Paul

BDSS 153-85 and esp. 3.187-201

The Way

The Book of Acts also refers to the Palestinian Jesus Movement as “the Way.” According to the author of Acts 22:4, Paul reports, “I persecuted this Way to the death.” “Way” is a technical term, as becomes clear when studying Acts 9:2. According to this passage, Paul is commissioned by the high priest to bring bound to Jerusalem “any belonging to the Way.”

Where is the origin of this technical term? It –the Way-- is not typical of the Hebrew Scriptures (Old Testament), the Septuagint, the Apocrypha, the Pseudepigrapha, Philo, Josephus, or the Jewish magical papyri. It is, however, the self-designation of the Qumran sect: “These are the rules of the Way (הדרך) for the Master in these ages” (1QS 9.21; see also 1QS 9.19; 11.11; 1Q30 2; 1Q22 2:8; 1QSa 1.28; 11QTemple^a 54.17).

[“works of the Law”] MMT Galatians

From Judaism: Concept of sin, forgiveness

Only God can purify the human 1QS 10-11

Creative: Jesus Christ is the means to salvation

The Evangelists [Sons of Light, Matthew’s eunuchs, John’s dualism]

John

BDSS 3.97-152** [and if time permits 3.281-317]

Jesus said to them, “The *light* is with you for a little longer. Walk while you have *the light*, lest the darkness overtake you; *he who walks in the darkness does not know* where he goes. While you have *the light*, believe in *the light*, that you may become *Sons of Light*.” Jn 12:35-36

For God so loved the world that he gave his only Son, that *all who believe* in him should *not perish* but have *eternal life*. For God sent the Son into the world, not to condemn the world, but that *the world might be saved* through him. He who believes in him is *not condemned*; he who does not believe is

condemned already, because he has not believed in the name of the only Son of God. And this is *the judgment, that the light* has come into the world, and men loved *darkness* rather than *the light*, because their *deeds were evil*. For all *who do evil hate the light, and do not come to the light*, lest their *deeds should be exposed*. *But he who does the truth comes to the light*, that it may be clearly seen that *his deeds* have been *accomplished through God* [lit., “have been worked in God”].

Hebrews [focus on priests; Melchisedek]

BDSS 3.203-30

Revelation [the New Jerusalem, apocalyptic eschatology]

BDSS 3.231-54 and 2.255-80.

Conclusion

10) Conclusion: The Revolutionary Effect of Qumranology [power point]

BDSS 1.183-208, 2.317-49, [and if time permits 3.407-61].

See handbook: Power Point

Major Spiritual Insights:

1) Praise of God Regardless of Human Conditions [hymnic formula]

2) The Awesome Presence of the Creating God

“And He is creating the human for dominion of the world.”

3) Dream Literature of Antiquity

[The Creator is Faithful; promises are assured]

4) Mysteries:

[“A light (comes) into my heart from his wondrous mysteries” 1QS 11.5]



PRINCETON
THEOLOGICAL
SEMINARY

Editor, Dead Sea Scrolls Project

The Scrolls of Qumran

WHAT ARE known as the Dead Sea Scrolls were accidentally discovered by Arab herdsmen in 1947 in the Judean Desert at the northwest end of the Dead Sea near a site known by the Arabic name Kirbet Qumran. In the years following the initial discovery additional scrolls were found in ten other caves in the vicinity. Though much about the meaning and history of the scrolls is uncertain, a considerable consensus of scholarly opinion does exist.

It is widely believed that the scrolls belonged to a Jewish religious community that lived in caves or huts near Qumran from the middle of the second century B.C.E. until 68 C.E., when it was destroyed by Roman soldiers. The community was originally composed of priests who had either left or been expelled from the Temple in Jerusalem. They were led by someone called "the Righteous Teacher" about whom little is known except that he was a priest, probably of Zadokite lineage, and he may have been a high priest in Jerusalem. In the early decades of the first century B.C.E. other Jews joined the community. Some may have been Pharisees or their precursors.

The scrolls found in the caves of Qumran (the caves are numbered 1 to 11) are in Hebrew and Aramaic except for a few fragments in Greek. Virtually all of them can be dated prior to 68 or 69 C.E., and some date from 250 B.C.E.,

that is, about 100 years before the community itself was established. Unlike other Jewish documents of the period, none has been edited by Christian scribes. The largest collection of scrolls was discovered in Cave 4, which was in effect the library of the Qumran community. The caves contained documents composed at Qumran as well as ones brought from other locations in Palestine. The scrolls include biblical books, commentaries, liturgical works and community rules.

Since the scrolls derive from three different centuries, they contain various trajectories of thought. There is no system of Qumran theology. It is clear, however, that the Qumranites vilified the cult of the Jerusalem Temple and scorned the Hasmonean dynasty—the succession of priestly and political leaders of the Jews from 168 B.C.E. to 63 B.C.E. The community's archrival was the high priest in Jerusalem, whom it called "the Wicked Priest." Qumranites referred to themselves as "the Poor," members of "the Way," and "the Sons of Light." All others were the "Sons of Darkness." They saw themselves as a faithful remnant pitted against the forces of evil and forced to endure persecution until vindicated by God. The Qumranites revered and were influenced by some "noncanonical" Jewish writings such as 1 Enoch and Jubilees; and they preserved in

their library hitherto-unknown writings pseudepigraphically attributed to Moses, Joshua, Ezekiel and David.

The Qumranites were either part of the group identified by Josephus as the Essenes, or a group extremely similar to them. The Qumran community existed during Jesus' ministry (26-30 C.E.), though none of the scrolls mentions him or any of his followers. The scrolls have opened scholars' eyes to the social and intellectual diversity within pre-Rabbinic Judaism and particularly to the pervasiveness of apocalyptic and eschatological thinking at the time Christianity was born.

The scrolls provide us with invaluable information regarding a wide range of issues and topics current in the Judaism of Jesus' day. Most important among these are reflections on the nature of the human, the nature of God, the explanation for evil in the world, the presence and influence of good and evil angels, the development of the concept of the Holy Spirit, the descriptions of the heavens above and the next age, the descriptions of the beginning and importance of the day, the week, the month and the year (including calendrical and cosmological elaborations), the necessity for purification and praise, and the impossibility of obtaining forgiveness, which is seen as solely God's gift to those who faithfully approach him. They preserve for us the rule book and hymnbook of a Jewish community contemporaneous with Jesus.

J.H.C.

Books of Samuel

Books of Samuel [the history of Saul and David, birth of Samuel]

MT 1 and 2 Sam = one book

LXX 1 and 2 Kingdoms

ET 1 and 2 Sam = two books [2Sam begins after the death of Saul]

Cave I [Hebrew]

1Q7 1Sam 18 and 2Sam 20.6-10, 21.16-18, 23.9-12

Variants: omitted: 20.8; peculiar forms of proper names

Cave 4 [Hebrew]

Many variants [= LXX]

Samuel^b (4Q52) late 3rd cent or early 2nd cent. BCE

Samuel^c (4Q53) 100-75 BCE

Samuel^a (4Q51) 50-25 BCE [1Sam to 2Sam 24]

many full forms [most complete scroll]

Text is similar to LXX [which is mixed; cf. Old Greek of Josephus, *Ant*]

1Sam 1:23 = “only the Lord establish what proceeded out of your mouth”

MT: “only the Lord establish his word”

1Sam 1:24 = with a three-year-old [bullock]”

MT: “with three bullocks”

1Sam 2:17 = “for they (Eli’s sons) dealt contemptuously with the offering of the Lord”

MT: “for the men (the worshippers) dealt contemptuously with the offering of the Lord”

2Sam 13:21 = “[but when king David heard of all these things he was very wroth but he did not grieve the spirit of Amnon his son for he loved him for [he was] his first-[born]”

MT: “But when king David heard of all these things he was very wroth [the rest is omitted; probably by error].

2Sam 6:2 = “to Baalah, that is Kir[iath-Jerim, which belongs to] Judah” [cf. 2Chron 13:6, “to Ba’alatah to Kiriath-Jearim, which belongs to Judah”]

MT: “Baale-Judah”

180 variants of which 120 are common to the Septuagint

Samuel^a reflects a development of the text behind Septuagint

[so F. H. Polak in *Septuagint, Scrolls and Cognate Studies* (1992)]

Jeremiah

Jeremiah in Septuagint is one-eighth shorter than MT. The order is different.

Cave 2

2Q13 = MT 27 frgs; Herodian; Quran School *ky*, etc.

Proto-Masoretic with variants

Cave 4

Jeremiah^a (4Q70) = MT

End of 3rd cent. Or early 2nd cent. BCE; 15 cols.

many corrections [in 11.7-9 = eight corrections

Question: by a correcting scribe who brought the text in line with the MT or corrected haplographic mistakes?

Omission in col. 3

See booklet "Plate XXIV"

[and it has eight corrections (that are usually intended) to bring it into line with MT]: 7:30-8:3 [but it was added, in three rows, beginning above the line, continuing through the break between columns, and ending with the script upside-down. Why? The paragraph is an addition to Jer by a later editor of the book who brings out a Deuteronomistic style; it is prose, whereas 7:29 and 8:4 are poetic. The first scribe was careless; the second corrected it in light of another text closer to MT.

Jeremiah^b (4Q71) = Proto-Septuagint LXX

= Jer 9:22-10:21 early second century BCE

Jer 10:6-8 and 10 are not present.

Jeremiah^c (4Q72) = MT

25 cols. are preserved and 63-70 other cols. are reconstructed

= Jer 4:5-33:20

Jeremiah^d (4Q71a) = Proto-Septuagint LXX

= Jer 43:2-10 a small frag.

Jeremiah^e (4Q71b) = MT

= Jer 4:5-6 small frag.

Total: MSS preserve much of Jer chapters 4 to 43

Different witnesses to the history of the Hebrew text of Jer. In the Second Temple Period, Jews knew two versions of Jeremiah.

Recall: *Epistle of Jeremiah* (in OTA) and *The Rest of the Words of Jeremiah* or *4Baruch* (in OTP). The evolution of the Book of Jeremiah.

JESUS AND THE DEAD SEA SCROLLS

Conclusion based on research: The Qumran Community was a rigid form of Essenism; the later is a “sect” that was found throughout ancient Palestine [Philo, Josephus: both report 4,000 Essenes in ancient Palestine].

Introduction: A Review

What are the Dead Sea Scrolls and Who Hid Them? 🌐

When were they found, by whom, and why are they important? 📖

Early Judaism: A New and Complex Blend of Old Terms and New Concepts

Are the Dead Sea Scrolls the Remains of an Essene Library?

930 Scrolls; most not Essene, but an Essene collection?

What is new about Jesus’ life and the Essenes?

Did not marry? Why?

Problems in the Temple, why?

a) Jesus a *Mamzer* [questionable birth] Chilton’s thesis

b) 4QMMT [a *Mamzer* cannot marry an Israelite or enter the Temple]

c) NT Jn 8:19 “Where is your father” Pharisees to Jesus in Temple, Feast of Booths (*Sukkoth* [7 days in Oct pouring of water, lighting of lights] all of Jn 7-8); many attempts to arrest Jesus. Why were some priests hostile to Jesus (only his teachings)?

Jn 8:41 implies Jesus was born of fornication

Jn 8:48 Jesus is accused of being a Samaritan and having a demon; he replies that he has no demon and that they dishonor him.

Jn 8:59 The Temple elite “took up stones to throw at him; but Jesus hid himself, and fled the Temple.” only because of his teachings? Is that not the editing of the Fourth Evangelist?

Was Jesus Influenced by the Essenes?

Criteria: Is it unique to the Essenes, and would such an idea or concept be well known and public? If so, and if the tradition is traceable to Jesus, then he was influenced by this Essene idea, custom, or concept.

Negatively

1) Helping an Animal on the Sabbath Mt 12:11

Damascus Document MS A 11.13-14, “Let no man deliver (the young of) *an animal on the Sabbath day*. And if it falls into a *pit* or a ditch, let him not raise it on the Sabbath.” unique to Essenes public

2) Does God Count the Hairs on Our Heads? Mt 10:29-31

Damascus Document [4QD^{a-h} 17-21]: “And the priest shall order and they will shave the head, but the scall they shall not shave,” (this is) in order that *the priest may count the dead and living hair* and see whether any has been added from the living to the dead during the seven days, (in which case) he is unclean. But if no[ne] has been added from the living to the dead, and the artery is filled (with) [blo]od and the spirit of life goes up and down it, the affliction [is healed].” [note also the flow of blood] Unique and public

Positively

3) “Sons of Light” Jn 12:35-36 and 1QS 3.13-4.26

Rule of the Community terminus technicus not in OT [in OTP with Essene infl.]

“Sons of Light”: Lk 16:8; 1Th 5:5 [cf. Eph 5:8, “children of light”]

4) Praise of Celibacy for the Kingdom of Heaven Mt 19:12

female bones are not ancient [J. Zias, *DSD* 7 (2000) 220-53; *Bible and the DSS*] ♂

5) No divorce Mk 10:11 [“Whoever divorces his wife and marries another, commits adultery against her.”] and the *Temple Scroll*

6) Pneumatology [Holy Spirit]

Qumran “house of holiness” “holy ones” “Holy Spirit”

שׁוֹרֵי קוֹדֶשׁ esp. 1QH 17.26, 1QS 9.3 well known, part of lore

NT τὸ πνεῦμα τὸ ἅγιον

JB Mk 1:8 [Mt 3:11, Lk 3:16] “he will baptize you by the Holy Spirit”

Jn 1:33 “this is he who baptizes with the Holy Spirit”

Jesus sayings [Jesus’ sayings? !] Mk, L^r, J

Mk 3:29 (Mt 12:32, Lk 12:10) “whoever blasphemes against the Holy Spirit”

Mk 12:36 “David himself, inspired by he Holy Spirit, declared”

Mk 13:11 it is not you who speak but the Holy Spirit par Jn 14:26

Jn 14:26 “the Advocate, the Holy Spirit ... will teach you all things, and bring to your remembrance all that I have said to you.”

Lk 11:13 will the heavenly Father give the Holy Spirit L^r from Q

Lk 12:12 the Holy Spirit will teach you at that very hour L^r from Mk

Jn 20:22 “Receive the Holy Spirit”

Shared Overview: Jesus the Jew and the Essenes

Nation, Time, and Religion [Apocalypticism, Eschatology, Thanksgiving ♪]

Interpretation of Scripture [plus shared same books: Dt, Pss, Isa]

The Essenes Very Different from Jesus

High Social Barriers Versus Low Ones

Exclusion Versus Inclusion [Women, Lepers, Tax Collectors]

Hatred or Love [Institutionalized Hatred versus Love of Enemies; Mt 5:44]

The Essenes: No Mixing, No Assimilation; Living Within Interstices ††

Jesus and the Essenes: A Different Interpretation of Isaiah 40:3

Conclusion: Jesus was no Essene, but he was influenced negatively and positively by them. The DSS reveal to us the intellectual landscape of Jesus’ mind.

Theology: “Belief in Jesus Christ is rooted in faith in a historical Jew named Jesus. Does this faith not also benefit from a faithful and honest –and above all a scientific and disinterested— inquiry into the questions of What? and How? that give meaning to the nakedness of a public crucifixion?” PSB 22.1 N.S. 2001, p.63

COLUMN III

- 1 instructions about knowledge of righteous precepts. He is unable to repent, (so that) he might live, and with the upright ones he is not to be accounted.
- 2 His knowledge, his strength, and his property shall not come into the Community's Council, for in the filth of wickedness (is) his plowing, and (there is) contamination
- 3 in his repentance. And he is not righteous when he walks in the stubbornness of his heart. Darkness he considers the ways of light. In the fount of the perfect ones
- 4 he cannot be accounted. He cannot be purified by atonement, nor be cleansed by waters of purification, nor sanctify himself in streams
- 5 and rivers, nor cleanse himself in any waters of ablution. Unclean, unclean is he, as long as he rejects God's judgments,
- 6 so that he cannot be instructed within the Community of his (God's) counsel. For it is by the spirit of God's true counsel that the ways of the human — all his iniquities —
- 7 are atoned, so that he can behold the light of life. And it is by the Community's Holy Spirit in his (God's) truth that he can be cleansed from all
- 8 his iniquities. It is by an upright and humble spirit that his sin can be atoned, and it is by humbling his soul to all God's statutes, that
- 9 his flesh can be cleansed, by sprinkling with waters of purification, and by sanctifying himself with waters of purity. May he establish his steps for walking perfectly
- 10 in all God's ways, as he commanded at the appointed times of his fixed times, and not turn aside, to the right or to the left, and not
- 11 transgress a single one of all his commands. Then he will be accepted by an agreeable atonement before God, and it shall be unto him
- 12 a covenant of the everlasting Community.

Qumran's Fundamental Dualism

- 13 (It is) for the Master to instruct and teach all the Sons of Light concerning the nature of all the sons of man,
- 14 (with respect) to all the kinds of their spirits with their distinctions for their works in their generations, and (with respect) to the visitation of their afflictions together with
- 15 their times of peace. From the God of knowledge comes all that is occurring and shall occur. And before they came into being he established all their designs;
- 16 when they come into existence in their fixed times they carry through their task according to his glorious design. Nothing can be changed. In his hand (are)
- 17 the judgments of all things; and he is the one who sustains them in all their affairs. He created the human for the dominion of
- 18 the world, and designed for him two spirits in which to walk until the appointed time for his visitation, namely the spirits of
- 19 truth and deceit. In a spring of light emanates the nature of truth and from a well of darkness emerges the nature of deceit.
- 20 In the hand of the Prince of Lights (is) the dominion of all the Sons of Righteousness; in the ways of light they walk. But in the hand of the Angel of
- 21 Darkness (is) the dominion of the Sons of Deceit; and in the ways of darkness they walk. By the Angel of Darkness comes the aberration of
- 22 all the Sons of Righteousness; and all their sins, their iniquities, their guilt, and their iniquitous works (are caused) by his dominion,
- 23 according to God's mysteries, until (the Angel of Darkness') end. And all their afflictions and the appointed times of their suffering (are caused) by the dominion of his hostility.
- 24 All the spirits of his lot cause to stumble the Sons of Light; but the God of Israel and his Angel of Truth help all
- 25 the Sons of Light. He created the spirits of light and darkness, and he founded every work upon them,
- 26 *l[...]*bn every action, and upon their ways (are) *all[...]*wdh. The one God loves for all

COLUMN IV

- 1 [appointed times of eternity, and takes pleasure in all its doings forever; (but concerning) the other he loathes its assembly; all its ways he hates forever.
- 2 These are their ways in the world: (The Spirit of Truth) shall illuminate the human heart and level before him all the ways of true righteousness; and make his heart fear God's judgments;
- 3 and (he shall inspire) a spirit of humility, patience, great compassion, constant goodness, prudence, insight, and (the) wonderful wisdom (which is) firmly established in all
- 4 God's works, (thereby helping the Son of Light) lean on his great mercy. And (the Son of Light shall possess) a spirit of knowledge in all work upon which he is intent, zeal for righteous precepts, a holy intention
- 5 with a steadfast purpose, great affection towards all the Sons of Truth, a glorious purity, loathing all unclean idols, walking with reservation
- 6 by discernment about everything, and concealing the truth of the mysteries of knowledge. The (preceding) are the principles of the spirit for the Sons of Truth (in) the world. And the visitation of all those who walk in it (will be) healing,
- 7 great peace in a long life, and multiplication of progeny together with all everlasting blessings, endless joy in everlasting life, and a crown of glory
- 8 together with a resplendent attire in eternal light.
- 9 Concerning the Spirit of Deceit, however, (these are the principles): greed and slackness in righteous activity, wickedness and falsehood, pride and haughtiness, atrocious disguise and falsehood,
- 10 great hypocrisy, fury, great vileness, shameless zeal for abominable works in a spirit of fornication, filthy ways in unclean worship,
- 11 a tongue of blasphemy, blindness of eyes and deafness of ear, stiffness of neck and hardness of heart, walking in all the ways of darkness, and (wallowing in) evil craftiness. The visitation of
- 12 all who walk in it (will be) many afflictions by all the angels of punishment, eternal perdition by the fury of God's vengeful wrath, everlasting terror
- 13 and endless shame, together with disgrace of annihilation in the fire of the dark region. All their times for their generations (will be expended) in dreadful suffering and bitter misery in dark abysses until
- 14 they are destroyed. (There will be) no remnant nor rescue for them.
- 15 In these (two spirits are) the natures of all the sons of man, and in their (two) divisions all their hosts of their generations have a share; in their ways they walk, and the entire task of
- 16 their works (falls) within their divisions according to a man's share, much or little, in all the times of eternity. For God has set them apart until the Endtime;
- 17 and he put eternal enmity between their (two) classes. An abomination to truth (are) the doings of deceit, and an abomination to deceit (are) all the ways of truth. (There is) a fierce
- 18 struggle between all their judgments, for they do not walk together. But God, in his mysterious understanding and his glorious wisdom, has set an end for the existence of deceit. At the appointed time
- 19 for visitation he will destroy it forever. Then truth will appear forever (in) the world, for it has polluted itself by the ways of ungodliness during the dominion of deceit until
- 20 the appointed time for judgment which has been decided. Then God will purify by his truth all human works and purge for himself some of the sons of man. He will utterly destroy the spirit of deceit from the veins of
- 21 his flesh. He will purify him from all ungodly acts by the Holy Spirit and sprinkle upon him the Spirit of Truth like waters of purification, (to purify him) from all the abominations of falsehood and from being polluted
- 22 by a spirit of impurity, so that upright ones may have insight into the knowledge of the Most High and the wisdom of the sons of heaven; and the perfect in the Way may receive understanding. For those God has chosen for an eternal covenant,
- 23 and all Adam's glory shall be theirs without deceit. All false works will be put to shame. Until now the spirits of truth and deceit struggle in the heart of humans,

- 24 and (so) they walk in wisdom or vileness. According to a man's share in truth shall he be righteous and thus hate deceit, and according to his inheritance in the lot of deceit he shall be evil through it, and thus
- 25 loathe truth. For God has set them apart until the time of that which has been decided, and the making of the new. He knows the reward of their works for all the end of
- 26 [appointed times; he allots them to the sons of man for knowledge of good [... and thus deciding the lots for every living being, according to his spirit *b*[...the] visitation.

COLUMN V

Rules for Life in the Community

- 1 This (is) the rule for the men of the Community who devote themselves to turn away from all evil and hold fast to all which he has commanded as his will: they shall separate themselves from the congregation of
- 2 the men of deceit, in order to become a Community, with Torah and with property, and answerable to the Sons of Zadok, the priests who keep the covenant, according to the multitude of the men of
- 3 the Community who hold fast to the covenant. According to their order shall go forth the determination of the lot about everything concerning Torah, property, and judgment, to perform truth (in) unity, humility,
- 4 righteousness, justice, merciful love, (and thus) circumspectly walking in all their ways. No man shall wander in the stubbornness of his heart, to err following his heart,
- 5 his eyes, and the plan of his inclination. He shall rather circumcise in the Community the foreskin of the inclination (and) a stiff neck. They shall lay a foundation of truth for Israel, for the Community of an eternal
- 6 covenant. They shall atone for all those who devote themselves for a sanctuary in Aaron and for a house of truth in Israel, and for those who join them for a Community. In a lawsuit and judgment
- 7 they shall pronounce guilty all those who transgress the statute. These are the determinations of their ways, according to all these statutes, when they are gathered to the Community: every one who enters into the Community's Council
- 8 shall enter into God's covenant in the sight of all those who devote themselves. He shall take upon his soul by a binding oath to return to Moses' Torah, according to all which he has commanded with all
- 9 (his) heart and soul, according to everything which has been revealed from it to the Sons of Zadok, the priests who keep the covenant and seek his (God's) will, and according to the multitude of the men of their covenant
- 10 who devote themselves together to his truth and to walking in his will. He shall take upon his soul by covenant to separate from all the men of deceit who walk
- 11 in the way of wickedness. For they cannot be accounted in his (God's) covenant, since they have neither sought nor inquired after him through his statutes, in order to know the hidden (ways) in which they erred,
- 12 incurring guilt, nor the revealed (ways) in which they treated with an arrogant hand, (thus) arousing anger for judgment and taking vengeance by the curses of the covenant. In them he (God) will execute great
- 13 judgments resulting in eternal destruction without a remnant. He must not enter the water in order to touch the purity of the men of holiness, for they cannot be cleansed
- 14 unless they turn away from their wickedness, since (he remains) impure among all those who transgress his words. No one must be united with him in his duty or his property, lest he burden him
- 15 (with) guilty iniquity. But he shall keep far away from him in everything, for thus it is written: "Keep far away from everything false." No man of the men of
- 16 the Community shall respond to their utterance (with respect) to any law or judgment. No one must either eat or drink anything of their property, or accept from their hand anything whatever
- 17 without payment, as it is written: "Have nothing to do with the man whose breath is in his nostrils, for wherein can he be accounted?" For

- 8 And (concerning) the property of the men of holiness who walk perfectly, it must not be merged with the property of the men of deceit who
- 9 have not cleansed their way by separating themselves from deceit and walking with the perfect ones of the Way. They shall not depart from any counsel of the Torah in order to walk
- 10 in all the stubbornness of their heart. They shall be judged by the first judgments in which the men of the Community began to be instructed,
- 11 until the coming of the prophet and the Messiahs of Aaron and Israel.
- 12 These are the statutes, by which the Master shall walk with every living being, according to the norm of every time and the weight of every man.
- 13 He shall do God's will, according to everything which has been revealed from age to age. He shall learn all the understanding which has been found according to the times
- 14 and the statute of the Endtime. He shall separate and weigh the Sons of Righteousness according to their spirits. He shall keep hold of the chosen ones of the Endtime according to
- 15 his will as he has commanded. According to a man's spirit (is) justice to be done (to him), and according to the cleanness of a man's hands he may approach, and upon the authority of his insight
- 16 he may draw near, and thus (establish) his love along with his hatred. But one must not argue nor quarrel with the men of the pit,
- 17 so that the counsel of the Torah might be concealed in the midst of the men of deceit. One must argue with true knowledge and righteous judgment (only with) the chosen of
- 18 the Way, each according to his spirit and according to the norm of the Endtime. He shall guide them with knowledge, and instruct them in the mysteries of wonder and truth in the midst of
- 19 the men of the Community, so that they may walk perfectly each one with his companion in everything which has been revealed to them. That is the time to prepare the way
- 20 to the wilderness. He shall instruct them (in) all that is found to be performed in this time. He shall separate himself from each man who has not turned his way
- 21 from all deceit. These are the norms of the way for the Master in these times with respect to his love and his hate. Eternal hatred
- 22 against the men of the pit in the spirit of concealment. He shall leave to them property and labor of hands, as a slave does to the one who rules over him, and one oppressed before
- 23 the one who dominates over him. He shall be a man zealous for the statute and prepared for the day of vengeance. He shall perform (God's) will in every enterprise
- 24 and in all his dominion, as he (God) has commanded. And (in) all that befalls him he shall delight willingly and desire only God's will,
- 25 [and in all] the words of his (God's) mouth he shall delight. He desires nothing which he (God) has not command[ed, for] God's [judgme]nt always keeps watch.
- 26 [...And in affliction he praises his creator. And in every circumstance he shall rec[ount his (God's) mercies... (with the offering of)] the lips. He shall praise him

COLUMN X

- 1 (in accord) with the times which he has decreed: at the beginning of the dominion of light, at its turning-point when it withdraws itself to its assigned dwelling, at the beginning of
- 2 the watches of darkness when he (God) opens its treasure and spreads it over (the earth), and at its turning-point when it withdraws itself before the light, when
- 3 luminaries shine forth from the realm of holiness, when they withdraw themselves to the dwelling of glory, at the commencement of the seasons on the days of the new moon, together with their turning-point and
- 4 their transmitting to one another — when they are renewed (it is) a great day for the most holy and a sign of the release of his eternal mercies, at the heads of
- 5 seasons in every time to come, at the beginning of months at their appointed times, and on holy days in their fixed order, as memorials at their appointed times.
- 6 (With) the offering of the lips I will praise him according to a statute engraved forever: at the beginnings of years and at the turning-point of their seasons by the completion of the statute of

7 their norm — (each) day (having) its precept — one after another, (from) the season for harvest until summer; (from) the season of sowing until the season of grass; (from) the seasons for years until their seven-year periods;

8 at the beginning of their seven-year period until the Jubilee. As long as I live (there shall be) an engraved statute on my tongue as a fruit of praise, the portion of my lips.

Hymn of Praise

9 I will sing with skill, and all my song (will be) to the glory of God. The strings of my harp (will be tuned) to the norm of his holiness, and the flute of my lips I will play in tune with his judgment.

10 As the day and night enter I will enter into God's covenant, and as evening and morning depart I will recite his statutes. Where they are I will establish

11 my boundary without backsliding. (By) his judgment I am chastened according to my iniquities, and my transgressions are before my eyes as an engraved statute. To God I call, "My Righteousness!"

12 and to the Most High, "Foundation of my Goodness," "Fountain of Knowledge," "Spring of Holiness," "Pinnacle of Glory," "The Power of All with Eternal Glory." I will choose what

13 he teaches me, and I will delight (in) however he judges me. When I stretch out (my) hands and feet I will praise his name. When I go out and come in,

14 (when I) sit and rise, and when laid on my couch, I will cry for joy to him. I will praise him with the offering of the utterance of my lips in the row of men,

15 and before I lift my hand to enjoy the delights of the world's produce. In the beginning of terror and dread, and in the abode of affliction and distress

16 I will bless him exceedingly. I will meditate upon his power, and upon his mercies I will lean all day. For I know that in his hand is the judgment of

17 every living being, and (that) all his works (are) truth. When affliction starts I will laud him, and for his salvation I will cry out for joy thoroughly. I will pay no one the reward

18 of evil; with good I will pursue humankind. For the judgment of every living being (resides only) with God, and he (alone) shall pay man his reward. I will not envy through a spirit of

19 wickedness, and my soul will not desire the wealth of violence. And until the Day of Vengeance I will not be engaged (in) the strife against a man of the pit. But my anger I will not

20 turn away from the men of deceit, and I will not feel satisfied until he (God) has accomplished judgment. I will not hold anger towards those who turn away from transgression; but I will not have compassion

21 for all those who deviate from the Way. I will not console those who are being obstinate until their way is perfect. I will not keep Belial in my heart. Neither shall be heard from my mouth

22 lewdness and iniquitous deceit, nor craftiness and lies be found on my lips. But the fruit of holiness (shall be) on my tongue, and abominations

23 shall not be found on it. I will open my mouth with thanksgiving hymns, and my tongue shall enumerate always God's righteousness and men's unfaithfulness to the point of their complete

24 sinfulness. I will remove vanities from my lips, impure and tortuous thoughts from the thought of my heart. With wise counsel I will conceal knowledge,

25 and with prudent knowledge I will hedge [(it) with a] firm boundary, keeping the faithfulness and the strong judgment of God's righteousness. [I will measu]re

26 a statute by the measuring-line of times [...] righteous, merciful love towards the lowly, and to strengthen the hands of the anxio[us, to cause to know]

COLUMN XI

1 discernment to those erring of spirit, to teach understanding to those that grumble, to respond humbly before the haughty of spirit and with a contrite spirit towards the men of

2 oppression who stretch forth a finger, speak iniquity, and acquire wealth. But as for me, the judgment concerning me (belongs) to God. The perfection of my way and the uprightness of my heart is in his hand.

- 3 He shall blot out my transgression by his righteousness. For he has released his light from the fountain of his knowledge, so (that) my eye beheld his wonders, and the light of my heart beheld the mystery of
- 4 what shall occur and is occurring, forever. A support is at my right hand, on a firm rock (is) the way of my footstep. It shall not be shaken on account of anything, for the truth of God is
- 5 the rock of my footstep, and his strength is the staff (in) my right hand. My justice (is) from the fountain of his righteousness. A light from his wondrous mysteries (comes) into my heart. With the eternal Being
- 6 my eye beheld a salvation which is hidden from humankind, knowledge and prudent discretion (which is hidden) from Adam's sons, a fountain of righteousness and a well of
- 7 strength as well as a spring of glory (hidden) from the assembly of flesh. Those whom God has chosen he has set as an eternal possession. He has allowed them to inherit the lot of
- 8 the holy ones. With the sons of heaven he has joined together their assembly for the Council of the Community. Their assembly (is) a House of Holiness for the eternal plant during every
- 9 time to come. And I (belong) to wicked Adam, to the assembly of deceitful flesh. My iniquities, my transgressions, my sins, as well as the perverseness of my heart
- 10 (belong) to the assembly of maggots and of those who walk in darkness. For my way (belongs) to Adam. A human cannot establish his step; for to God (alone) belongs the judgment and from him is
- 11 the perfection of the Way. All shall occur by his knowledge. All which is occurring he establishes by his design, and without him (nothing) shall work. And I, when
- 12 I totter, God's mercies (are) my salvation forever. When I stumble over fleshly iniquity, my judgment (is) by God's righteousness which endures forever.
- 13 When my affliction starts, he rescues my soul from the pit. He establishes my footsteps for the Way. By his compassions he draws me near, and by his mercies he brings
- 14 my judgment. By the righteousness of his truth he judges me. By his great goodness he atones for all my iniquities. By his righteousness he cleanses me of the impurity of
- 15 the human and (of) the sins of Adam's sons, in order (that I might) praise God (for) his righteousness, and the Most High (for) his glory. Blessed are you, my God, who opens for knowledge
- 16 the heart of your servant. Establish in righteousness all his works. Raise up the son of your handmaid, as you are pleased (to establish) those chosen from Adam to stand firmly
- 17 before you forever. For no way can be perfect without you. And no(thing) shall work without your will. You have taught
- 18 all knowledge. All which shall occur is by your will. There is no one besides you to dispute your counsel, or to give instruction
- 19 in anything of your holy design, to behold the depth of your mysteries, to discern all your wonders along with the power of
- 20 your strength. Who can grasp your glory? What, indeed, is Adam's son among your wondrous works?
- 21 Born of a woman, how can he dwell before you, he whose kneading (is) from dust and whose corpse (is) food for maggots? He is (but) a discharge, (mere)
- 22 pinched-off clay whose urge is for the dust. What can clay and that which is shaped (by) hand dispute; what counsel does it comprehend?

HENRY W. RIETZ

HANDOUTS

CANONS OF THE HEBREW BIBLE

Jewish Canon	Protestant Canon	Roman Catholic/Orthodox Canon
<i>Torah</i> (LAW)	PENTATEUCH	PENTATEUCH
Genesis	Genesis	Genesis
Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy
<i>Nevi'im</i> (PROPHETS)	HISTORIES	HISTORIES
FORMER PROPHETS	Joshua	Joshua
Joshua	Judges	Judges
Judges	Ruth	Ruth
Samuel (1 & 2)	1 & 2 Samuel	1 & 2 Samuel
Kings (1 & 2)	1 & 2 Kings	1 & 2 Kings
LATTER PROPHETS	1 & 2 Chronicles	1 & 2 Chronicles
Isaiah	Ezra	Ezra
Jeremiah	Nehemiah	Nehemiah
Ezekiel	Esther	Tobit
The Twelve	POETICAL/WISDOM BOOKS	Judith
Hosea	Job	Esther
Joel	Psalms	1 & 2 Maccabees
Amos	Proverbs	POETICAL/WISDOM BOOKS
Obadiah	Ecclesiastes	Job
Jonah	Song of Solomon	Psalms
Micah	PROPHETS	Proverbs
Nahum	Isaiah	Ecclesiastes
Habakkuk	Jeremiah	Song of Solomon
Zephaniah	Lamentations	Wisdom of Solomon
Haggai	Ezekiel	Sirach
Zechariah	Daniel	PROPHETS
Malachi	Hosea	Isaiah
<i>Ketubim</i> (WRITINGS)	Joel	Jeremiah
Psalms	Amos	Lamentations
Proverbs	Obadiah	Baruch
Job	Jonah	Ezekiel
(Five Scrolls):	Micah	Daniel
Song of Solomon	Nahum	Hosea
Ruth	Habakkuk	Joel
Lamentations	Zephaniah	Amos
Ecclesiastes	Haggai	Obadiah
Esther	Zechariah	Jonah
Daniel	Malachi	Micah
Ezra-Nehemiah	THE APOCRYPHA	Nahum
Chronicles (1 & 2)	1 & 2 Esdras	Habakkuk
	Tobit	Zephaniah
	Judith	Haggai
	Esther (with additions)	Zechariah
	Wisdom of Solomon	Malachi
	Ecclesiasticus (Sirach)	
	Baruch	
	Letter of Jeremiah (Baruch ch 6)	
	Prayer of Azariah and Song of Three	
	Daniel and Susanna	
	Daniel, Bel, & Snake	
	Prayer of Manasseh	
	1 & 2 Maccabees	
There is no Apocrypha in the Hebrew Bible		Orthodox Canons generally include
		1 & 2 Esdras
		Prayer of Manasseh
		Psalm 151
		3 Maccabees
		4 Maccabees (as an Appendix)

Levels of the text:

1. Story

2. History
 - a. Events

 - b. Author's era and needs of the author's community/audience

3. Reader's context

4. Contexts of other readers (ancient and modern)

II. Methods and Presuppositions:

- A. Historical criticism

- B. Literary or narratological criticism

- C. Rhetorical criticism

repetition

chiasmus

inclusio

- D. Form Criticism

Sitz im Leben

- E. Redaction/Source Criticism

Ancient Near Eastern Covenants: Covenant Formula

Types

Parity

Suzerainty/Vassal

Form

1. Preamble

2. Historical Prologue

3. Stipulations

4. Deposit of treaty in a temple; public readings at specified times

5. List of witnesses

6. Curses and blessings

BIBLICAL ARCHAEOLOGY SOCIETY—ST. OLAF COLLEGE SEMINAR,

Henry W. Morisada Rietz

The Covenant in Early Judaism & Early Christianity

VII. Fulfilling the Covenant: Time in the Sectarian Dead Sea Scrolls

I. Introduction: What Time is It?

Qumran Compositions include: *Rule of the Community, Interpretation Concerning the Periods, Rule of the Congregation, Damascus Document, War Scroll.*

Traditions inherited by the Qumran Community include: *Books of Enoch, Jubilees, Songs of the Sabbath Sacrifice (or Sabbath Songs)*

II. Calendar and Halakot

354 days = Lunar calendar used by the priests in the Jerusalem Temple

364 days = Solar calendar used by the Qumran Community

365 1/4 days = time it takes for the earth to orbit the sun

“May (those entering the covenant) establish (their) steps so that (they) might walk perfectly in all the ways of God, as (God) commanded, at the appointed times of (God’s) fixed times, and not to turn aside to the right or left, and not march upon (any) one from all (of God’s) commands” (*Rule of the Community* [1QS 3.9-11; parallel in 4QS^a])

“Let no one offer-up on the altar on the Sabbath, except for the Sabbath sacrifice, for thus it is written, ‘apart from your Sabbaths’” (*Damascus Document* [CD MS A 11.17-18, interpreting Lev 23:38]).

III. Predetermination of History

“From the God of knowledge (comes) all that is and (all) that shall be. And before their coming into being (God) has established all their design(s). And when they come into being for their fixed times according to his (God’s) glorious design they fulfill their deeds” (*Rule of the Community* [1QS 3.15b-16a]).

“And before creating them, you knew all their works forever [...]” (*Thanksgiving Hymns* [1QH 9.7b-8a = Sukenik 1.7b-8a]).

“Interpretation concerning the periods which God made; a period to accomplish [all that is] and (a period to accomplish all) that shall be. Before creating them, (God) established [their] deeds[according to the detail(s) of their periods,] (one) period after another. And it was engraved on (the) tablets of [heaven...for a]ll (the) periods of their dominion. This (is the) order from [Adam to Noah, and from Shem to Abrah]am unt[il] he begat Isaac there were ten [generations ...] (*vacat*) [...]” (*Interpretation Concerning the Periods* [4Q180 frg. 1 lines 1-5]).

“for wrong-doing in community with the stub[born ones of his] people [and] for [wallow]ing in (the) sin of the children of humanity and for great judgments and terrible illnesses in (the) flesh according to the mighty deeds of God and corresponding to their wickedness, according their impurity, turning aside the children of [(the) heavens] and (the) earth to (be) a community of wickedness until its endtime. Corresponding to (God’s) compassions, God according to (God’s) goodness and the wonder of (God’s) glory brought near (some) from the children of the world [...] to be reckoned with (God) in (the) co[m]munity of (the) div]ine being as a holy congregation in (the) appointment to life eternal and in (the) lot with (God’s) Holy Ones k[...]/*w each according to his (or her) lot which he (or she) ca[s]t for [...] to life e[te]rn[al...].” (*Interpretation Concerning the Periods* [4Q181 frg. 1 2.1-6]).

IV. Cosmic Dimensions of the Calendar

“Praise [the God of...]h godlike beings of all the Most Holy Ones. And in divinity [...] among the eternally holy of the Most Holy Ones. And they have become for (God) priests of [the inner sanctum...]godlike beings” (*Sabbath Song 1: A Composite Text* lines 1-5).

“In the hand of the Prince of Lights (is the) dominion of all the Children of Righteousness; in the ways of light they walk. And in the hand of the Angel of Darkness (is the) entire dominion of the Children of Deceit; and in the ways of darkness they walk” (*Rule of the Community* [1QS 3.20-21]).

“And God, in the mysteries of (God’s) understanding and in the wisdom of (God’s) glory, set a period (of time) for the existence of deceit. And at the appointed time of visitation (God) will destroy it for ever” (*Rule of the Community* [1QS 4.18-19]).

“And any man afflicted with one of any of the human uncleannesses shall not go into the assembly of these. And any man afflicted with these shall not take his stand in the midst of the Congregation. And any one afflicted in his flesh, crippled in the legs or hands, lame or blind or deaf or mute, or stricken in his flesh visible (to the) eyes, or a tottering old man so that he is unable to sustain himself in the midst of the Congregation; these shall not g[o] to take (their) stand [in] the midst of the Congregation of the m[e]n of the name, for the holy angels (are) [in] their [Cou]ncil” (*Rule of the Congregation* [1QSa 2.3-9]).

“And any one simple-minded and errant, and (whose) eyes cannot see [and] limping or lame or mute or young boy, no[t] any of these [shall go] into the midst of the Congregation, for the hol[y] angel[s] (are) [in their midst]” (*Damascus Document* [Composite of 4QD^a {4Q266} frg. 8 1.7-9, CD MS A 15.15-18, and 4QD^e {4Q270} frg. 6 2.8-9]).

“Not any young boy nor woman shall go into their camps when they depart from Jerusalem to go to war until their return; and any (one who is) lame or blind or limping or a man who (has) a permanent blemish in his flesh or a man stricken with uncleanness of his flesh, all of these they shall not go with them to war. All of (the ones who go to war) shall be volunteers of war, and perfect of spirit and flesh, and ready for the Day of Vengeance. And every man who is not purified from his discharge on the day of war shall not go down with them, for the holy angels (are) with their hosts” (*War Scroll* [1QM 7.3-6]).

“For the Lord (is) holy and the glorious king (is) with us, with the Holy Ones, migh[ty ones and] the host of angels (who are) in our ranks; and the mighty one of wa[r] (is) in our congregation and the host of (God’s) spirits (is) with our foot-soldiers and our horsemen [...]” (*War Scroll* [1QM 12.8-9])

“And thus (Moses) made known to us that you (are) in our midst, O great and fearful God, to plunder all our enemies be[fore u]s. And (Moses) taught us concerning our generations, saying, “When you draw near to war, the priest shall stand and say to the people, ‘Hear, O Israel, you (are) drawing near today to war against your enemies. Do not fear and do not let your hearts be faint and do not be alar[med], and do n]ot tremble before them, for your God (is) going with you to war for you with your enemies to save you”” (*War Scroll* [1QM 10.1-5 quoting Deut 20:2-4]).

“And one is not exalted besides me, and one does not come to me, for I have sat on [...]h in the heavens” (*War Scroll* [4QM1 frg. 11 1.13]).

“[...]f]or I am reckon[ed] with the divine beings [and] my glory (is) with the sons of the king” (*War Scroll* [4QM1 frg. 11 1.18]).

The Days in Jerusalem

Matthew 21—25; Mark 11—13; Luke 19:28—21:38

§ 196 THE ENTRY INTO JERUSALEM

MAT 21:1-9	MAR 11:1-10	LUK 19:28-38
<p style="text-align: center;">▲ 20:29-34 (§ 193, p. 149)</p> <p>¹ When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ² saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. ³ If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." ⁴ This took place to fulfill what had been spoken through the prophet, saying, ⁵ "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey." ⁶ The disciples went and did as Jesus had directed them;</p> <p>⁷ they brought the donkey and the colt, and put their cloaks on them, ⁸ and he sat on them. ⁹ A very large crowd spread their cloaks on the road, and others cut branches from the trees</p>	<p style="text-align: center;">▲ 10:46-53 (§ 193, p. 149)</p> <p>¹ When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples ² and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. ³ If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.' "</p> <p>⁴ They went away and found a colt tied near a door, outside in the street. As they were untying it, ⁵ some of the bystanders said to them, "What are you doing, untying the colt?" ⁶ They told them what Jesus had said; and they allowed them to take it. ⁷ Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. ⁸ Many people spread their cloaks on the road, and others</p>	<p>²⁸ After he had said this, he went on ahead, going up to Jerusalem. ²⁹ When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, ³⁰ saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. ³¹ If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.' "</p> <p>³² So those who were sent departed and found it as he had told them. ³³ As they were untying the colt, its owners asked them, "Why are you untying the colt?" ³⁴ They said, "The Lord needs it." ³⁵ Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. ³⁶ As he rode along, people kept spreading their cloaks on the road. ³⁷ As</p>

◇ MAT 21:5 — ISA 62:11; ZEC 9:9.

✦ ⁵ text: S B C W λ R vg sa bo; on it: D Θ ø it; on the colt: sy^P; phrase omitted: sy^c.

• To § 196 cf. JOH 12:12-19.

<p>and spread them on the road.</p> <p>⁹ The crowds that went ahead of him</p> <p>and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord!</p> <p>Hosanna in the highest heaven!"</p>	<p>spread leafy branches that they had cut in the fields.</p> <p>⁹ Then those who went ahead and those who followed were shouting, "Hosanna! Blessed is the one who comes in the name of the Lord!</p> <p>¹⁰ Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!"</p>	<p>he was now approaching the path down from the Mount of Olives,</p> <p>the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen,</p> <p>³⁸ saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"</p>
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§ 197 PREDICTION OF THE DESTRUCTION OF JERUSALEM

MAT	MAR	LUK 19:39-44
		<p>³⁸ Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." ⁴⁰ He answered, "I tell you, if these were silent, the stones would shout out." ⁴¹ As he came near and saw the city, he wept over it, ⁴² saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. ⁴³ Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. ⁴⁴ They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another, because you did not recognize the time of your visitation from God."</p>

§ 198 JESUS CLEANSSES THE TEMPLE

MAT 21:10-17	MAR 11:11	LUK 19:45-46
<p>¹⁰ When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" ¹¹ The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."</p> <p>¹² Then Jesus entered the temple and drove out all who</p>	<p>¹¹ Then he entered Jerusalem and went into the temple;</p> <p style="text-align: center;">Cf. 11:15-19 (§ 200, p. 156)</p>	<p>⁴⁵ Then he entered the temple and began to drive out those who</p>

✦ MAT 21:9 = MAR 11:9-10 = LUK 19:38 — PSA 118:26. ✦ LUK 19:44 — PSA 137:9.

✦ ^T text: S B Θ ø sa bo; add: of God: C D W λ X it vg sy^c sy^p.

✦ To MAT 21:12 cf. Gospel of the Nazaraeans, quoted in a marginal note of a thirteenth century manuscript of the *Aurora*, by Peter of Riga. — In the Gospel books which the Nazaraenes use it is written: From his eyes went forth rays which terrified them and put them to flight.