

A Baptismal Liturgy

4Q414

F.2 Col.1

(... And he shall) say (in response) "*Blessed (are You, ...)
The unclean for the festivals of (...) Your (...) and to make
atonement for us (...to be) pure before you (...) in every matter
(...) to purify oneself prior to (...) You made us (...)*

F.2 + 3. Col.2

And you shall cleanse him for Your holy statutes
(..) for the first, the third and the sixth (...) in the
truth of Your covenant (...) to cleanse oneself from uncleanness
(...) and then he shall enter the water (...) And he shall say in
response "*Blessed are You (...) for from what comes out of
Your mouth (...) men of impurity (...)*

F.10

Soul (...) he is (...) to Yourself as a pure people (...)
And I also (...) the day which (...) in the times of purity
(...) the *Yahad*. In Israel's pure food (...) and they shall
dwell (...). And it will happen on that day (...)
a female and she will give thanks (...)

F.12

For You made me (...) Your will is that we cleanse ourselves before (...)
and he established for himself a statute of atonement (...)
and to be in righteous purity and he shall bathe in water and sprinkle
upon (...) (...) And then they return from the water (...) cleansing
His people in the waters of bathing (...) second time upon his station.
And he shall say in response : "*Blessed are You (...) (...) Your
purification in Your glory (...) (...) eternally. And today (...)*

A Collection of Proverbs

4QWisd=4Q424

Paraphrase and comments by Krishna Zivraj

From: <http://ccat.sas.upenn.edu/~hummm/Resources/StudTxts/4Q424.html>

Introduction

A Collection of Proverbs also known as the Sapiential Work belongs to the 'Wisdom Literature' of the Dead Sea Scrolls. This cave 4 document is also known as 4Q Wisdom. This simple poetic collection, like any other 'Wisdom' texts, has the usual vocabulary of 'Judgement', 'Riches' and 'Knowledge'. However, there are two viewpoints regarding the format of this collection.

Paraphrase

Frag.

1

2 [...] a man [...] 3[...] who decides to build a house and covers its walls with plaster. With him too [...] 4 the walls of the house will fall down when rain falls on it.[1] It is not advisable to have any kind of legal contract with a person who is not stable. 5 Otherwise, just as a metal like lead that looks intact melts immediately when heated, the unstable person too will change his mind and not keep his word.[2]6 Do not lay trust on a lazy man to run an important errand for you, because a lazy person will not feel responsible to do the job given to him, do not ask him to fetch something for you, 7 because he will not follow the specific orders given to him. Do not ask a dissatisfied person [...] 8 to get any money that you need. It is not wise to trust a man with a deceitful speech [...] 9 for he will definitely manipulate your sayings and give a different meaning to your saying and decisions, for he would not care to keep the truth intact. [...] 10 the words that come out of his mouth. Do not let a stingy man handle money; [...] 11 for he will not remain loyal and may not give back everything that actually belongs to you [...]. 12 and at the time when you need him to repay you, he will turn his face away from you [...] 13 and the short tempered man will for certain cause harm to them. A man [...] Frag. 2[...] Frag. 3[...] [3] 1 an irresponsible person will not do his work carefully and according to his position or even according to his age. A person who gives his verdict before thoroughly examining the situation, and, a person who believes before looking at the evidence 2 Do not give him the power to rule over those who seek for Knowledge, 3 because he will not be able to do justice to his authoritarian position and hence, not being able to understand the judgments of the other wise people under him, he would not be able to distinguish a good man from a wicked person. 3 So he will also be contempt. Do not send a man with a vision impairment to observe the upright[4] for [he will not be able to look deep into the situation][5]4 Do not send a man who has a hearing impairment to give his opinion about a dispute and try to solve it, because he would not be capable of solving the problem, like someone who winnows in the wind a grain 5 that is not completely separated out. It is not helpful when it comes to talking to a ear that is not ready to listen to you or in other words, a biased person, or, a person who lacks the spirit [...] 6 It is futile to ask a person who is narrow minded or close minded, to give his judgement for he is not willing to accommodate suggestions and opinions from others and hence, his wisdom remains restricted and is not allowed to evolve, 7 and so he is not able to use his wisdom efficiently. The wise man will be understanding,[6] and he will have the ability to identify

wisdom [...] 8 A man of strong [...] such a person would be zealous [...] 9 He would argue and fight against those who would deviate from the set rules and principles [...] for the right of the poor of [...]10 [...] will care for those people who do not have wealth, the children of the good and wise people [...] 11 [...] with all the money of [...] Footnotes [1] This passage has some affinity with Jesus' parable of the house built on sand in Matt 7:27 (Wise, et al, 393).[2] In other words, never trust a hypocrite. [3] Eiseman and Wise consider fragment 3 as fragment 2.[4] This phrase is translated differently by all the four translators. Wise, et al, suggest a man with blurred eyes, Eiseman and Wise say that the man has a poor eyesight, Martinez suggests that the man has tearful eyes whereas Vermes's translation simply says that the man is blind.[5] The phrase within the brackets is my own interpretation, whereas, the original is lost.[6] From now on, the text mentions the positive characteristics of a wise man rather than the negative qualities of a foolish man.

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Authoritative Teaching

Translated by George W. MacRae

[...] in heaven [...] within him [...] anyone appears [...] the hidden heavens [...] appear, and before the invisible, ineffable worlds appeared. From these the invisible soul of righteousness came, being a fellow member, and a fellow body, and a fellow spirit. Whether she is in the descent or is in the Pleroma, she is not separated from them, but they see her and she looks at them in the invisible world.

Secretly her bridegroom fetched it. He presented it to her mouth to make her eat it like food, and he applied the word to her eyes as a medicine to make her see with her mind and perceive her kinsmen and learn about her root, in order that she might cling to her branch from which she had first come forth, in order that she might receive what is hers and renounce matter.

[...] he [dwelt...] having [...] sons. The sons [...] truly, those who have come from his seed, call the sons of the woman "our brothers". In this very way, when the spiritual soul was cast into the body, it became a brother to lust and hatred and envy, and a material soul. So therefore the body came from lust, and lust came from material substance. For this reason the soul became a brother to them.

And yet they are outsiders, without power to inherit from the male, but they will inherit from their mother only. Whenever, therefore, the soul wishes to inherit along with the outsiders - for the possessions of the outsiders are proud passions, the pleasures of life, hateful envies, vainglorious things, nonsensical things, accusations [...] for her [...] prostitution, he excludes her and puts her into the brothel. For [...] debauchery for her. She left modesty behind. For death and life are set before everyone. Whichever of these two they wish, then, they will choose for themselves.

That one then will fall into drinking much wine in debauchery. For wine is the debaucher. Therefore she does not remember her brothers and her father, for pleasure and sweet profits deceive her.

Having left knowledge behind, she fell into bestiality. For a senseless person exists in bestiality, not knowing what is proper to say and what it is proper not to say. But, on the other hand, the gentle son inherits from his father with pleasure, while his father rejoices over him because he receives honor on account of him from everyone, as he looks again for the way to double the things that he has received. For the outsiders [...].

[...] to mix with the [...]. For if a thought of lust enters into a virgin man, he has already become contaminated. And their gluttony cannot mix with moderation. For if the chaff is mixed with the wheat, it is not the chaff that is contaminated, but the wheat. For since they are mixed with each other, no one will buy her wheat, because it is contaminated. But they will coax him, "Give us this chaff!", seeing the wheat mixed with it, until they

get it and throw it with all other chaff, and that chaff mixes with all other materials. But a pure seed is kept in storehouses that are secure. All these things, then, we have spoken.

And before anything came into being, it was the Father alone who existed, before the worlds that are in the heavens appeared, or the world that is on the earth, or principality, or authority, or the powers. [...] appear [...] and [...] And nothing came into being without his wish.

He, then, the Father, wishing to reveal his wealth and his glory, brought about this great contest in this world, wishing to make the contestants appear, and make all those who contend leave behind the things that had come into being, and despise them with a lofty, incomprehensible knowledge, and flee to the one who exists.

And (as for) those who contend with us, being adversaries who contend against us, we are to be victorious over their ignorance through our knowledge, since we have already known the Inscrutable One from whom we have come forth. We have nothing in this world, lest the authority of the world that has come into being should detain us in the worlds that are in the heavens, those in which universal death exists, surrounded by the individual [...] worldly. We have also become ashamed of the worlds, though we take no interest in them when they malign us. And we ignore them when they curse us. When they cast shame in our face, we look at them and do not speak.

For they work at their business, but we go about in hunger (and) in thirst, looking toward our dwelling-place, the place which our conduct and our conscience look toward, not clinging to the things which have come into being, but withdrawing from them. Our hearts are set on the things that exist, though we are ill (and) feeble (and) in pain. But there is a great strength hidden within us.

Our soul indeed is ill because she dwells in a house of poverty, while matter strikes blows at her eyes, wishing to make her blind. For this reason she pursues the word and applies it to her eyes as a medicine <opening> them, casting away [...] thought of a [...] blindness in [...] afterwards, when that one is again in ignorance, he is completely darkened and is material. Thus the soul [...] a word every hour, to apply it to her eyes as a medicine in order that she may see, and her light may conceal the hostile forces that fight with her, and she may make them blind with her light, and enclose them in her presence, and make them fall down in sleeplessness, and she may act boldly with her strength and with her scepter.

While her enemies look at her in shame, she runs upward into her treasure-house - the one in which her mind is - and (into) her storehouse which is secure, since nothing among the things that have come into being has seized her, nor has she received a stranger into her house. For many are her homeborn ones who fight against her by day and by night, having no rest by day or by night, for their lust oppresses them.

For this reason, then, we do not sleep, nor do we forget the nets that are spread out in hiding, lying in wait for us to catch us. For if we are caught in a single net, it will suck us down into its mouth, while the water flows over us, striking our face. And we will be taken down into the dragnet, and we will not be able to come up from it, because the

waters are high over us, flowing from above downward, submerging our heart down in the filthy mud. And we will not be able to escape from them. For man-eaters will seize us and swallow us, rejoicing like a fisherman casting a hook into the water. For he casts many kinds of food into the water because each one of the fish has his own food. He smells it and pursues its odor. But when he eats it, the hook hidden within the food seizes him and brings him up by force out of the deep waters. No man is able, then, to catch that fish down in the deep waters, except for the trap that the fisherman sets. By the ruse of food he brought the fish up on the hook.

In this very way we exist in this world, like fish. The adversary spies on us, lying in wait for us like a fisherman, wishing to seize us, rejoicing that he might swallow us. For he places many foods before our eyes (things) which belong to this world. He wishes to make us desire one of them and to taste only a little, so that he may seize us with his hidden poison and bring us out of freedom and take us into slavery. For whenever he catches us with a single food, it is indeed necessary for us to desire the rest. Finally, then, such things become the food of death.

Now these are the foods with which the devil lies in wait for us. First he injects a pain into your heart until you have heartache on account of a small thing of this life, and he seizes (you) with his poisons. And afterward (he injects) the desire of a tunic, so that you will pride yourself in it, and love of money, pride, vanity, envy that rivals another envy, beauty of body, fraudulence. The greatest of all these are ignorance and ease.

Now all such things the adversary prepares beautifully and spreads out before the body, wishing to make the mind of the soul incline her toward one of them and overwhelm her, like a hook, drawing her by force in ignorance, deceiving her until she conceives evil, and bears fruit of matter, and conducts herself in uncleanness, pursuing many desires, covetousnesses, while fleshly pleasure draws her in ignorance.

But the soul - she who has tasted these things - realized that sweet passions are transitory. She had learned about evil; she went away from them and she entered into a new conduct. Afterwards she despises this life, because it is transitory. And she looks for those foods that will take her into life, and leaves behind her those deceitful foods. And she learns about her light, as she goes about stripping off this world, while her true garment clothes her within, (and) her bridal clothing is placed upon her in beauty of mind, not in pride of flesh. And she learns about her depth and runs into her fold, while her shepherd stands at the door. In return for all the shame and scorn, then, that she received in this world, she receives ten thousand times the grace and glory.

She gave the body to those who had given it to her, and they were ashamed, while the dealers in bodies sat down and wept because they were not able to do any business with that body, nor did they find any (other) merchandise except it. They endured great labors until they had shaped the body of this soul, wishing to strike down the invisible soul. They were therefore ashamed of their work; they suffered the loss of the one for whom they had endured labors. They did not realize that she has an invisible spiritual body, thinking, "We are her shepherd who feeds her." But they did not realize that she knows another way, which is hidden from them. This her true shepherd taught her in knowledge.

But these - the ones who are ignorant - do not seek after God. Nor do they inquire about their dwelling-place, which exists in rest, but they go about in bestiality. They are more wicked than the pagans, because first of all they do not inquire about God, for their hardness of heart draws them down to make them their cruelty. Furthermore, if they find someone else who asks about his salvation, their hardness of heart sets to work upon that man. And if he does not stop asking, they kill him by their cruelty, thinking that they have done a good thing for themselves.

Indeed they are sons of the devil! For even pagans give charity, and they know that God who is in the heavens exists, the Father of the universe, exalted over their idols, which they worship. But they have not heard the word, that they should inquire about his ways. Thus the senseless man hears the call, but he is ignorant of the place to which he has been called. And he did not ask during the preaching, "Where is the temple into which I should go and worship my hope?"

On account of his senselessness, then, he is worse than a pagan, for the pagans know the way to go to their stone temple, which will perish, and they worship their idol, while their hearts are set on it because it is their hope. But to this senseless man the word has been preached, teaching him, "Seek and inquire about the ways you should go, since there is nothing else that is as good as this thing." The result is that the substance of hardness of heart strikes a blow upon his mind, along with the force of ignorance and the demon of error. They do not allow his mind to rise up, because he was wearying himself in seeking that he might learn about his hope.

But the rational soul who (also) wearied herself in seeking - she learned about God. She labored with inquiring, enduring distress in the body, wearing out her feet after the evangelists, learning about the Inscrutable One. She found her rising. She came to rest in him who is at rest. She reclined in the bride-chamber. She ate of the banquet for which she had hungered. She partook of the immortal food. She found what she had sought after. She received rest from her labors, while the light that shines forth upon her does not sink. To it belongs the glory and the power and the revelation for ever and ever. Amen.

Authoritative Teaching

Enoch And The Watchers

4Q227

This fragmentary manuscript is similar to portions of the book of Jubilees, an important writing of Second Temple Judaism that survived only among Christian readers and that has long been known to us from versions in Greek and Ethiopic. Among Ethiopian Christians Jubilees was so treasured that it actually became a part of the Old Testament. Fifteen fragmentary exemplars of Jubilees have turned up among the scrolls, establishing the work as one of the most common among those caches and clearly testifying to its importance for those who hid the texts. Like the Ethiopian Christians, they may have considered the book a part of the canon of Holy Writ/

In that light, the present work seems to be a retelling of Jubilees, and it may be that we should consider it an example of "rewritten Bible," the interpretive phenomenon we encounter so often in the scrolls. Surviving fragments of 4Q227 relate to Jubilees 4:17-24, but give the material in a different order. Jubilees 4:18 reports that the angels taught Enoch the calendar, which seems to be the subject of our frag. 2, 1. 1. Jubilees 4:22 says that Enoch testified against the Watchers, or fallen angels, who had taken human wives and whose progeny were the Giants (Gen. 6:1-2; cf. text 33, The Book of Giants). Our author also relates this story, in 1. 4, and apparently goes on to connect it, under the influence of Jubilees 4:23., to the judgment of the entire world.

Frag. 2 i[. . . E]noch, after we taught him 2[. . . he was with the angels of God] six full jubilees 3[. . . the la]nd, into the midst of the sons of man and he test)ified against them all 4[. . .] and also against the watchers. And he wrote all [. . .] heaven and the ways of their hosts and [ho]lly ones 6[. . . SO th]at the ri[g]hteous ones] shall not commit error [. . .]

Exhortation Based on the Flood

4QFloodAp=4Q370

Paraphrase and comments by Andrea Dennis

Introduction

This portion of the Dead Sea Scrolls, 4Q370, tells much the same story that was told in Genesis Chapter 6. It does not tell the story of Noah and his ark, but rather explains how God felt that the people of the earth were evil, and therefore flooded the earth. Also, this portion of the Dead Sea Scrolls is similar to the story in the Bible when it tells of God's promise to not flood the earth again. Column I of the text gives a description of the Flood, while the second column tells the intention of the story. The application of the text is that at Creation the Lord gave so much to the people that it caused corruption. (Wise, Abegg and Cook 330)

Paraphrase

Col. I

¹ And the Lord covered the land with fruits and gave them plenty of food and made every living thing content with the fruit. "May everyone who does as I ask be filled with food and be satisfied[1]," said the Lord, "and show devotion to my [holy] name." "But now they have done things that I believe are evil[2]," God said. And they went against what God asked through their actions. And God judged them according to their actions and their thoughts of the [immoral] tendency of their evil hearts and thundered against them with through his power. And the entire earth shook, and the waters overflowed from the gorges; all the entrance gates of the heavens opened up and the abysses overflowed with strong waters; ⁵ and the entrance gates of the heavens poured rain. And they were destroyed by the flood.[...] everyone[3] died in the waters...[...] This is why everything that was on land [disappeared,] and men, the [animals and all the] birds, everything with wings [died.] Not even the strongest escaped. [...]...And God made [a contract] and put the rainbow [in the clouds] to remember the contract he made with the people [...and never again will] a flood [come] for [destruction, or] will the chaos of the waters be opened. [...] they made, and clouds [...] for (the) waters [...] ¹⁰ [...]

Col. II

¹ Because they felt guilt from their sin, they will ask [...] God will justify [...] and he will purify them of their sins [...] their evil from their knowledge [...] ⁵ They grow, but their days are like a shadow [...] and he will always be caring [...] God's marvels; remember the mira[cles of the Lord...] due to his fear and your awe of him your heart will celebrate because he is good[4] [...] those who support you. Do not disobey what [God] asks you to do...

Footnotes

[1] In 11Q5 The Apocryphal Psalms of David Col. 251.13, it is also mentioned how the Lord provided a surplus for the people. (Wise, Abegg, Cook 330, 451)[2] According to the Bible, God

felt that the earth was filled with violence (Genesis 6:11).[3] The Bible states that the Lord made a contract with Noah, that he, his sons, his wife, his sons' wives, and two of every kind of living thing be saved in the ark (Genesis 6:18-19); thus this portion of the Dead Sea Scrolls differs with the Bible.[4] In 4Q185 In Praise of Wisdom it also says how your hearts will shiver because of the Lord's impressiveness. (Vermes 518).

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Hosea Commentary

Pesher Hoshe`a

4Q166 (4QpHosa)

Parchment

Copied late first century B.C.E.

Height 17.5 cm (6 7/8 in.), length 16.8 cm (6 5/8 in.)

Courtesy of the Israel Antiquities Authority (6)

This text is a commentary, or "pesher," on the prophetic biblical verses from the book of Hosea (2:8-14). The verse presented here refers to the relation of God, the husband, to Israel, the unfaithful wife. In the commentary, the unfaithful ones have been led astray by "the man of the lie." The document states that the affliction befalling those led astray is famine. Although this famine could be a metaphor, it may well be a reference to an actual drought cited in historical sources of that time.

The manuscript shown here is the larger of two unrelated fragments of the Hosea Commentary found in Cave 4. The script, which is identical to that of a commentary on Psalms, belongs to the rustic, semiformal type of the Herodian era.

The Hosea Commentary Scroll was first published by J. Allegro as the fifth volume of the official publication series, "Discoveries in the Judaean Desert."

In 1979, M. Horgan completed a work on all the "pesharim," or commentaries, which included an extensive treatment of the Hosea Commentary fragments. The "pesharim" interpreted the biblical text in light of events of the late Second Temple Period--seeing within the text prophesies and messages relevant to the community's beliefs and practices.

References

John Marco Allegro **Qumran Cave 4. DJD V** (Oxford, 1968) Printed book. General Collections, Library of Congress

Maurya Horgan **Pesharim: Qumran Interpretations of Biblical Books** (Washington, D.C., 1979) Printed book. General Collections, Library of Congress

English Translation of Hosea Commentary (Pesher Hoshe`a)

4Q166 (4QpHosa)

Courtesy of the Israel Antiquities Authority (6)

Hos. 2:10-14

1. (10)[SHE DID NOT KNOW THAT] I MYSELF HAD GIVEN HER THE GRAIN [AND THE WINE]
2. [AND THE OIL, AND] (THAT) I HAD SUPPLIED [SILVER] AND GOLD ... (WHICH) THEY MADE [INTO BAAL. The interpretation of it is]
3. that [they] ate [and] were satisfied, and they forgot God who [had fed them, and all]
4. his commandments they cast behind them, which he had sent to them [by]
5. his servants the prophets. But to those who led them astray they listened, and they honored them []
6. and as if they were gods, they fear them in their blindness.
7. vacat
8. (11)THEREFORE, I SHALL TAKE BACK MY GRAIN AGAIN IN ITS TIME AND MY WINE [IN ITS SEASON,]
9. AND I SHALL WITHDRAW MY WOOL AND MY FLAX FROM COVERING [HER NAKEDNESS.]
10. (12)I SHALL NOW UNCOVER HER PRIVATE PARTS IN THE SIGHT OF [HER] LO[VERS AND]
11. NO [ONE] WILL WITHDRAW HER FROM MY HAND.
12. The interpretation of it is that he smote them with famine and with nakedness so that they became a disgra[ce]
13. and a reproach in the sight of the nations on whom they had leaned for support, but they
14. will not save them from their afflictions. (13)AND I SHALL PUT AN END TO ALL HER JOY,
15. [HER] PIL[GRIMAGE,] HER [NEW] MOON, AND HER SABBATH, AND ALL HER FEASTS. The interpretation of it is that
16. they make [the fe]asts go according to the appointed times of the nation. And [all]
17. [joy] has been turned for them into mourning. (14)AND I SHALL MAKE DESOLATE [HER VINE]
18. [AND HER FIG TREE,] OF WHICH SHE SAID, "THEY ARE THE HIRE [THAT MY LOVERS HAVE GIVEN] ME."
19. AND I SHALL MAKE THEM A FOREST, AND THE W[ILD BEAST OF THE FIELD] WILL DEVOUR THEM.

Tales of the Patriarchs

1QapGen=1Q20

Paraphrase and comments by Lesley Faulk and Amanda Scott

Introduction

The "Tales of the Patriarchs," which deals with the descendants of Adam, is sometimes referred to as the "Genesis Apocryphon." Originally, the *Genesis Apocryphon* was referred to as the fourth scroll because it was the fourth scroll out of seven to be found in the Qumran Cave. This "Dead Sea Scroll" was originally thought to have come from the apocryphal book of Enoch because a small portion of the scroll that had been unraveled, mentioned Enoch's name (Fitzmeyer, pg. 4). However, when another section was unraveled, scholars were led to believe that this scroll came from the apocryphal book of Lamech, a name that was already known to scholars because of the book *Jubilees*. The reason why they thought this scroll came from the book of Lamech is because the speaker spoke about Bitenosh, Lamech's wife, in first person (Yadin, pg. 144). Yet once again, this belief was wrong. When the scroll was finally fully unraveled, it had references to Noah, Abraham and Lot, making the scrolls relation to the *Jubilees* more apparent. In many senses one can refer to this text as a "Little Genesis" because its literary dependence on Genesis is similar to that of the *Jubilees* (Fitzmeyer, pg. 4).

When Avigad and Yadin published the fourth scroll, they realized that they could no longer call it the "Book of Lamech" and so they decided on the title *Genesis Apocryphon* to avoid any further commitments to the character of the writing contained in the scroll. Avigad stated that "these stories are based on the biblical narratives but they also deal with other subjects and details previously unknown" (Fitzmeyer, pg. 5). An example of this is in of the story of Joseph and Sarah and their time in Egypt. In column 20 of the Apocryphon, the time duration of Sarah living with the Pharaoh is given as two years unlike the bible when a time frame was not given (Yadin, pg. 144). Also, the purity of Sarah which was in question in the bible is maintained in the *Genesis Apocryphon*. Sarah could not have relations with the Pharaoh because the evil spirit that Joseph prayed for to God made all the men in Egypt impotent. Thus, the purity of Adam descendants were maintained (WAC, pg. 74).

However, not all scholars agreed with this title Apocryphon because as R. Meyers believes, "it evokes its counterpart, a canonical book, and consequently introduces not the Qumran literature a slight anachronism." Yet, even with some criticism, the fourth scroll is known as the Genesis Apocryphon.

Now that the debate of naming this scroll was over, the task of placing this text into a genre began. It has already been stated that this text relies heavily on the canonical Genesis, however, this scroll contains additional details that were obviously derived from some non-biblical sources. For instance, Gn 5.28-29 in the bible is the starting point for the extended narrative for columns 2-5 which are embellishments of the birth of Noah. Columns 6-17 deals with Noah, the flood, and the division of the earth between his sons. These lines can once again be compared to the Jubilees chapters 4-9. In column 18 and 19 where the narrative has shifted to Abraham. This text is the expanded version corresponds with of Gn 11.27-14. There is an obvious similarity

between the working of this section to the Jubilees. In column 22, a less direct translation can be seen, with the author reverting to the free reworking of the Genesis story which has been seen in previous columns, yet not returning to the first person except for conversation itself (Fitzmeyer, pg. 6).

Paraphrase

Frag.1 Col. 1

You should let your anger and tear out (?)... and who is the man who.. the fury of your anger..... and those who have been destroyed and killed, bereft and... and now I have stopped the prisoners.... the Great Holy One....all that he...

Frag.1 Col 2:

day of... all...land of... and the evil for...

Frag. 2

...and they were hit from behind...in front of the lord

Col. 1

.... and with the sowing....not even the mystery of evil which....the mystery which

Col. 2.[\[1\]](#)

I thought, in my heart, that the conception was the work of the Watchers the pregnancy of the Holy Ones and that it belonged to the Giants[\[2\]](#)... and my heart was upset by this... I, Lamech, turned to my wife Bitenosh and said... Swear to me by the Most High, Great Lord, King of the Universe[\[3\]](#)...the sons of heavens, that you will truthfully tell me everything, if... You will tell me without lies... Then Bitenosh, my wife spoke harshly and she cried... and said: Oh my brother and lord! Remember my pleasure... the time of love, gasping for breath. I will tell you everything truthfully... and then my heart began to ache... When Bitenosh realized my mood had changed...Then she withheld her anger and said to me: O my lord and brother! Remember my pleasure. I swear to you by the Great Holy One, the King of the heavens... That this seed, pregnancy, and planting of fruit comes from you and not a stranger, Watcher, or son of the heaven... Why is your expression changed and your spirit saddened... I speak honestly to you... Then I, Lamech, went to my father, Methuselah, and told him everything so that he would know the truth because he is well liked... and he is in well with the Holy Ones and they share everything with him. Methuselah went to Enoch to find the truth... he will. And he went to Parvaim, where Enoch lived... He said to Enoch: O my father and lord, to whom I... I tell you! Do not be angry because I came here to you... fear before you...

Col 3

For in the days of Jared, my father...[\[4\]](#)

Col 5

Enoch...not from the sons of heaven, but from Lamech your son... I now tell you... and I reveal to you... Go tell your son Lamech... When Methuselah heard this... And with his son Lamech, he spoke... Now when I, Lamech, heard these things... Which he got out of me

Col 6[5]

I abstained from injustice and in the womb of my mother who conceived me I searched for truth. When I emerged from my mother's womb, I lived all my days in truth and walked in the path of eternal truth. And the Holy One was with me... on my pathways truth sped to warn me off the... of lie which led to darkness.. I braced my loins with the vision of truth and wisdom... paths of violence. *vacat* Then, I Noah became a man that clung to truth and seized... I took Amzara, his daughter as my wife. She conceived and bore me three sons and daughters. I Then took wives from my brother's family for my sons, and I gave my daughters to my nephews according to the law of the eternal precept which Most High ordained to the sons of man. *vacat* And in my days, when according to my reckoning... ten jubilees had been completed, the time came for my sons to take wives for themselves... heaven, I saw in a vision and was explained and made known the actions of the sons of heaven and... the heavens. Then I hid this mystery in my heart and explained it to no one. *vacat*... to me and a great and... and in a message of the Holy One... and he spoke to me in a vision and he stood before me... and the message of the Great Holy One called out to me: "To you they say, O' Noah,..." and I reckoned the whole conduct of the sons of the earth. I knew and explained everything... two weeks. then the blood which the Giants had spilled... I was at ease and waited until... the holy ones with the daughters of man... The I Noah, found grace, greatness and for my entire life I have behaved righteously...I, Noah, a man...

Col. 7

God told Noah that he would rule over the earth and the seas and all they encompass. Noah was overjoyed at the idea.

Col. 10

The arc rested upon the mountain of Ararat (Hurarat). Noah atoned for the land and burned incense on the alter[6].

Col. 11

God makes a covenant with Noah telling him he could no longer eat blood of any kind.

Col. 12

I placed my bow in the cloud and it became a sign for me in the cloud... the earth... it was revealed to me in the mountains[7]... a vineyard in the mountains of Ararat... After the flood Noah and his sons descended from the mountain. They saw the widespread devastation of the earth. After the flood Noah's children began to have his grandchildren-Sons and daughters[8]. They then planted the soil and put a vineyard on Mount Lubar that produced wine four years later: On the first day of the fifth year, there was a feast at which the first wine was drunk. Noah gathered his family together and they went to the alter and thanked god for saving them from the destruction of the flood.

Col 13[\[9\]](#)

...They were cutting gold, silver, stones, and clay and taking some for themselves. I saw the gold and silver... iron, and they cut down all the trees and took some. I saw the sun, moon, and stars cutting and taking some for themselves... I turned to see the olive tree and behold, it was rising up and for many hours... many leaves... appeared in them. I watched the olive tree and the abundance of its leaves... they tied to it. I was greatly amazed by the tree and its leaves... the four winds of heaven were strongly blowing and they were breaking off and smashing the branches of the olive tree. The westerly wind hit first, knocking off its fruit and leaves and scattering them everywhere. Then...

Col 14

...Listen and hear! You are the great cedar... standing in front of you in a dream on the mountain tops... truth. The willow that springs from it and rises high (these are) three sons... And the one that you did see, the first willow got attached to the stump of the cedar... and the wood from it... will never separate from you. And among it posterity... will be called... will grow a wonderful plant... will stand forever. And what you saw, the willow caught the stump... the last willow... part of their branch entered[\[10\]](#) the branch of the first tree, two sons... And what you saw, that part of their branch entered the branch of the first tree... I explained to him the mystery...

Col 15

...And that you saw all of them... They will go around, the majority of them will be evil. and what you saw, that a man came from the south, with a sickle in his hand, and bringing fire with him... who will come from the south of the land... And they will put wickedness on the fire, a;... And he should come between... Four angels... between all nations. And they will all worship and be dumbfounded... I will honestly explain to you. And I, Noah woke up from my sleep and the Sun[\[11\]](#).

Col. 16

Noah divided the land among his decedents.... all the land of the north as far as... this boundary, the waters of the Mediterranean.... the Tina River.

Col. 17

Noah further divided the land West, to Asshur, as far as the Tigris. He gave Aram land as far as the source of.... this Mountain of the Bull, and he crossed it westward as far as.... where the three parts met.... For Arpachshad[\[12\]](#)... He gave Gomer[\[13\]](#) a part in the northeast t the Tina River.... To Magog[\[14\]](#)...

Col. 19

I, Abraham built and alter (at Bethel) and called to god, praising him. I then went to the Holy mountain and to Hebron[\[15\]](#) where he lived for two years. Because there was famine in the land my family and I traveled to Egypt where grain was plentiful. I went across the branches of the Nile[\[16\]](#) to enter Egypt, the land of the sons of Ham. I had a dream about a cedar tree and a date-palm tree. When people came to cut down the cedar tree, the date-palm tree objected, saying that they were grown from a single root. The cedar tree was spared. I became fearful of the dream

and told it to my wife. I explained it as it pertained to us telling Sarah that the men will come for her and try to kill me. I warned Sarah that she must tell everyone that I am her brother so that my life can be spared. She became scared and did not want to go to Zoan for fear of being seen. Five years later[17], councilors of the Egyptians court and advisors of the Pharaoh of Zoan[18] came, having heard the words of my wife. They brought gifts and requested knowledge from me. I read to them from the Book of the words of Enoch.

Col. 20[19]

The men return to the Pharaoh and describe Sarah's features: beautiful face, supple hair, lovely eyes, pleasant nose, radiant face[20]. He continued on describing her shapely breasts, perfect hands, and everything down to her long and delicate fingers. The men compared her to and rated her far higher than virgins and birds, and all other women alike. Hearing this, and then seeing Sarah, the pharaoh wanted her and took her for his wife. Sarah saved me by telling the pharaoh that I was her brother and that night I and my nephew Lot cried together I prayed to Lord for justice[21]. I wanted the Lord to raise up against the pharaoh and protect Sarah. God listened and sent an evil spirit to the entire household that prevented the pharaoh from having sexual relations with Sarah for the two years that they were together. At the end of the two years, the plagues and afflictions were so great that magicians and healers were sent for. They were, of course, ineffective, and they all soon left. Hyrcanos went to me pleading for help against the plague because I had been seen in a dream. I agreed to help only when my wife Sarah is returned to me. The pharaoh heard this and confronted me, himself asking why I lied saying that Sarah was my sister. He agreed to give Sarah back and I exorcised the evil spirit from the house of the pharaoh. The pharaoh swore to me that he had not touched Sarah while they were together and gave her gifts of gold, silver, linen, and purple-dyed clothing. Sarah and I were then led out of Egypt. I, Sarah, Lot, and his wife took our flocks and the gold and silver I had received[22] and traveled together.

Col. 21

I went to all my old campsites until I reached Bethel, the place where I once built an altar, and then I built another one and offered up burnt offerings and a cereal offerings to the God Of Most High, and invoked the name of the Lord of the Universe there. I praised God's name and blessed god and gave thanks to Him there for all the flocks and goods and wealth which he has given me, for the good he has done for me, and because He had returned me to this land safely. After this day, Lot left me on the account of our shepherd's behavior. He went to live in the Valley of Jordan taking all his flocks with him. And I also added greatly to what he had. he pastured his flock and kept moving until he reached Sodom[23] and bought a house there, while I still lived in the mountain of Bethel. It bothered me that Lot and I had separated. God came to me in a dream and said to me: Go up to Ramat Hazor[24] which is north of Bethel, the place you are living now, and look to the east, west, south and to the north. Look at the land which I am giving you and your descendants forever. The next morning I went up to Ramat Hazor and looked at the land from that height, from the river of Egypt up to Lebanon and Senir[25], and from the Great Sea up to Hauran[26], and all the land of Gebel[27] to Qadesh[28], and all the Great Desert[29], as far as the Euphrates and he said to me: I shall give all this land to your descendants; and they will inherit it forever. I will multiply your descendants like the dust of the earth that none can count. Your descendants will be numberless. Arise, walk about, go "see how long and how wide it is, for I will give it to you and to your descendants after you,

forever.

Then I, Abraham, went out traveling in a circuit to survey the land. I began the circuit at the Gihon River[30], I went along the Mediterranean Sea until I reached the Mountain of the Bull[31]. I circled from the coast of this great river saltwater sea, skirting the Mount of the Bull, and continued eastward through the breadth of the and until I came to the Euphrates river. I traveled along the Euphrates until I reached the red sea in the east, whence I followed the coast of the Red Sea until I came to the branch of the Reed Sea[32], jutting out from the Red Sea. From there I completed the circuit, moving southward to arrive at Gihon River. Then I returned home safely and found all is well with my men. Then I went and settled next to the oaks of Mamre[33], which is northeast of Hebron. There I built an alter and offered up burnt offering and a cereal offering to the God Most High. I ate and drank there, I and all the men of my household, and invited Mamre, Arnem, and Eshkol, three Amorite brothers and my friends. They ate and drank together with me. Prior to those days Chedorlaomer, the king of Elam, Amraphel, the king of Babylon, Arioch, the king of Cappadocia[34], and Tidal, the king of Goiim[35], which lies between the two rivers had come. They had waged war on Bera, the king of Sodom, Birsha, the king of Gomorrah, Shinab, the king of Admah, Shemiabad, the king of Zeboiim, and the king of Bela. All these formed an alliance to do battle in the Valley of Siddim. Now the king of Elam, and the kings with him proved to be stronger than the king of Sodom and imposed tribute upon them. Over twelve years they continued paying their tribute to the king of Elam, but in the thirteenth they rebelled against him. Thus the fourteenth year the king of Elam sallied forth with all his allies, and they ascended by the way of the desert[36]. They smote and plundered beginning from the Euphrates. They kept on smiting-smiting the Rephaim who were in the Asteroth- Kernaim[37], the Zumzammin who were Amman, the Emim[38] who were in Shaveh-hakerioth, and the Horites who were in the mountain of Gebal-until they reached El- Paran, in the desert. They returned...in Hazazon-tamar[39]. The king of Sodom went out to meet him, together with the king of Gomorrah, Admah, Zeboiim and the king of Bela. They engaged in battle in the valley of Siddim against Chedorlaomer, and allies that were with him. The king of Sodom was defeated and put to flight while the king of Gomorrah fell into the pits... The king Elam plundered all the property of Sodom and of Gomorrah and they captured Lot.

Footnotes

[1] The columns numbers differ between sources. This is because recent research has shown that the 1Q20 fragments comprise column 1 and 2 but are not after included with this work.

[2] Lamech believes that his wife Bitenosh has been with fallen angels called Watchers or Nephilim. He fears his child may be a Giant because of this union with the Watcher.

[3] Most High, Great Lord, King of the Universe are all referring to God; the names make God appear even more powerful and mighty.[4] This column contains the beginning of Enoch's reply to Methuselah. He starts talking about how in the days of Jared, angels descended to take human wives.[5] There are very few sources where this column's context is explained. Many sources attempt to hypothesize what the text is trying to get across but an agreement has yet to be established. The main thrust of this text is that Noah, after being born with the gift of knowing the truth, lived his life righteously, married, and married his children off. Finally this passage ends with Noah having a vision. [6] These are the activities that occur immediately after the flood.[7] Mountain of Ararat[8] Noah's grandsons were Arpachsad, Gomer, Magog, Madai, Yavan, Tubal, Mosok, and Tiras. Others were born, as well as granddaughters, but their names are not mentioned.[9] This column is not found in many sources and no explanations are given

beyond the text. It is unclear who "they" and the significance of the olive tree. Columns 14 and 15 also have no further explanation.[10] Part of the branch possibly got entangled with [11] This passage presents the idea that Noah had been dreaming in columns 13,14,15 after he came down from the mountain.[12] Noah's firstborn grandson.[13] Son of Japhet.[14] Another son of Japhet.[15] In the bible it only states that Abraham set out, continuing on his way to Negeb with no mention of Hebron. Hebron is a town older than any other in the country-approximately 2300 years old.[16] Carmon is the branch mentioned but it is controversial whether the translation from Greek gives an actual branch of the Nile or not. [17] As with all Biblical writings, the mention of time periods is controversial. five years is not an exact time period.[18] Zoan is the old Testament name for Tanis, a town in Egypt. [19] The descriptions of Sarah's beauty provide many details that writers of the scroll believed were lacking in the Old Testament.[20] This can be literally taken as "all the bloom" of her face. It suggests Sarah's god given beauty that cannot be taken away.[21] Biblical accounts do not include Abraham's praying to God.[22] This is actually interpreted incorrectly. The gifts were given to Sarah by the Pharaoh, and Abraham's wealth was independent of these gifts.[23] located in the Jordan Valley but unfortunately, no other information is given. [24] it is the highest spot in the mountains of Judea, which gives Abraham an unique view of the land.[25] Mt. Hermon which is the southern tip of the Anti-Lebanon range. [26] it is a broad, high plateau that is southeast of Mt. Hermon..[27] it is the land south of the Dead Sea.[28] associated with the Gebel, it is southeast of the Dead Sea. [29] the desert between Egypt and Palestine.[30] it is associated with the Nile River and it is undoubtedly the same as the "River of Egypt".[31] it is part of the Taurus mountain range called Mount Amanus, situated north of Alexandretta. [32] Tongue-shaped gulf of the Suez. [33] Are oak trees belonging to Mamre, the Amorite that is later mentioned in this text. Abraham settles near the oak of Ogyges.[34] kingdom located in Asia Minor. [35] A place in the Mesopotamia.[36] Syrian Desert.[37] Ashteroth is found east of Jordan.[38] Inhabitant of the ancient land of Moab.[39] Situated somewhere in the southern area of the Dead Sea.

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Thanksgiving Psalms

The Thanksgiving Psalms from the Dead Sea Scrolls.

Psalm 4.

I thank you, O Lord, for your eye is awake and watches over my soul. You rescue me from the jealousy of liars, from the congregation of those who seek the smooth way. But you save the soul of the poor whom they planned to destroy by spilling the blood of your servant.

I walked because of you - but they didn't know this. They laughed at me. They shamed me with lies from their mouth. But you helped the soul of the poor and the weak, you saved me from their harsh arms, you redeemed me amid their taunts. From the wicked I do not fear destruction.

Psalm 5.

They made my life a ship on the deep sea, like a fortified city circled by aggressors. I hurt like a woman in labor bearing her first child, whose belly pangs torture her in the crucible. Pains of Hell for a son come on the waves of death. She labors to bear a man, and among the waves of death she gives birth to a manchild, with pains of Hell. He springs from the crucible, O wondrous counselor with power : Yes, a man emerges from the waves..

But she who carries dead seed in her womb suffers waves from a pit of horror. The foundations of the wall will rock like a ship on the face of the waters. Clouds will bellow. Those who dwell in the dust, like those on the sea, are terrified by the roar of the waters.

All those wise men are like mariners on the deep: their wisdom confounded by the roaring seas. The abyss boils over the fountains of water. The seas rage. Hell opens, and arrows fly toward Heaven. Their eternal bars are bolted.

Psalm 8.

I thank you, O Lord. You illumined my face by your covenant. I seek you, As sure as the dawn you appear as perfect light. Teachers of lies have comforted your people and now they stumble, foolishly. They abhor themselves and do not esteem me through whom your wonders and powers are manifest. They have banished me from my land like a bird from its nest, and my friends and neighbors are driven from me. They think me a broken pot. They preach lies. They are dissembling prophets. They devise baseness against me, exchanging your teaching, written in my heart, for smooth words. They deny knowledge to the thirsty and force them to drink vinegar to cover up error. They stumble through mad feasts, but you, God, spurn the schemes of Belial. Your wisdom prevails. Your hearts meditation prevails, established forever.

Psalm 23.

Your holy spirit illuminates the dark places of the heart of your servant, with light like the sun. I look to the covenants made by men, worthless. Only your truth shines, and those who love it are wise and walk in the glow of your light. From darkness you raise hearts. Let light shine on your servant. Your light is everlasting.

The Book of Giants

4Q203, 1Q23, 2Q26, 4Q530-532, 6Q8

It is fair to say that the patriarch Enoch was as well known to the ancients as he is obscure to modern Bible readers. Besides giving his age (365 years), the book of Genesis says of him only that he "walked with God," and afterward "he was not, because God had taken him" (Gen. 5:24). This exalted way of life and mysterious demise made Enoch into a figure of considerable fascination, and a cycle of legends grew up around him.

Many of the legends about Enoch were collected already in ancient times in several long anthologies. The most important such anthology, and the oldest, is known simply as The Book of Enoch, comprising over one hundred chapters. It still survives in its entirety (although only in the Ethiopic language) and forms an important source for the thought of Judaism in the last few centuries B.C.E. Significantly, the remnants of several almost complete copies of The Book of Enoch in Aramaic were found among the Dead Sea Scrolls, and it is clear that whoever collected the scrolls considered it a vitally important text. All but one of the five major components of the Ethiopic anthology have turned up among the scrolls. But even more intriguing is the fact that additional, previously unknown or little-known texts about Enoch were discovered at Qumran. The most important of these is The Book of Giants.

Enoch lived before the Flood, during a time when the world, in ancient imagination, was very different. Human beings lived much longer, for one thing; Enoch's son Methuselah, for instance, attained the age of 969 years. Another difference was that angels and humans interacted freely -- so freely, in fact, that some of the angels begot children with human females. This fact is neutrally reported in Genesis (6:1-4), but other stories view this episode as the source of the corruption that made the punishing flood necessary. According to The Book of Enoch, the mingling of angel and human was actually the idea of Shernihaza, the leader of the evil angels, who lured 200 others to cohabit with women. The offspring of these unnatural unions were giants 450 feet high. The wicked angels and the giants began to oppress the human population and to teach them to do evil. For this reason God determined to imprison the angels until the final judgment and to destroy the earth with a flood. Enoch's efforts to intercede with heaven for the fallen angels were unsuccessful (1 Enoch 6-16).

The Book of Giants retells part of this story and elaborates on the exploits of the giants, especially the two children of Shemihaza, Ohya and Hahya. Since no complete manuscript exists of Giants, its exact contents and their order remain a matter of guesswork. Most of the content of the present fragments concerns the giants' ominous dreams and Enoch's efforts to interpret them and to intercede with God on the giants' behalf. Unfortunately, little remains of the independent adventures of the giants, but it is likely that these tales were at least partially derived from ancient Near Eastern mythology. Thus the name of one of the giants is Gilgamesh, the Babylonian hero and subject of a great epic written in the third millennium B.C.E.

A summary statement of the descent of the wicked angels, bringing both knowledge and havoc. Compare Genesis 6:1-2, 4.

1Q23 Frag. 9 + 14 + 15 2[. . .] they knew the secrets of [. . .] 3[. . . si]n was great in the earth [. . .] 4[. . .] and they killed manY [. . .] 5[. . . they begat] giants [. . .]

The angels exploit the fruitfulness of the earth.

4Q531 Frag. 3 2[. . . everything that the] earth produced [. . .] [. . .] the great fish [. . .] 14[. . .] the sky with all that grew [. . .] 15[. . . fruit of] the earth and all kinds of grain and all the trees [. . .] 16[. . .] beasts and reptiles . . . [al]l creeping things of the earth and they observed all [. . .] |8[. . . eve]ry harsh deed and [. . .] utterance [. . .] 19[. . .] male and female, and among humans [. . .]

The two hundred angels choose animals on which to perform unnatural acts, including, presumably, humans.

1Q23 Frag. 1 + 6 [. . . two hundred] 2donkeys, two hundred asses, two hundred . . . rams of the] 3flock, two hundred goats, two hundred [. . . beast of the] 4field from every animal, from every [bird . . .] 5[. . .] for miscegenation [. . .]

The outcome of the demonic corruption was violence, perversion, and a brood of monstrous beings. Compare Genesis 6:4.

4Q531 Frag. 2 [. . .] they defiled [. . .] 2[. . . they begot] giants and monsters [. . .] 3[. . .] they begot, and, behold, all [the earth was corrupted . . .] 4[. . .] with its blood and by the hand of [. . .] 5[giant's] which did not suffice for them and [. . .] 6[. . .] and they were seeking to devour many [. . .] 7[. . .] 8[. . .] the monsters attacked it.

4Q532 Col. 2 Frags. 1 - 6 2[. . .] flesh [. . .] 3al[1 . . .] monsters [. . .] will be [. . .] 4[. . .] they would arise [. . .] lacking in true knowledge [. . .] because [. . .] 5[. . .] the earth [grew corrupt . . .] mighty [. . .] 6[. . .] they were considering [. . .] 7[. . .] from the angels upon [. . .] 8[. . .] in the end it will perish and die [. . .] 9[. . .] they caused great corruption in the [earth . . .] [. . . this did not] suffice to [. . .] "they will be [. . .]

The giants begin to be troubled by a series of dreams and visions. Mahway, the titan son of the angel Barakel, reports the first of these dreams to his fellow giants. He sees a tablet being immersed in water. When it emerges, all but three names have been washed away. The dream evidently symbolizes the destruction of all but Noah and his sons by the Flood.

2Q26 [. . .] they drenched the tablet in the wa[ter . . .] 2[. . .] the waters went up over the [tablet . . .] 3[. . .] they lifted out the tablet from the water of [. . .]

The giant goes to the others and they discuss the dream.

4Q530 Frag.7 [. . . this vision] is for cursing and sorrow. I am the one who confessed 2[. . .] the whole group of the castaways that I shall go to [. . .] 3[. . . the spirits of the sl]ain complaining about their killers and crying out 4[. . .] that we shall die together and be made an end of [. . .] much and I will be sleeping, and bread 6[. . .] for my dwelling; the vision and also [. . .] entered into the gathering of the giants 8[. . .]

6Q8 [. . .] Ohya and he said to Mahway [. . .] 2[. . .] without trembling. Who showed you all this vision, [my] brother? 3[. . .] Barakel, my father, was with me. 4[. . .] Before Mahway had

finished telling what [he had seen . . .] 5[. . . said] to him, Now I have heard wonders! If a barren woman gives birth [. . .]

4Q530 Frag. 4 3[There]upon Ohya said to Ha[hya . . .] 4[. . . to be destroyed] from upon the earth and [. . .] 5[. . . the ea]rth. When 6[. . .] they wept before [the giants . . .]

4Q530 Frag. 7 3[. . .] your strength [. . .] 4[. . .] 5Thereupon Ohya [said] to Hahya [. . .] Then he answered, It is not for 6us, but for Azaiel, for he did [. . . the children of] angels 7are the giants, and they would not let all their poved ones] be neglected [. . . we have] not been cast down; you have strength [. . .]

The giants realize the futility of fighting against the forces of heaven. The first speaker may be Gilgamesh.

4Q531 Frag. 1 3[. . . I am a] giant, and by the mighty strength of my arm and my own great strength 4[. . . any]one mortal, and I have made war against them; but I am not [. . .] able to stand against them, for my opponents 6[. . .] reside in [Heav]en, and they dwell in the holy places. And not 7[. . . they] are stronger than I. 8[. . .] of the wild beast has come, and the wild man they call [me].

9[. . .] Then Ohya said to him, I have been forced to have a dream [. . .] the sleep of my eyes [vanished], to let me see a vision. Now I know that on [. . .] 11-12[. . .] Gilgamesh [. . .]

Ohya's dream vision is of a tree that is uprooted except for three of its roots; the vision's import is the same as that of the first dream.

6Q8 Frag. 2 1three of its roots [. . .] [while] I was [watching,] there came [. . . they moved the roots into] 3this garden, all of them, and not [. . .]

Ohya tries to avoid the implications of the visions. Above he stated that it referred only to the demon Azazel; here he suggests that the destruction is for the earthly rulers alone.

4Q530 Col. 2 1concerns the death of our souls [. . .] and all his comrades, [and Oh]ya told them what Gilgamesh said to him 2[. . .] and it was said [. . .] "concerning [. . .] the leader has cursed the potentates" 3and the giants were glad at his words. Then he turned and left [. . .]

More dreams afflict the giants. The details of this vision are obscure, but it bodes ill for the giants. The dreamers speak first to the monsters, then to the giants.

Thereupon two of them had dreams 4and the sleep of their eye, fled from them, and they arose and came to [. . . and told] their dreams, and said in the assembly of [their comrades] the monsters 6[. . . In] my dream I was watching this very night 7[and there was a garden . . .] gardeners and they were watering 8[. . . two hundred trees and] large shoots came out of their root 9[. . .] all the water, and the fire burned all 10[the garden . . .] They found the giants to tell them 11[the dream . . .]

Someone suggests that Enoch be found to interpret the vision.

[. . . to Enoch] the noted scribe, and he will interpret for us 12the dream. Thereupon his fellow Ohya declared and said to the giants, 13I too had a dream this night, O giants, and, behold, the

Ruler of Heaven came down to earth 14[. . .] and such is the end of the dream. [Thereupon] all the giants [and monsters! grew afraid 15and called Mahway. He came to them and the giants pleaded with him and sent him to Enoch 16[the noted scribe]. They said to him, Go [. . .] to you that 17[. . .] you have heard his voice. And he said to him, He will [. . . and] interpret the dreams [. . .] **Col. 3** 3[. . .] how long the giants have to live. [. . .]

After a cosmic journey Mahway comes to Enoch and makes his request.

[. . . he mounted up in the air] 4like strong winds, and flew with his hands like eagles . . . he left behind] 5the inhabited world and passed over Desolation, the great desert [. . .] 6and Enoch saw him and hailed him, and Mahway said to him [. . .] 7hither and thither a second time to Mahway [. . . The giants await 8your words, and all the monsters of the earth. If [. . .] has been carried [. . .] 9from the days of [. . .] their [. . .] and they will be added [. . .] 10[. . .] we would know from you their meaning [. . .] 11[. . . two hundred trees that from heaven [came down . . .]

Enoch sends back a tablet with its grim message of judgment, but with hope for repentance.

4Q530 Frag. 2 The scribe [Enoch . . .] 2[. . .] 3a copy of the second tablet that [Epoch] sent . . .] 4in the very handwriting of Enoch the noted scribe [. . . In the name of God the great] 5and holy one, to Shemihaza and all [his companions . . .] 6let it be known to you that not [. . .] 7and the things you have done, and that your wives [. . .] 8they and their sons and the wives of [their sons . . .] 9by your licentiousness on the earth, and there has been upon you [. . . and the land is crying out] 10and complaining about you and the deeds of your children [. . .] 11the harm that you have done to it. [. . .] 12until Raphael arrives, behold, destruction [is coming, a great flood, and it will destroy all living things] 13and whatever is in the deserts and the seas. And the meaning of the matter [. . .] 14upon you for evil. But now, loosen the bonds binding you to evil . . .] 15and pray.

A fragment apparently detailing a vision that Enoch saw.

4Q531 Frag. 7 3[. . . great fear] seized me and I fell on my face; I heard his voice [. . .] 4[. . .] he dwelt among human beings but he did not learn from them [. . .]

The Book of Secrets

1Q,4Q299-301

4Q301 F.1

(...) I shall speak out freely, and I shall express my various sayings among you (...) (. those who would understand parables and riddles, and those who would penetrate the origins of knowledge, along with those who hold fast to the wonderful mysteries ...) (...) those who walk in simplicity as well as those who are devious in every activity of the deeds of humanity ...) those with a stiff neck, a hard pate, and all the mass of the Gentiles, with (...)

4Q301 F.2

the customs of the fool and the inheritance of the wise (...) Now what good is the riddle to you, you who search for the origins of knowledge? Why is the heart honored, for it is the dominion (...) a parable? Why is it splendid to you, for it is (...) Why is a prince (...) ruler? (...) without strength, and he dominates him with a whip that cost nothing. Who could say (...) who among you seeks the prescence of Light and Illumination (...) the plan of memory without (...) (...) by the angels of (...) (...) those who praise (...)

4Q300 F.3

so that they would know the difference between good and evil) 1Q27 col.1 secrets of sin (...) but they did not know the secret of the way things are nor did they understand the things of old and they did not know what would come upon them, so they did not rescue themselves without the secret of the way things are.

This shall be the sign that this shall come to pass : when the sources of evil are shut up and wickedness is banished in the prescence of righteousness, as darkness in the prescence of light, or as smoke vanishes and is no more, in the same way wickedness will vanish forever and righteousness will be manifest like the sun. The world will be made firm and all the adherents of the secrets of sin shall be no more. True knowledge shall fill the world and there will never be any more folly. This is all ready to happen, it is a true oracle, and by this it shall be known to you that it cannot be averted.

It is true that all the peoples reject evil, yet it advances in all of them. It is true that truth is esteemed in the utterances of all the nations - yet is there any tongue or language that grasp it? What nation wants to be oppressed by another that is stronger? Or who wants his money to be stolen by a wicked man? Yet what nation is there that has not oppressed its neighbour? Where is the people that has not robbed the wealth of another ...

4q299 F.2 (+4Q300 F.5) Col.2

what should we call a man who ... his) deeds (...) but every deed of the righteous has been judged impure. And what shall we call man who (... call no one on earth) wise or righteous, for it is not a human possession (...) and not (...) (...wisdom is hidden) except for the wisdom of cunning evil, and the schemes of Belial ...) a thing that ought never to be done again, except (...) the

command of his Maker ; and what shall a man do and live? ... he who) has violated the command of his Maker shall have his name erased from the mouth of all (...) (...) So listen, you who hold fast to the wonderful secrets ...) of eternity , and the plots behind every did, and the purpose of ... He knows) every secret and stands behind every thought. He does every (... the Lord of all) is He, from long ago He established it, and forever (...) (...) the purpose of the origins he opened up to (...) (...) for he tests His son, and gives as an inheritance (...) (...) every secret, and he limits of every deed; and what (...) (...) the Gentiles, for He created them and their deeds (...)

4Q300 F.1 Col.2

Consider the soothsayers, those teachers of sin. Say the parable, declare the riddle before we speak ; then you will know if you have understood. (...) your foolishness, for the vision is sealed up from you, and you have not properly understood the eternal mysteries and you have not become wise in understanding (...) (...) for you have not properly understood the origin of Wisdom; but if you should unseal the vision (...) (...) all your wisdom, for to you (...) Hear now what wisdom is.

4Q299 F.5

(...light)s of the stars for a memorial of His name ...)(...hidden) things of the mysteries of Light and the ways of Darkness (...) (...) the times of heat with the periods (of cold....) (... the breaking of day) and the coming of night (...) (...) the origins of things (...).

4Q299 F.8

(...) How can a man understand without knowledge or hearing? (...) (...) He created insight for His children, by much wisdom He uncovered our ears tat we may h(ear...) (...) He created insight for all those who pursue true knowledge and (...) (...) all wisdom is from eternity; it may not be changed (...) (...) He locked up behind the waters , so that not (...) (...) the heaven above heaven ...)

4Q301 F.3

(...) and He is welll known for His patience, and might in His great anger, and splendid (...) He in His numerous acts of mercy, and terrible in His wrathful purposes, and honoured (...) (...) and over the land He made him a ruler, and God is honoured among His Holy people, and splendid among His chosen, yes , splendid (...) holy, great in the blessing of (...) (...) their splendour and (...) when the Era of Wickedness is at an end , and evil doing (...)

The Chosen One

4Qelect=4Q534, 4QarNC=4Q535-6

Paraphrase and comments by Nick Flanigan

Introduction

The fact that all things happen according to God's divine plan for the world is a fairly common theme among the Dead Sea Scrolls. For example, it was thought that if you belonged to the Qumran sect, then it was so because it was in God's plan that you belonged to it. For this reason, the Qumran sect sometimes referred to themselves as "the chosen of God." However, the following texts refer to a particular person as the "chosen one."

It was originally thought that the "chosen one" referred to a messiah (if not the messiah). In 4QTL_{Levi} (4Q541) there is a prophecy of an eschatological priest reminiscent of the man described in this text (Wise, 428). However, others believe that it is just as likely that the text alludes to the miraculous birth of Noah. For this reason, it is sometimes placed together with the remains of other Noah literature. Vermes believes that this with a few other Qumran fragments "appear to be the relics of a Book of Noah mentioned in Jubilees x, 13 and xxi, 10." (521).

The scroll marked 4Q534 is also labeled under the designations "4Qmess ar" and "4QElect of God". This scroll tells what the "Chosen One" will look like and some about his education and future greatness. The scroll 4Q535 (also designated "4QAramaic N") tells more about the circumstances of his birth, although details are obscure. The last of the scrolls in this set, 4Q536 (also designated "4QAramaic C") tells of the "Chosen One's" teachings.

Paraphrase

4Q534

Col 1

¹[...] of his hand, two [...] a mark. His | hair will be red and he will have moles on [...] | and small marks in his thighs. [And after t]wo years, he will know one thing from another^[1]. | While he is young, he will be like ...[...like] someone who knows nothing, until he ⁵knows the three Books^[2] [...] | Then he will gain wisdom and learn understanding [...] | visions will come to him while he is on his knees. | And with his father and ancestors [...] | life and old age. He will have wisdom and discretion | and he will know the secrets of man. His wisdom will reach out to everyone and he will know the secrets of all living things. | All of their plans against him will fail, and his rule over all things will be great. ¹⁰[...] his plans will succeed because he is the one picked by God. His birth and the breath of his spirit [...] | and his plans will last forever. [...]

Col 2

¹[...] which [...] | fell in ancient times. The sons of the pit [...] | [...] | evil. The spot [...] | [...] | [...] in order to go [...] ⁵ [...] | flesh [...] | [...] | and his breathing out [...] | forever [...] | ¹⁰ | [...] | and the

cities [...] | and they will destroy [...] | The waters will stop [...] they will destroy [...] from the heights. They will all come [...] ¹⁵ [...] | [...] and they will all be destroyed. His work will be like that of the Watcher. | Instead of his voice [...] he will establish his foundation on him. His sin and his error | [...] the Holy One and the Watchers [...] to say | they will speak against him [...].

4Q435

frag. 1

¹when [...] | Baraq'el [...] | my face once more [...] | I got up [...]

frag. 2

¹[...]the time of birth [...] | [...] the walls of the house of [...]

frag 3

¹[...] he is born and they are praised together [...] | [...] he is born at night and comes out complete [...] | [...] with the weight of three hundred and fifty shekels^[3] [...] | [...] he sleep until mid afternoon and [...] ⁵ [...] during the day until two years are over [...] | [...] he removes it from him; and after [x] years [...]

4Q536

frag 1 Col 1

¹[...] you will be [...] | [...] he will make you think of the holy angels [...] | [...] the lights will be revealed to him | [...] all of his teachings ⁵ [...] the wisdom of humanity, and every wise man | [...] in the region he will be great | [...] humanity will be troubled | [...] he will share God's secrets | [...] he will understand God's mysteries [...]

frag 1 Col 2

⁸ he made [...] | that you are afraid of [...] ¹⁰ he will strengthen its concealment at the end of your powers. His possessions [...] | and he will not die in the days of evil. And his words will contain great wisdom. I will praise you [...] | is sentenced to death. Who will write the words of God in a book that will not decay? And my sayings [...] | You will come to me and in the time of evil he will know you forever. A man who [...] your servants, [...] sons [...]

Footnotes:

[1] "[And after t]wo years, he will know one thing from another" has also been translated as "which will be different from each other." [2] I feel that this refers to the three parts of the Hebrew Bible (the law, the prophets, and the writings). [3] A shekel is defined as any of various ancient unit of weight; especially: a Hebrew unit equal to about 252 grains troy.

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The Coming of Melchizedek

11Q13 Col.2 (...) And concerning what Scripture says, "In this year of Jubilee you shall return, everyone of you, to your property" (**Lev. 25;13**) And what is also written; "And this is the manner of the remission; every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because God's remission has been proclaimed" (**Deut.15;2**) the interpretation is that it applies to the Last Days and concerns the captives, just as Isaiah said: "To proclaim the Jubilee to the captives" (**Isa. 61;1**) (...) just as (...) and from the inheritance of Melchizedek, for (... Melchizedek) , who will return them to what is rightfully theirs. He will proclaim to them the Jubilee, thereby releasing them from the debt of all their sins. He shall proclaim this decree in the first week of the jubilee period that follows nine jubilee periods. Then the "Day of Atonement" shall follow after the tenth jubilee period, when he shall atone for all the Sons of Light, and the people who are predestined to Melchizedek. (...) upon them (...) For this is the time decreed for the "Year of Melchizedek's favour", and by his might he will judge God's holy ones and so establish a righteous kingdom, as it is written about him in the Songs of David ; "A godlike being has taken his place in the council of God; in the midst of divine beings he holds judgement" (**ps. 82;1**). Scripture also says about him ; "Over it take your seat in the highest heaven; A divine being will judge the peoples" (**Ps. 7;7-8**) Concerning what scripture says ; " How long will you judge unjustly , and show partiality with the wicked? Selah" (**Ps. 82;2**) ,the interpretation applies to Belial and the spirits predestined to him, because all of them have rebelled, turning from God's precepts and so becoming utterly wicked. Therefore Melchizedek will thoroughly prosecute the vengeance required by God's statutes. Also, he will deliver all the captives from the power of Belial, and from the power of all the spirits destined to him. Allied with him will be all the "righteous divine beings"(**Isa. 61;3**). (The ...) is that whi(ch ...all) the divine beings.

The visitation is the Day of Salvation that He has decreed through Isaiah the prophet concerning all the captives, inasmuch as Scripture says, "How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion "Your divine being reigns"." (**Isa. 52;7**) This scripture's interpretation : "the mountains" are the prophets, they who were sent to proclaim God's truth and to prophesy to all Israel. "The messengers" is the Anointed of the spirit, of whom Daniel spoke; "After the sixty-two weeks, an Anointed shall be cut off" (**Dan. 9;26**) The "messenger who brings good news, who announces Salvation" is the one of whom it is written; "to proclaim the year of the LORD's favour , the day of the vengeance of our God; to comfort all who mourn" (**Isa. 61;2**) This scripture's interpretation: he is to instruct them about all the periods of history for eternity (... and in the statutes) of the truth. (...) (... dominion) that passes from Belial and returns to the Sons of Light (...) (...) by the judgment of God, just as it is written concerning him; "who says to Zion "Your divine being reigns" (**Isa. 52;7**) "Zion" is the congregation of all the sons of righteousness, who uphold the covenant and turn from walking in the way of the people. "Your divine being" is Melchizedek, who will deliver them from the power of Belial. Concerning what scripture says, "Then you shall have the trumpet sounded loud; in the seventh month . . ." (**Lev. 25;9**)

The Divine Throne- Chariot , from the Dead Sea Scrolls.

... The ministers of the Glorious Face in the abode of the gods of knowledge fall down before him, and the cherubim utter blessings. And as they rise up , there is a divine small voice and loud praise ; there is a divine small voice as they fold their wings.

The cherubim bless the image of the Throne-Chariot above the firmament, and they praise the majesty of the fiery firmament beneath the seat of his glory. And between the turning wheels, angels of holiness come and go, as it were a fiery vision of most holy spirits ; and about them flow seeming rivulets of fire, like gleaming bronze, a radiance of many gorgeous colors, of marvelous pigments magnificently mingled.

The Spirits of the Living God move perpetually with the glory of the wonderful Chariot. The small voice of blessing accompanies the tumult as they depart, and on the path of their return they worship the Holy One, Ascending they rise marvelously ; settling, they stay still. The sound of joyful praise is silenced and there is a small voice of blessing in all the camp of God. And a voice of praise resounds from the midsts of all their divisions in worship. And each one in his place, all their numbered ones sing hymns of praise.

The signs of the messiah

One of the more intriguing of the newly released Dead Sea Scrolls is a fragment now titled "Messianic Apocalypse" (4Q521). This text contains three rather striking features that are of particular significance for comparing the apocalyptic beliefs and expectations of the Qumran community with the emerging early Christian movement. First, the text speaks of a single Messiah figure who will rule heaven and earth. Second, it mentions in the clearest language the expectation of the resurrection of the dead during the time of this Messiah. And third, and perhaps most important for students of the New Testament, it contains an exact verbal parallel with the Gospels of Matthew and Luke for identifying of the times of the Messiah.

First, a translation of the fragment itself:

[the hea]vens and the earth will listen to His Messiah, and none therein will stray from the commandments of the holy ones.

Seekers of the Lord, strengthen yourselves in His service!

All you hopeful in (your) heart, will you not find the Lord in this?

For the Lord will consider the pious (hasidim) and call the righteous by name.

Over the poor His spirit will hover and will renew the faithful with His power.

And He will glorify the pious on the throne of the eternal Kingdom.

He who liberates the captives, restores sight to the blind, straightens the b[ent]

And f[or] ever I will cleav[ve to the h]opeful and in His mercy . . .

And the fr[uit . . .] will not be delayed for anyone.

And the Lord will accomplish glorious things which have never been as [He . . .]

For He will heal the wounded, and revive the dead and bring good news

to the poor

. . .He will lead the uprooted and knowledge . . . and smoke (?)

(Michael O. Wise, translation)

The early Christians obviously focused on a single Messiah or Christ, a descendent of king David, whom they identified as Jesus of Nazareth (Mark 8:27-30; Acts 2:36). They clearly saw him as God's cosmic agent, who would return in power and glory to rule heaven and earth (Mark 14:61-62; 13:26-27). They expected that the entire cosmos would come under subjection to him (Phil 2:9-10; 1 Cor 15:24-28). They remembered him as one who had power over the demonic spirits, over disease and death, and even over the forces of nature. This exalted view of Jesus is

well summed up in the Markan version of the disciples' exclamation when he calms a storm on the Sea of Galilee: "Who then is this, that even the wind and the sea obey him?" (Mark 4:35-41).

But like those at Qumran, they associated other special figures and groups with the age of the Messiah. John the Baptist, of the Aaronic priesthood, was revered as a returned "Elijah," a sure sign that the End was near (Mark 9:9-13; Malachi 4:5 [Hebrew 3:23]). The Twelve apostles were expected to sit on thrones over the regathered twelve tribes of Israel in the coming Messianic rule (Matthew 19:28). The followers of Jesus, referred to as the "elect" or "saints," were expecting to rule over the Gentile nations and even judge angels (1 Corinthians 6:1-4). In line 11 we have a clear reference to the resurrection of the dead. Why is this so significant? Much ink has been spilled over the past few decades discussing whether or not the people who composed the Scrolls believed in the distinctively Jewish doctrine of the resurrection of the dead. We know that various Jewish groups during the Second Temple period disputed over this doctrine of the afterlife. The first references to the idea of the dead being raised occur only in very late portions of the Hebrew Bible (Daniel 12:1-3). It was a doctrine that was emerging in certain Jewish circles from the 2nd century BCE down through the 1st century CE. We see evidence of the dispute reflected in the Apocrypha and in the New Testament (2 Maccabees 12:43-45; 15:11-16; Mark 12:18-27; Acts 23:6-10). Obviously, for the early Christians, faith in the resurrection of Jesus, and indeed, of all humankind at the end of days, was a cardinal doctrine (1 Corinthians 15:12; Acts 24:15).

But what about those at Qumran? Geza Vermes, in earlier editions of his widely circulated book *The Dead Sea Scrolls in English*, says that the Scrolls never clearly mention the idea, and concludes that "resurrection" played no part in their eschatology (p. 56, 3rd edition). His view is commonly reflected in many standard Qumran studies. Of course, Vermes and other scholars had no access to this text until it was published in *Biblical Archaeology Review* in 1992. We now have an unambiguous statement that "raising the dead" was one of the key expectations of the Messianic age in this community.

Line 11 of this text also contains another highly striking feature. Indeed, it appears to be the closest and most direct linguistic parallel to a New Testament text that we have yet discovered. The line reads:

"For he will heal the wounded, resurrect the dead,
and proclaim glad tiding to the poor."

In both Matthew and Luke we read of a deputation that John the Baptist sends to Jesus while John is imprisoned. John's disciples ask Jesus, "Are you the coming one, or do we look for another?" The story is thus tightly framed around the question of messianic identity, that is, what will be the signs of the true Messiah? Jesus answers:

Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the glad tiding preached to them (Luke 7:22-23 and Matthew 11:4-5).

This reply is cast in the style of a precise formula. It reflects a very early Christian expectation of the signs of the messianic age and the marks for identification of the Messiah. One indication that we have here a very early Christian tradition is that these passages from Luke and Matthew

come from the source scholars have designated as Q, from the German word Quelle, meaning "Source." According to most N.T. scholars, Q was a collection of the "Sayings of Jesus," somewhat like the Gospel of Thomas in genre, which was compiled in the middle of the first century, but before our finished Gospels (Matthew, Mark, and Luke) were written.

The phrase at the end of line 11, about "proclaiming glad tidings to the poor" is a direct quotation from Isaiah 61:1, which tells of an "anointed one" (i.e., messiah) who will work various signs before the Day of the Lord. This passage is quite important in the Gospel of Luke. In fact, he highlights it as the inauguration of the Messianic mission of Jesus. According to Luke, it is this very verse from Isaiah which Jesus reads and claims to fulfill in his home town synagogue of Nazareth.

However, what is most noteworthy is that Isaiah 61:1 says nothing about this Anointed One "raising the dead." Indeed, in the entire Hebrew Bible there is nothing about a messiah figure raising the dead. Yet, when we turn to the Q Source, which Luke and Matthew quote, regarding the "signs of the Messiah," we find the two phrases linked: "the dead are raised up, the poor have the glad tidings preached to them," precisely as we have in our Qumran text. Luke makes more than passing use of this notion of the "resurrection of the dead" as a sign of the age of the Messiah. In the two places he quotes Isaiah 61:1 he also mentions specific cases of resurrection of the dead: as Elijah once raised the son of the widow, Jesus now raises the son of the widow from Nain (Luke 4:26; 7:11-17). This is hardly accidental, as the close juxtaposition of the texts makes clear.

It is also significant that this section of the Q Source is dealing with traditions shared between the community of John the Baptist and that of the early followers of Jesus. The close connections between John the Baptist and the community that produced the Scrolls have been pointed out by many scholars. Through this Dead Sea Scroll fragment, coupled with the early Q Source of the Gospels, we are taken back to a very early common tradition within Palestinian Judaism regarding the "signs of the Messiah." We are in a better position to speak of the common expectations of a variety of interrelated apocalyptic, sectarian, baptist groups which have fled to the "wilderness" to prepare the "Way of the Lord" (Isaiah 40:3; Luke 3:4; 1QS 8,9). They appear to share a specific set of expectations, and they draw in strikingly similar ways, upon a common core of prophetic texts from the Hebrew Bible and related Jewish literature.

Of course, this fragment alone does not settle our attempts to identify the people of the Scrolls—whether they should be labeled as Essenes, Sadducees, Zealots, Pharisees, Nazarenes, Ebionites, or a unique blend of their own amalgamation. However, the text does provide a most direct and significant example of a common messianic hope among the followers of John the Baptist, Jesus, and the Teacher of Righteousness.

For a fuller and more technical treatment of this text see James Tabor and Michael Wise, "4Q521 'On Resurrection' and the Synoptic Gospel Tradition: A Preliminary Study," in *Qumran Questions*, edited by James Charlesworth (Sheffield Academic Press, 1995), pp. 161-163.

The Vision of Jacob

4QAJa=4Q537

Paraphrase and comments by Carol Hei

Introduction:

The text 4QAJa (4Q537) is completed by Emile Puech in 1991[1]. It is believed to be the one more copy of 4QtestLévi, corresponding to TestLéTviGr19:1[2]. The first fragment is the continuity of Jacob's first vision described in Genesis 28:10-19[3] in the Bible after he set up a stone and poured out a libation upon it. In this second vision, God confirms his Covenant[4] with Jacob by promising him blessing and righteous. In return, Jacob accepts God as the only God. He also voluntarily adds two conditions to the agreement. First, he promises that he will give one tenth of what he earns back to God[5]. Second, he affirms that the stone, which he established, will serve as the foundation for a sanctuary to God, to be built upon his return. Fragment 1 also foretells that Bethel was not the place God ultimately chose for his Temple, which indicated in the extrabiblical book Jubilees.

In fragment 2, the text reveals an eschatological figure of the High Priest of the messianic era who makes the expiation for the people. His mission is to be a suffering servant to encounter human's sins. In order to do so, the priest need to suffer, die, (or even be crucified, if Puech's interpretation of certain problematic terms is correct). All of these are alluded in the text, however, they are supposed to have been made in the end of the second century BCE.

Paraphrase:

4Q537

Frag.1

[Then I had a vision at night. An angel of God came down from heaven with seven tablets in his hand. He told me, "God Most High has blessed you, and] ¹ your later generations[6]. All just and upright men will survive [...and no more] ² evil [will be done]; lying should not be found among [...] ³ Now, take the tablets and read everything [that is written on them." So I took the tablets and read. There were written all my sufferings,] ⁴ troubles and everything that would happen to me [during the one hundred and forty seven] years of my life. [Then he told me," Take] this tablet." [...] ⁵ [So] I took that tablet [and ... read everything on it.] I saw that it said [no temple should be built in this place,] ⁶ [... Then he told me,] "you would leave here on the [eighth] day [... and your offerings would not be] invalid before [God Most High...]" ⁷ [...] ... [...]

Frag. 2

¹ [I saw...] and how will the building[7] be built [... how] priests will be dressed, and [their hands] be purified, ² [and how] they will offer sacrifices on the altar. And how they will eat part of their sacrifices [on the who]le earth ³ [...and drink the water] that will come from the city

beneath the walls, and where they [...] 4 [...] Blank [...] 5 [...Then I looked,] before me was a land divided into two squares and [...]

Footnotes:

[1] "Fragments d'une apocryphe de lévi et le personnage eschatologique. 4QtestLévi(?) et 4QAJa." [2] It is Puehc's interpretation of the text, and it is accepted by Milik, who is the first person translated the text 4Qaja (4Q537). [3] In his first vision, he saw a ladder reaching to heaven, with angels ascending and descending. He heard god promising him land, numberless descendants and blessing. [4] It is a contractual agreement between two parties. At the very core of Judaism is the Covenant. It is the foundation of the relationship between man and God. [5] Usually the returning will be performed in the thanksgiving. [6] As God promised Jacob in his first vision. [7] The Temple

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The War Scroll

Introduction to the War Scroll

The first lines of the scroll (1QM 1:1-7) lay the framework for a three-stage conflict between the Sons of Light, that is, members of the Yahad (see 1QM 3:13) and the Sons of Darkness. The first battle finds the adversaries led by the Kittim of Assyria, (although the name Kittim is often used in the scrolls as reference to the Romans, its basic sense seems to have been archetypal bad guys.) The Kittim of Asshur come in alliance with the biblical enemies Edom, Moab, Ammon, and Philistia. Cooperating with this unholy alliance are the "violators of the covenant": Jews who had spurned the message of the Yahad and in so doing aligned themselves with the Sons of Darkness. The second stage expands the war's influence to the Kittim who dwelt in Egypt, and then finally to the Kings of the North.

Although this war is said to extend over forty years, the writer of the scroll was particularly concerned with the details of the very final day of battle. After six bloody engagements during this last battle, the Sons of Light and Sons of Darkness are deadlocked in a 3-3 tie. In the seventh and final confrontation "the great hand of God shall overcome Belial and all the angels of his dominion, and all men of his forces shall be destroyed forever" (1QM 1:14-15).

Along the way, in true apocalyptic fashion, the scroll goes into elaborate detail concerning the battle trumpets (2:15-3:11), banners (3:12-5:2), and operational matters (5:3-9:16). Priestly prayers for the various phases of the conflict are corded next (9:17-15:3). Finally, the seven savage engagements of the final day battle are detailed (15:4-18:8), culminating in a ceremony of thanksgiving on the day following the victory (18:1-19:14).

As with biblical representatives of apocalyptic literature, Ezekiel 38-39 and the revelation of John as pertinent examples, one can easily lose sight of the primary purpose of the work. It is not to be found in the intricate and often mysterious tails of the text. Rather, the author was concerned with the tribulation and hopelessness that his readers were currently experiencing. He built his encouragement on a biblical theology of rescue: the defeat of Goliath at the hand of David (1QM 11:1,2), and Pharaoh and the officers of his chariots at the Red Sea (1:9-10). Coupled with this aspect was his understanding that great suffering was part of God's will for the redeemed. Indeed, God's crucible (17:9) was seen as a necessary component of man's existence so long as evil continued to exist in the World. Ultimately, God's purpose was to exalt the Sons of Light and to judge the Children of Darkness. The message is one of hope. In the face of such perverse evil, the Sons of Light are encouraged to persevere to the end. God was preparing to intervene and bring a permanent solution for the problem of evil.

The scroll itself is one of the first seven texts found by the Bedouin in 1947. Nineteen columns of text are preserved, lacking only a few lines at the bottom edge and the final page or pages of the composition (see text 54). Although six additional manuscripts were found seven years later in Cave 4 (4Q491-496), they are only moderately helpful in reconstructing the missing portions of 1QM.

The Description of the Eschatological War

For the Instructor, the Rule of the War. The first attack of the Sons of Light shall be undertaken against the forces of the Sons of Darkness, the army of Belial: the troops of Edom, Moab, the sons of Ammon, the Amalekites, Philistia, and the troops of the Kittim of Asshur. Supporting them are those who have violated the covenant. The sons of Levi, the sons of Judah, and the sons of Benjamin, those exiled to the wilderness, shall fight against them with [. . .] against all their troops, when the exiles of the Sons of Light return from the Wilderness of the Peoples to camp in the Wilderness of Jerusalem. Then after the battle they shall go up from that place and the king of the Kittim shall enter into Egypt. In his time he shall go forth with great wrath to do battle against the kings of the north, and in his anger he shall set out to destroy and eliminate the strength of Israel. Then there shall be a time of salvation for the People of God, and a time of dominion for all the men of His forces, and eternal annihilation for all the forces of Belial. There shall be great panic among the sons of Japheth, Assyria shall fall with no one to come to his aid, and the supremacy of the Kittim shall cease that wickedness be overcome without a remnant. There shall be no survivors of all the Sons of Darkness.

Then the Sons of Righteousness shall shine to all ends of the world continuing to shine forth until end of the appointed seasons of darkness. Then at the time appointed by God, His great excellence shall shine for all the times of eternity; for peace and blessing, glory and joy, and long life for all Sons of Light. On the day when the Kittim fall there shall be a battle and horrible carnage before the God of Israel, for it is a day appointed by Him from ancient times as a battle of annihilation for the Sons of Darkness. On that day the congregation of the gods and the congregation of men shall engage one another, resulting in great carnage. The Sons of Light and the forces of Darkness shall fight together to show the strength of God with the roar of a great multitude and the shout of gods and men; a day of disaster. It is a time of distress for all the people who are redeemed by God. In all their afflictions none exists that is like it, hastening to its completion as an eternal redemption. On the day of their battle against the Kittim, they shall go forth for carnage in battle. In three lots the Sons of Light shall stand firm so as to strike a blow at wickedness, and in three the army of Belial shall strengthen themselves so as to force the retreat of the forces of Light. And when the banners of the infantry cause their hearts to melt, then the strength of God will strengthen the hearts of the Sons of Light. In the seventh lot: the great hand of God shall overcome Belial and all the angels of his dominion, and all the men of his forces shall be destroyed forever.

The Annihilation of the Sons of Darkness and Service to God during the War Years

The holy ones shall shine forth in support of [. . .] the truth for the annihilation of the Sons of Darkness. Then [. . .] a great roar [. . .] they took hold of the implements of war. [. . .] chiefs of the tribes, and the priests, the Levites, the chiefs of the tribes, the fathers of the congregation [. . .] the priests and thus for the Levites and the courses of the heads of the congregation's clans, fifty-two. They shall rank the chiefs of the priests after the Chief Priest and his deputy; twelve chief priests to serve in the regular offering before God. The chiefs of the courses, twenty-six,

shall serve in their courses. After them the chiefs of the Levites serve continually, twelve in all, one to a tribe. The chiefs of their courses shall serve each man in his office. The chiefs of the tribes and fathers of the congregation shall support them, taking their stand continually at the gates of the sanctuary. The chiefs of their courses, from the age of fifty upwards, shall take their stand with their commissioners on their festivals, new moons and Sabbaths, and on every day of the year. These shall take their stand at the burnt offerings and sacrifices, to arrange the sweet smelling incense according to the will of God, to atone for all His congregation, and to satisfy themselves before Him continually at the table of glory. All of these they shall arrange at the time of the year of remission. During the remaining thirty-three years of the war the men of renown, those called of the Congregation, and all the heads of the congregation's clans shall choose for themselves men of war for all the lands of the nations. From all tribes of Israel, they shall prepare capable men for themselves to go out for battle according to the summons of the war, year by year. But during the years of remission they shall not ready men to go out for battle, for it is a Sabbath of rest for Israel. During the thirty-five years of service the war shall be waged. For six years the whole congregation shall wage it together, and a war of divisions shall be waged during the twenty-nine remaining years. In the first year they shall fight against Mesopotamia, in the second against the sons of Lud, in the third they shall fight against the rest of the sons of Aram: Uz, Hul, Togar, and Meshah, who are beyond the Euphrates. In the fourth and fifth they shall fight against the sons of Arpachshad, in the sixth and seventh they shall fight against all the sons of Assyria and Persia and the easterners up to the Great Desert. In the eighth year they shall fight against the sons of Elam, in the ninth year they shall fight against the sons of Ishmael and Keturah, and during the following ten years the war shall be divided against all the sons of Ham according to their clans and their territories. During the remaining ten years the war shall be divided against all sons of Japheth according to their territories.

The Description of the Trumpets

The Rule of the Trumpets: the trumpets of alarm for all their service for the [. . .] for their commissioned men, by tens of thousands and thousands and hundreds and fifties and tens. Upon the trumpets [. . .] which they shall write [. . .] the trumpets of the battle formations, and the trumpets for assembling them when the gates of the war are opened so that the infantry might advance, the trumpets for the signal of the slain, the trumpets of the ambush, the trumpets of pursuit when the enemy is defeated, and the trumpets of reassembly when the battle returns. On the trumpets for the assembly of the congregation they shall write, "The called of God." On the trumpets for the assembly of the chiefs they shall write, "The princes of God." On the trumpets of the formations they shall write, "The rule of God." On the trumpets of the men of renown they shall write, "The heads of the congregation's clans." Then when they are assembled at the house of meeting, they shall write, "The testimonies of God for a holy congregation." On the trumpets of the camps they shall write, "The peace of God in the camps of His saints." On the trumpets for their campaigns they shall write, "The mighty deeds of God to scatter the enemy and to put all those who hate justice to flight and a withdrawal of mercy from all who hate God." On the trumpets of the battle formations they shall write, "Formations of the divisions of God to avenge His anger on all Sons of Darkness." On the trumpets for assembling the infantry when the gates of war open that they might go out against the battle line of the enemy, they shall write, "A

remembrance of requital at the appointed time of God." On the trumpets of the slain they shall write, "The hand of the might of God in battle so as to bring down all the slain because of unfaithfulness." On the trumpets of ambush they shall write, "Mysteries of God to wipe out wickedness." On the trumpets of pursuit they shall write, "God has struck all Sons of Darkness, He shall not abate His anger until they are annihilated." When they return from battle to enter the formation, they shall write on the trumpets of retreat, "God has gathered." On the trumpets for the way of return from battle with the enemy to enter the congregation in Jerusalem, they shall write, "Rejoicings of God in a peaceful return."

The Description of the Banners

Rule of the banners of the whole congregation according to their formations. On the grand banner which is at the head of all the people they shall write, "People of God," the names "Israel" and "Aaron," and the names of the twelve tribes of Israel according to their order of birth. On the banners of the heads of the "camps" of three tribes they shall write, "the Spirit of God," and the names of three tribes. On the banner of each tribe they shall write, "Standard of God," and the name of the leader of the tribe and of its clans, and the name of the leader of the ten thousand and the names of the chiefs of his hundreds. On the banner of Merari they shall write, "The Offering of God," and the name of the leader of Merari and the names of the chiefs of his thousands. On the banner of the thousand they shall write, "The Anger of God is loosed against Belial and all the men of his forces without remnant," and the name of the chief of the thousand and the names of the chiefs of his hundreds. And on the banner of the hundred they shall write, "Hundred of God, the power of war against a sinful flesh," and the name of the chief of the hundred and the names of the chiefs of his tens. And on the banner of the fifty they shall write, "Ended is the stand of the wicked by the might of God," and the name of the chief of the fifty and the names of the chiefs of his tens. And on the banner of the ten they shall write, "Songs of joy for God on the ten-stringed harp," and the name of the chief of the ten and the names of the nine men in his command.

When they go to battle they shall write on their banners, "The truth of God," "The righteousness of God," "The glory of God," "The justice of God," and after these the list of their names in full. When they draw near for battle they shall write on their banners, "The right hand of God," "The appointed time of God," "The tumult of God," "The slain of God"; after these their names in full. When they return from battle they shall write on their banners, "The exaltation of God," "The greatness of God," "The praise of God," "The glory of God," with their names in full.

The Rule of the banners of the congregation: When they set out to battle they shall write on the first banner, "The congregation of God," on the second banner, "The camps of God," on the third, "The tribes of God," on the fourth, "The clans of God," on the fifth, "The divisions of God," on the sixth, "The congregation of God," on the seventh, "Those called by God," and on the eighth, "The army of God." They shall write their names in full with all their order. When they draw near for battle they shall write on their banners, "The battle of God," "The recompense of God," "The cause of God," "The reprisal of God," "The power of God," "The retribution of God," "The might of God," "The annihilation by God of all the vainglorious nations." And their names in full they shall write upon them. When they return from battle they shall write on their

banners, "The deliverance of God," "The victory of God," "The help of God," "The support of God," "The joy of God," "The thanksgivings of God," "The praise of God," and "The peace of God."

The Length of the Banners. The banner of the whole congregation shall be fourteen cubits long; the banner of three tribes' thirteen cubits long; the banner of a tribe, twelve cubits; the banner of ten thousand, eleven cubits; the banner of a thousand, ten cubits; the banner of a hundred, nine cubits; the banner of a fifty, eight cubits; the banner of a ten, seven cubits.

The Description of the Shields

And on the shield of the Leader of the whole nation they shall write his name, the names "Israel," "Levi," and "Aaron," and the names of the twelve tribes of Israel according to their order of birth, and the names of the twelve chiefs of their tribes.

The Description of the Arming and Deployment of the Divisions

The rule for arranging the divisions for war when their army is complete to make a forward battle line: the battle line shall be formed of one thousand men. There shall be seven forward rows to each battle line, arranged in order; the station of each man behind his fellow. All of them shall bear shields of bronze, polished like a face mirror. The shield shall be bound with a border of plaited work and a design of loops, the work of a skillful workman; gold, silver, and bronze bound together and jewels; a multicolored brocade. It is the work of a skillful workman, artistically done. The length of the shield shall be two and a half cubits, and its breadth a cubit and a half. In their hands they shall hold a lance and a sword. The length of the lance shall be seven cubits, of which the socket and the blade constitute half a cubit. On the socket there shall be three bands engraved as a border of plaited work; of gold, silver, and copper bound together like an artistically designed work. And in the loops of the design, on both sides of the band all around, shall be precious stones, a multicolored brocade, the work of a skillful workman, artistically done, and an ear of grain. The socket shall be grooved between the bands like a column, artistically done. The blade shall be of shining white iron, the work of a skillful workman, artistically done, and an ear of grain of pure gold inlaid in the blade; tapered towards the point. The swords shall be of refined iron, purified in the furnace and polished like a face mirror, the work of a skillful workman, artistically done, with figures of ears of grain of pure gold embossed on both sides. The borders shall go straight to the point, two on each side. The length of the sword shall be a cubit and a half and its width four fingers. The scabbard shall be four thumbs wide' end four handbreadths up to the scabbard. The scabbard shall be tied on either side with thongs of five handbreadths. The handle of the sword shall be of choice horn, the work of a skillful workman, a varicolored design with gold and silver and precious stones.

And when the [. . .] take their stand, they shall arrange seven battle lines, one behind the other and there shall be a space between [. . .] thirty cubits, where the infantry shall stand [. . .]

forward [. . .] they shall sling seven times, and return to their position. After them, three divisions of infantry shall advance and stand between the battle lines. The first division shall heave into the enemy battle line seven battle darts. On the blade of the first dart they shall write, "Flash of a spear for the strength of God." On the second weapon they shall write, "Missiles of blood to fell the slain by the wrath of God." On the third dart they shall write, "The blade of a sword devours the slain of wickedness by the judgment of God." Each of these they shall throw seven times and then return to their position. After these, two divisions of infantry shall march forth and stand between the two battle lines, the first division equipped with a spear and a shield and the second division with a shield and a sword; to bring down the slain by the judgment of God, to subdue the battle line of the enemy by the power of God, and to render recompense for their evil for all the vainglorious nations. So the Kingship shall belong to the God of Israel, and by the holy ones of His people He shall act powerfully.

The Description of the Deployment of the Cavalry

Seven rows of horsemen shall also take position at the right and at the left of the battle line. Their ranks shall be positioned on both sides, seven hundred horsemen on one side and seven hundred on the other. Two hundred horsemen shall go out with one thousand men of the battle line of the infantry, and thus they shall take position on all sides of the camp. The total being four thousand six hundred men, and one thousand four hundred cavalry for the entire army arranged for the battle line; fifty for each battle line. The horsemen with the cavalry of the men of the entire army, will be six thousand; five hundred to a tribe. All the cavalry that go out into battle with the infantry shall ride stallions; swift, responsive, unrelenting, mature, trained for battle, and accustomed to hearing noises and seeing all kinds of scenes. Those who ride them shall be men capable in battle, trained in horsemanship, the range of their age from thirty to forty-five years. The horsemen of the army shall be from forty to fifty years old, and they [. . .], helmets and greaves, carrying in their hands round shields and a lance eight cubits long, [. . .] and a bow and arrows and battle darts, all of them prepared in [. . .] and to shed the blood of their guilty slain. These are the [. . .]

The Recruitment and Age of the Soldiers

And the men of the army shall be from forty to fifty years old. The commissioners of the camps shall be from fifty to sixty years old. The officers shall also be from forty to fifty years old. All those who strip the slain, plunder the spoil, cleanse the land, guard the arms, and he who prepares the provisions, all these shall be from twenty-five to thirty years old. No youth nor woman shall enter their encampments from the time they leave Jerusalem to go to battle until their return. No one crippled, blind, or lame, nor a man who has a permanent blemish on his skin, or a man affected with ritual uncleanness of his flesh; none of these shall go with them to battle. All of them shall be volunteers for battle, pure of spirit and flesh, and prepared for the day of vengeance. Any man who is not ritually clean in respect to his genitals on the day of battle shall not go down with them into battle, for holy angels are present with their army. There shall be a

distance between all their camps and the latrine of about two thousand cubits, and no shameful nakedness shall be seen in the environs of all their camps.

The Ministry of the Priests and Levites

When the battle lines are arrayed against the enemy and – battle line against battle line – there shall go forth from the middle opening into the gap between the battle lines seven priests of the sons of Aaron, dressed in fine white linen garments: a linen tunic and linen breeches, and girded with a linen sash of twined, fine linen, violet, purple, and crimson, and a varicolored design, the work of a skillful workman, and decorated caps on their heads; the garments for battle, and they shall not take them into the sanctuary. The one priest shall walk before all the men of the battle line to encourage them for battle. In the hands of the remaining six shall be the trumpets of assembly the trumpets of memorial, the trumpets of the alarm, the trumpets of pursuit, and the trumpets of reassembly. When the priests go out into the gap between the battle lines, seven Levites shall go out with them. In their hands shall be seven trumpets of rams' horns. Three officers from among the Levites shall walk before the priests and the Levites. The priests shall blow the two trumpets of assembly [. . .] of battle upon fifty shields, and fifty infantrymen shall go out from the one gate and [. . .] Levites, officers. With each battle line they shall go out according to all this order [. . .] men of the infantry from the gates and they shall take position between the two battle lines, and [. . .] the battle [. . .] the trumpets shall blow continually to direct the slingers until they have completed hurling seven times. Afterwards the priests shall blow on the trumpets of return, and they shall go along the side of the first battle line to take their position. The priests shall blow on the trumpets of assembly, and the three divisions of infantry shall go out from the gates and stand between the battle lines, and beside them the cavalymen, sat the right and at the left. The priests shall blow on their trumpets a level note, signals for the order of battle. And the columns shall be deployed into their formations, each to his position. When they have positioned themselves in three formations, the priests shall blow for them a second signal, a low legato note, signals for advance, until they draw near to the battle line of the enemy and take hold of their weapons. Then the priests shall blow on the six trumpets of the slain a sharp staccato note to direct the battle, and the Levites and all the people with rams' horns shall blow a great battle alarm together in order to melt the heart of the enemy. With the sound of the alarm, the battle darts shall fly out to bring down the slain. Then the sound of the rams' horns shall quiet, but on the trumpets the priests shall continue to blow a sharp staccato note to direct the signals of battle until they have hurled into the battle line of the enemy seven times. Afterwards, the priests shall blow for them the trumpets of retreat, a low note, level and legato. According to this rule the priests shall blow for the three divisions. When the first division throws, the priests and the Levites and all the people with rams' horns shall blow a great alarm to direct the battle until they have hurled seven times. Afterwards, the priests shall blow for them the trumpets of retreat [. . .] and they shall take their stand in their positions in the battle line, [. . .] and shall take up position [. . .] the slain, and all the people with rams' horns shall blow a very loud battle alarm, and as the sound goes out their hands shall begin to bring down the slain, and all the people shall quiet the sound of alarm, but the priests shall continue sounding on the trumpets the slain to direct the fighting, until the enemy is defeated and turns in retreat. The priests shall blow the alarm to direct the battle, and when they have been defeated before them,

the priests shall blow the trumpets of assembly, and all the infantry shall go out to them from the midst of the front battle lines and stand, six divisions in addition to the division which is engaged in battle: altogether, seven battle lines, twenty-eight thousand soldiers, and six thousand horsemen. All these shall pursue in order to destroy the enemy in God's battle; a total annihilation. The priests shall blow for them the trumpets of pursuit, and they shall divide themselves for a pursuit of annihilation against all the enemy. The cavalry shall push the enemy back at the flanks of the battle until they are destroyed. When the slain have fallen, the priests shall continue blowing from afar and shall not enter into the midst of the slain so as to be defiled by their unclean blood, for they are holy. They shall not allow the oil of their priestly anointment to be profaned with the blood of the vainglorious nations.

The Description of the Maneuvers of the Battle Divisions

Rule for changing the order of the battle divisions, in order to arrange their position against [. . .] a pincer movement and towers, lien arc and towers, and as it draws slowly forward, then the columns and the flanks go out from the two sides of the battle line that the enemy might become discouraged. The shields of the soldiers of the towers shall be three cubits long, and their lances eight cubits long. The towers shall go out from the battle line with one hundred shields on a side. For they shall surround the tower on the three frontal sides, three hundred shields in all. There shall be three gates to a tower, one on the right and one on the left. Upon all the shields of the tower soldiers they shall write: on the first, "Michael," on the second, "Gabriel," on the third, "Sariel," and on the fourth "Raguel." "Michael" and "Gabriel" on the right, and "Sariel" and "Raguel" on the left.

And [. . .] for to the four [. . .] They shall establish an ambush for the battle line of [. . .] and [. . .] they shall fall on the slain [. . .]

The Address of the Chief Priest

Of our camps, and to keep ourselves from any shameful nakedness, and he (Moses) told us that You are in our midst, a great and awesome God, plundering all of our enemies before us. He taught us from of old through a, out generations, saying, when you approach the battle, the priest shall stand and speak unto the people, saying, "Hear O Israel, you are approaching the battle against your enemies today. Do not be afraid nor fainthearted. Do not tremble, nor be terrified because of them, for your God goes with you, to fight for you against your enemies, and to save you" (Deut. 20:2-4) Our officers shall speak to all those prepared for battle, those willing of heart, to strengthen them by the might of God, to turn back all who have who have lost heart, and to strengthen all the valiant warriors together. They shall recount that which You spoke by the hand of Moses, saying: "And when there is a war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets that you might be remembered before your God and be saved from your enemies" (Num. 10:9).

The Prayer of the Chief Priest

Who is like You, O God of Israel, in heaven and on earth, that he can perform in accordance with Your great works and Your great strength. Who is like Your people Israel, whom You have chosen for Yourself from all the peoples of the lands; the people of the saints of the covenant, learned in the statutes, enlightened in understanding [. . .] those who hear the glorious voice and see the holy angels, whose ears are open; hearing deep things. O God, You have created the expanse of the skies, the host of luminaries, the task of spirits and the dominion of holy ones, the treasures of Your glory [. . .] clouds. He who created the earth and the limits of her divisions into wilderness and plain, and her offspring, with the fruits, the circle of the seas, the sources of the rivets, and the rift of the deeps, wild beasts and winged creatures, the form of man and the generations of his seed, the confusion of language and the separation of peoples, the abode of clans and the inheritance of the lands, [. . .] and holy festivals, courses of years and times of eternity [. . .] these we know from Your understanding which [. . .] Your ears to our cry, for [. . .] his house [. . .] Truly the battle is Yours, and by the strength of Your hand their corpses have been broken to pieces, without anyone to bury them. Indeed, Goliath the Gittite a mighty man of valor, You delivered into the hand of David, Your servant, because he trusted in Your great name and not in sword and spear. For the battle is Yours. He subdued the Philistines many times by Your holy name. Also by the hand of our kings You rescued us many times because of Your mercy; not according to our works, for we have acted wickedly, nor for the acts of our rebelliousness. The battle is Yours, the strength is from You, it is not our own. Neither our power nor the strength of our hand have done valiantly, but rather by Your power and the strength of Your great valor. Just as You told us in time past, saying: "There shall come forth a star out of Jacob, a scepter shall rise out of Israel, and shall crush the forehead of Moab and tear down the sons of Sheth, and he shall be a descendent of Jacob and shall destroy the remnant from the city, and the enemy shall be a possession, and Israel shall do valiantly (Num. 24:17-19). By the hand of Your anointed ones, seers of things appointed, You have told us about the times of the wars of Your hands in order that You may glorify Yourself [fight] among our enemies, to bring down the hordes of Belial, the seven vainglorious nations, at the hand of the oppressed whom You have redeemed with power and retribution; a wondrous strength. A heart that melts shall be as a door of hope. You will do to them as You did to Pharaoh and the officers of his chariots in the Red Sea. You will ignite the humble of spirit like a fiery torch of fire in a sheaf, consuming the wicked. You shall not turn back until the annihilation of the guilty. In time past You foretold the appointed time for Your hand is powerful work against the Kittim, saying: And Assyria shall fall by a sword not of man, and a sword, not of men, shall consume him (Isa. 31: 8).

For into the hand of the oppressed You will deliver the enemies of all the lands; into the hands of those who are prostrate in the dust, in order to bring down all mighty men of the peoples, to return the recompense of the wicked on the head of [. . .], to pronounce the just judgment of Your truth on all sons of man, and to make for Yourself an everlasting name among the people [. . .] the wars, and to show Yourself great and holy before the remnant of the nations, so that they may know that You are God [. . .] when You carry out judgments on Gog and on all his company that are assembled about us [. . .] for You will do battle against them from the heavens

[. . .] upon them for confusion [. . .] For You have a multitude of holy ones in the heavens and hosts of angels in Your exalted dwelling to praise Your name. The chosen ones of the holy people You have established for Yourself in a community. The number (or The book) of the names of all their host is with You in Your holy dwelling, and the number of the holy ones is in the abode of Your glory. Mercies of blessing [. . .] and Your covenant of peace You engraved for them with a stylus of life in order to reign over them: for all time, commissioning the hosts of Your elect by their thousands and tens of thousands together with Your holy ones and Your angels, and directing them in battle so as to condemn the earthly adversaries by trial with Your judgments. With the elect of heaven they shall prevail.

And You, O God, are awesome in the glory of Your dominion, and the company of Your holy ones is in our midst for eternal support. We shall direct our contempt at kings, derision and disdain at mighty men. For the Lord is holy, and the King of Glory is with us together with the holy ones. Mighty men and] a host of angels are with our commissioned forces. The Hero of War is with our company, and the host of His spirits is with our steps [. . .] as the clouds and as the mist covering the earth, and as a steady downpour shedding judgment on all her offspring.

Rise up, O Hero, take Your captives, O Glorious One, take Your plunder, O You who do valiantly. Lay Your hand upon the neck of Your enemies, and Your foot upon the backs of the slain. Crush the nations, Your adversaries, and may Your sword devour guilty flesh. Fill Your land with glory, and Your inheritance with blessing. An abundance of cattle in Your fields; silver and gold and precious stones in Your palaces. O Zion, rejoice greatly, and shine with joyful songs, O Jerusalem. Rejoice, all you cities of Judah, open your gates forever that the wealth of the nations might be brought to you, and their kings shall serve you. All they that oppressed you shall bow down to you, and the dust of your feet they shall lick. O daughters of my people shout out with a voice of joy, adorn yourselves with ornaments of glory Rule over the kingdom of the [. . .] and Israel to reign eternally.

[. . .] them the mighty men of war, O Jerusalem [. . .] be exalted above the heavens, O Lord, and let Your glory be above all the earth [. . .]

The Blessings of the War recited by all the Leaders after the Victory

And then the Chief Priest shall stand his brothers the priests, the Levites, and all the elders of the army with him. They shall bless from their position, the God of Israel and all His works of truth, and they shall curse Belial there and all the spirits of his forces. And they shall say response: "Blessed is the God of Israel for all His holy purpose and His works of truth. And blessed are those who serve Him righteously, who know Him by faith. And cursed is Belial for his contentious purpose, and accursed for his reprehensible rule. And cursed are all the spirits of his lot for their wicked purpose. Accursed are they for all their filthy, dirty service. For they are the lot of darkness, but the lot of God is light eternal. You are the God of our fathers. We bless Your name forever, for we are an eternal people. You made a covenant with our fathers, and will establish it for their seed throughout the ages of eternity. In all the testimonies of Your glory there has been remembrance of Your kindness in our midst as an assistance to the remnant and the survivors for the sake of Your covenant and to recount Your works of truth and the judgments of Your wondrous strength. And You, O God, created us for Yourself as an eternal

people, and into the lot of light You cast us in accordance with Your truth. You appointed the Prince of Light from of old to assist us, for in His lot are all sons of righteousness and all spirits of truth are in his dominion. You yourself made Belial for the pit, an angel of malevolence, his dominion is in darkness and his counsel is to condemn and convict. All the spirits of his lot – the angels of destruction – walk in accord with the rule of darkness, for it is their only desire. But we, in the lot of Your truth, rejoice in Your mighty hand. We rejoice in Your salvation, and revel in Your help and Your peace. Who is like You in strength, O God of Israel, and yet Your mighty hand is with the oppressed. What angel or prince is like You for Your effectual support, for of old You appointed for Yourself a day of great battle [. . .] to support truth and to destroy iniquity, to bring darkness low and to lend might to light, and to [. . .] for an eternal stand, and to annihilate all the Sons of Darkness and bring joy to all the Sons of Light [. . .] for You Yourself designated us for an appointed time [. . .] like the fire of His fury against the idols of Egypt.

The Blessings of the War recited by all the Leaders in the morning before the Battle

After they have withdrawn from the slain to enter the camp, all of them shall sing the hymn of return. In the morning they shall wash their clothes, cleanse themselves of the blood of the sinful bodies, and return to the place where they had stood, where they had formed the battle line before the slain of the enemy fell. There they shall all bless the God of Israel and joyously exalt His name together. They shall say in response: "Blessed is the God of Israel, who guards loving-kindness for His covenant and the appointed times of salvation for the people He redeems. He has called those who stumble unto wondrous accomplishments, and He has gathered a congregation of nations for annihilation without remnant in order to raise up in judgment those whose heart has melted, to open a mouth for the dumb to sing God's mighty deeds, and to teach feeble hands warfare. He gives those whose knees shake strength to stand, and strengthens those who have been smitten from the hips to the shoulder. Among the poor in spirit [. . .] a hard heart, and by those whose way is perfect shall all wicked nations come to an end; there will be no place for all their mighty men. But we are the remnant of Your people. Blessed is Your name, O God of loving-kindness, the One who kept the covenant for our forefathers. Throughout all our generations You have made Your mercies wondrous for the remnant of the people during the dominion of Belial. With all the mysteries of his hatred they have not led us astray from Your covenant. His spirits of destruction You have driven away from us. And when the men of his dominion condemned themselves, You have preserved the lives of Your redeemed. You raised up the fallen by Your strength, but those who are great in height You will cut down to humble them. And there is no rescuer for all their mighty men, and no place of refuge for their swift ones. To their honored men You will return shame, and all their vain existence shall be as nothing. But we, Your holy people, shall praise Your name for Your works of truth. Because of Your mighty deeds we shall exalt your splendor in [. . .] appointed times of eternity, at the beginning of day, at night and at dawn and dusk. For Your glorious purpose is great and Your wondrous mysteries are in Your high heavens, to raise up those for Yourself from the dust and to humble those of the gods.

Rise up, rise up, O God of gods, and raise Yourself in power, O King of Kings [. . .] let all the Sons of Darkness scatter from before You. Let the light of Your majesty shine forever upon gods and men, as a fire burning in the dark places of the damned. Let it burn the damned of Sheol, as an eternal burning among the transgressors [. . .] in all the appointed times of eternity.

They shall repeat all the thanksgiving hymns of battle there and then return to their camps [. . .] For it is a time of distress for Israel, a fixed game of battle against all the nations. The purpose of God is eternal redemption, but annihilation for all nations of wickedness. All those prepared for battle shall set out and camp opposite the king of the Kittim and all the forces of Belial that are assembled with him for a day of vengeance by the sword of God.

The Final Battle the First Engagement

Then the Chief Priest shall stand, and with him his brothers the priests, the Levites, and all the men of the army. He shall read aloud the prayer for the appointed time of battle, as is written in the book Sereth Itto (The Rule of His Time), including all the words of their thanksgivings. Then he shall form there all the battle lines, as written in the Book of the War. Then the priest appointed for the time of vengeance by all his brothers shall walk about and encourage them for the battle, and he shall say in response: "Be strong and courageous as warriors. Fear not, nor be discouraged and let not your heart be faint. Do not panic, neither be alarmed because of them. Do not turn back nor flee from them. For they are a wicked congregation, all their deeds are in darkness; it is their desire. They have established all their refuge in a lie, their strength is as smoke that vanishes, and all their vast assembly is as chaff which blows away [. . .] desolation, and shall not be found. Every creature of greed shall wither quickly away like a flower at harvest time [. . .] Come, strengthen yourselves for the battle of God, for this day is an appointed time of battle for God is against all the nations [. . .] judgment upon all flesh. The God of Israel is raising His hand in His wondrous strength against all the spirits of wickedness.

[. . .] mighty ones of the gods are girding themselves for battle, and the formations of the holy ones are readying themselves for a day of vengeance [. . .] the God of Israel [. . .] to remove Belial [. . .] in his hell [. . .] until every source of [. . .] is come to an end. For the God of Israel has called out a sword against all the nations, and by the holy ones of His people He will do mightily.

They shall carry out all this Rule on that day at the place where they stand opposite the camps of the Kittim. Then the priests shall blow for them the trumpets of remembrance. The gates of war shall open, and the infantry shall go out and stand in columns between the battle lines. The priests shall blow for them a signal for the formation and the columns shall deploy at the sound of the trumpets until each man has taken his station. Then the priests shall blow for them a second signal: signs for confrontation. When they stand near the battle line of the Kittim, within throwing range, each man shall raise his hand with his weapon of war. Then the six priests shall blow on the trumpets of the slain a sharp staccato note to direct the fighting. The Levites and the all the people with rams' horns shall blow a battle signal, a loud noise. As the sound goes forth, the infantry shall begin to bring down the slain of the Kittim, and all the people shall cease the

signal, but the priests shall continue blowing on the trumpets of the slain and the battle shall prevail against the Kittim.

The Final Battle the Second Engagement

When Belial prepares himself to assist the Sons of Darkness, and the slain among the infantry begin to fall by God's mysteries and to test by these mysteries all those appointed for battle, the priests shall blow the trumpets of assembly so that another battle line might go forth as a battle reserve, and they shall take up position between the battle lines. For those employed in battle they shall blow a signal to return. Then the Chief Priest shall approach and stand before the battle line, and shall encourage their heart by the wondrous might of God and fortify their hands for His battle.

And he shall say in response: "Blessed is God, for He tests the heart of His people in the crucible. And not [. . .] have you slain [. . .] For you have obeyed from of old the mysteries of God. Now as for you, take courage and stand in the gap, do not fear when God strengthens [. . .] hand, and He shall appoint their retribution with burning [. . .] those tested by the crucible. He shall sharpen the implements of war, and they shall not become blunt until all the nations of wickedness come to an end. But, as for you, remember the judgment of Nadab and Abihu, the sons of Aaron, by whose judgment God showed Himself holy before all the people. But Eleazar and Ithamar He preserved for Himself for an eternal covenant of priesthood.

But, as for you, take courage and do not fear them for their end is empty and their desire is for the void. Their support is without strength and they do not know that from the God of Israel is all that is and that will be. He [. . .] in all which exists for eternity. Today is His appointed time to subdue and to humiliate the prince of the realm of wickedness. He will send eternal support to the company of His redeemed by the power of the majestic angel of the authority of Michael. By eternal light He shall joyfully light up the covenant of Israel peace and blessing for the lot of God; to exalt the authority of Michael among the lords and the dominion of Israel among all flesh. Righteousness shall rejoice on high, and all sons of His truth shall rejoice in eternal knowledge. But as for you, O sons of His covenant, take courage in God's crucible, until He shall wave His hand and complete His fiery trials; His mysteries concerning your existence.

The Final Battle the Third Engagement

And after these words the priests shall blow for them a signal to form the divisions of the battle line. The columns shall be deployed at the sound of the trumpets, until each man has taken his station. Then the priests shall blow another signal on the trumpets, signs for confrontation. When the infantry has approached the battle line of the Kittim, within throwing range, each man shall raise his hand with his weapon. Then the priests shall blow on the trumpets of the slain and the Levites and all the people with rams' horns shall sound a signal for battle. The infantry shall attack the army of the Kittim, and as the sound of the signal goes forth, they shall begin to bring down their slain. Then all the people shall still the sound of the signal, while the priests

continuously blow on the trumpets of the slain, and the battle prevails against the Kittim, and the troops of Belial are defeated before them.. Thus in the third lot [. . .] to fall slain [. . .]

The final battle the Fourth, Fifth, and Sixth Engagements

(Nothing of these engagements is preserved.)

The Final Battle the Seventh Engagement

And in the seventh [. . .] , when the great hand of God shall be lifted up against Belial and against all the forces of his dominion for an eternal slaughter [. . .] and the shout of the holy ones when they pursue Assyria. Then the sons of Japheth shall fall, never to rise again, and the Kittim shall be crushed without remnant and survivor. So the God of Israel shall raise His hand against the whole multitude of Belial. At that time the priests shall sound a signal on the six trumpets of remembrance, and all the battle formations shall be gathered to them and divide against all the camps of the Kittim So [. . .] completely destroy them. And when the sun hastens to set on that day, the Chief Priest and the priests and the Levites who are with him, and the chiefs of the battle lines and the men of the army shall bless the God of Israel there. They shall say in response: "Blessed is Your name, O God of gods, for You have done wondrous things for Your people, and have kept Your covenant for us from of old. Many times You have opened the gates of salvation for us for the sake of Your covenant. And You provided for our affliction in accord with Your goodness toward us. You, O God of Righteousness, have acted for the sake of Your name."

Ceremony after the Final Battle

Then they shall gather in the camp that night for rest until the morning. In the morning they shall come to the place of the battle line, where the mighty men of the Kittim fell, as well as the multitude of Assyria, and the forces of all the nations that were assembled unto them, to see whether the multitude of slain are dead – with none to bury them; those who fell there by the sword of God. And the High Priest shall approach there with his deputy, his brothers the priests, and the Levites with the leader of the battle, and all the chiefs of the battle lines and their officers [. . .] together. When they stand before the slain of the Kittim, they shall praise the God of Israel. And they shall say in response [. . .] to God most high and [. . .]

Thanksgiving for Final Victory

[. . .] You have done wonders upon wonders with us, but from of old there has been nothing like it, for You have known our appointed time. Today Your power has shined forth for us, and You have shown us the hand of Your mercies with us in eternal redemption, in order to remove the dominion of the enemy, that it might be no more; the hand of Your strength. In battle You shall show Yourself strong against our enemies for an absolute slaughter. Now the day is pressing upon us to pursue their multitude, for You [. . .] and the heart of warriors You have broken so that no one is able to stand. Yours is the might, and the battle is in Your hand, and there is no God like You [. . .] Your [. . .] and the appointed times of Your will, and reprisal [. . .] Your enemies, and You will cut off from [. . .] is [. . .] And we shall direct our contempt at kings [. . .] derision and disdain at mighty men. For our Majestic One is holy. The King of Glory is with us and the host of His spirits is with our steps. Our horsemen are as the clouds and as the mist covering the earth; as a steady downpour shedding judgment on all her offspring.

Rise up, O Hero! Take Your captives, O Glorious One, and take Your plunder, O You Who do valiantly. Lay Your hand upon the neck of Your enemies, and Your foot upon the backs of the slain. Crush the nations, Your adversaries, and let Your sword devour flesh. Fill Your land with glory, and Your inheritance with blessing. An abundance of cattle is in Your fields, silver and gold in Your palaces. O Zion, rejoice greatly, and rejoice, all you cities of Judah. Open your gates forever, so that the wealth of the nations might be brought to you, and their kings shall serve you. All they that oppressed you shall bow down to you, and they shall lick the dust of your feet. O daughters of my people, burst out with a voice of joy. Adorn yourselves with ornaments of glory, and rule over the kingdom of the [. . .] Your [. . .] and Israel for an eternal dominion.

The Wiles of the Wicked Woman

Paraphrase by Wanda I. Gonzalez-Crespo 4Q184

From: <http://ccat.sas.upenn.edu/~hummm/Courses/HebBib/Resources/wiles.html> She speaks emptiness and in [...] She is always looking for mistakes, sharpening the words that come from her mouth, and she flatters men with nonsense and leads them to uselessness. Her heart sets traps, and her kidneys cast nets. Her eyes have been invaded by evil, her hands have a tight grip on the Pit. Her feet come down to do evil and only walk towards crime. Her thighs are the foundations of the dark, and many sins are under her skirt. Her [...] are the gloom of night. Her clothes are dreary night, and her jewelry is drenched in evil. Her couches are beds of corruption, and her [...] are the ditches of Hell. Her houses are a home to darkness, she resides within the heart of the night. She pitches her tents on a foundation of darkness, she rests in the tents of silence, amidst the everlasting flames. She does not associate with those who shine.

She is the beginning of all paths to evil. She will ruin all those who possess her, and destruction will come to all those who take hold of her. Her paths are the paths of death, and her ways are roads to sin, her trails lead toward wickedness, and her pathways, to evil wrongdoing. Her doors are the doors of Death, and in through her doorway is Hell. Those who enter there will never return, and those who partake of her will fall into the Pit.

She hides in secret all [...]. She disguises herself in the city streets, and she plants herself by the city gates. No one will keep her from her never-ending fornication. Her eyes dart here and there, looking for a virtuous man to catch, an important man to lead astray, a just man to make unjust, to draw the righteous from obeying the commandments, to bring the good man down, to cause the honest to break the law. She causes the meek to rebel against God, and turn their steps away from justice, to put vanity in their hearts so that they do not stay on the path of righteousness. She seeks to lead men to the paths of the Pit, to flatter the sons of men with smooth words.

Tongues of Fire

1Q29,4Q376

1Q29 F.1

(...) (...) the stone, just as the LORD commanded (...) and your Urim. And it (the cloud?) shall come forth with him, with the tongues of fire. The left-hand stone which is on its left side shall be uncovered before the whole congregation until the priest finishes speaking and after the cloud has been lifted ... And you shall keep (...) the prophet has spoken to you (...) (...) who counsels rebellion (...) (...) the LORD your God (...)

F.2

(...) (... the) right-hand stone when the priest comes out (...) three tongues of fire from the right-hand stone (...) (from ...) (...) and after he goes up he shall draw near to the people(...)

F.3-4

(...) (...the LORD) your God (...) (...Blessed is the God of Israel) (...) (...) among them all. Your name (...) (...and an) abundance of strenght, honored (and awesome...) (...)

F.5-7

(...) these words, according to all (...) (... and then) the priests shall interpret His will , all (...) (...) the congregation (...) (... O Children of Israel, keep all of these words) (...) (... to do) all (...) the number of commandments (...) (...) their (...)

4Q376

F.1 Col.1

(...) the anointed priest upon whose head has been poured the anointing oil ... and he shall offer a bull of the herd and a ram (...) for the Urim.

Col.2

and your Urim. And it (the cloud?) shall come forth with him, with tongues of fire. The left-hand stone which is upon its left side shall be uncovered before the whole congregation until the priests finishes speaking. And after the cloud has been lifted (...) And you shall keep (...) and the prophet

has spoken to you.

Col.3

according to this entire commandment. And if the Leader of the whole nation is in the camp or (if ...) his enemy and Israel with him, or if they march on a city to throw up a siege against it, or in respect to any matter which (...) to the Leader (...) the field is far (...)

Wisdom Text

1Q26, 4QWisd^a=4Q410 & 4Q412-413, 4QWisdB^{a-b}=4Q415, 4QWisdA^{a-d}=4Q416-419, 4QRight^{a-b}=4Q420-421, 4Qfarmer=4Q423

Paraphrase and comments by Tyler Harris, Jenn Parrish, & Carrie Jones

Introduction

A composition of wisdom and instruction, which Wise, Abegg, and Cook title "The Secret of the Way Things Are," reveals the inflexible purposes of God. Full of words of instruction and consequences, the text reveals how life should be lived. This can be seen in numerous fragments but none are more apparent than 4Q419 frag.1 when paraphrased states "carry out my deeds, following my guidelines". In addition fragment 4Q418 col. 2 reveals, one's actions will be weighed in the palm of His hand. Thus, indicating individuals who live their life following Gods commandments will be allowed into heaven. The consequences for sinners is written clearly in 4Q416 frag. 1, stating "For those who have engaged in sin will be fearful as judgement day approaches and even the darkest depths of Hell will be terrified". Although specific examples of right and wrong are not given, The Secret of the Was things Are gives a general overview of finding personal wisdom and using that to become a righteous human who will make the rectified choices in life.

Paraphrase

4Q410 Frag. 1

....1....2[...if you] breach any of the ...3...4 curses will adhere to you 5 ...and tranquility will elude you consequently ...6...what is absolutely promising and what is detrimental...7...forever. Presently, I, with [the assistance of the Lord] essence...8...he will be truthful ...9 The prophecy regards [...], the dream entails details of the dwelling, for I have envisioned [...]

4Q412 Frag.1

...5 Inflict correction on your tongue, and on your speech. [...]6 Reflect on holy thoughts. [...] to individuals striving [...] 7 Constantly glorify [God...] you will quiver [and shiver] 8 Exalt His persona...9 the entire congregation...from dusk to dawn [...]

4Q413 Frag.1

Instruction and [intuition] and I will educate you. Now understand the ways of man and the deeds of humanity. He will develop wisdom from His truth, and the refusal of sin, 3 [and] shall not be influenced by circumstances seen or heard. And now, 4 mercy ...of the founding fathers, and subsequent generations, as God has planned.

4Q415 Frag.6

The elements of man ² You are impoverished, and ...³ you are inadequate in your acquaintance
Test these things by the secret of the way things are [...] ⁵ from the source and by the influence.

4Q415 Frag. 9

[Do not let your thoughts reside] ⁶ on Foolishness, do not follow the horde of [evil]...obtain
knowledge, for ⁷ by it He created it, for knowledge is the allowance of the [macrocosm]...she
constituted them, ⁸ simultaneously, the dominance of man with [women] her soul, dominance is
a component of her, for [...] ¹⁰ if one has unequal [...] ¹¹ In harmony [...men and] women, and in
the scheme of [life].

4Q416 Frag.1

[...] and to gauge His desire...³ day by day...⁴ corresponding to their multitude, [necessary] ⁵ and
its empire hear...⁶ in accordance to the will of their host and the master of the stars He has
promulgated ⁸ through their character and attributes ⁹ Between and all their great amount [...] He
has counted...
He will critique evil's deeds, but all those whose hearts resides in truth He will honor ¹¹ For those
who have engaged in sin will be fearful as judgement day approaches.¹² Even the darkest depths
will be terrified, and all the spirits of flesh will strip naked, and the heavenly followers [...] ¹³ At
the time of justice all malignant deeds will vanish, and the epoch of righteousness will be
absolute.¹⁴ And for infinity, for the He is the God of truth, and for all times, ¹⁵ So one's soul will
differentiate between right and wrong [...] ¹⁶ it is the desire of the id, and those who
comprehend...

4Q417 Frag.1 Col.1

[Verbalize softly to a leader] ¹ always, for fear he commands you; one's tone should conform to
his manner, [he...] ² without consequences. When congenial, seek, but when argued remain
detached. ³ do not cause grief, because you utter...quickly relate his criticism, but do not
overlook your sins...⁵ for he is equivalent of you, for he is [...his wishes] he will act, for he is
unparalleled in every action... ⁷ of his actions. On the day of judgement, his demeanor will be in
accordance, with him [walk].

4Q418 Frag. 77

[...] the secret of the way things are, and master the essence of life and consider at his abilities ³
experience has molded him. Only then, can one conceive the pureness of a man's spirit and
burden of his [self-discipline] ⁴ his soul, and master the answers of the unknown, the force of the
period and the standard of [things to be judged].

4Q418 Frag. 123 Col. 2

[...] ² From the beginning to the end of time...³ all the events that occurred, why things were, the
way they were and all lead to an unknown, [future]. ⁴ The time that God exposes, the answers to
the unknown, too, those who listen...⁵ You will be one of the few, to be able to conceive, when I

present you with the [answers] ⁶ Your actions will be weighted in the palm of my hand along with time...⁷ Cherish greatly, the lessons learned [...].

4Q419 Frag. 1

[...] carry out my deeds, following my guidelines [...] ² given to you through Moses, and should be obeyed... Through his ministers, for they poses the [promise] ⁴ Moses will make public which is His and [what] ⁵ From Aaron's descendant's, he will select...⁶ His paths and to verge on [the flames] which mollifies...⁷ and He passed on... to those who followed Him ⁸ and He ordered [...] ⁹ the seat of honor exhilarated in splendor [...] ¹⁰ His magnificence, will stand of all time, as will his life...¹¹ you will seek, and the abomination of impurity...¹³ In turn for loving, they will wallow...ways.

4Q420 Frag. 1 Col. 2

[...] all must be considered before a response is rendered ² and an answer will not be given, until all is pondered, after fortitude he will respond [humbly] ³ he will convey...and will strive to find truthfulness and fairness, and morality ⁴ He will find its roots [...] and his reason will be modest and passive, He will not look back...⁵ He will not be achieved through manual labor; this will produce a neutralization [within] through sagacity [...] poisons. Stretching to all corners of the world searching for honorable actions.

4Q421 Frag.1 Col 2

Only the knowledgeable and intuitive man, "modest in his stature will chide his teacher, to follow in the foot steps of their God, ³ I am the virtuous one..."

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Words of Michael

4Qmich=4Q529, 6Qunidar=6Q23

Paraphrase and comments by Pete Garczynski

Introduction

The Archangel Michael is the "protector of Israel"; he plays a prominent role in Jewish literature. Michael is considered as the leader of the angels and for this reason is considered the Chief messenger of God. In The Words of the Archangel Michael, he is portrayed as talking to other angels. Also he is seen in the text as being given a vision from Gabriel. It is this vision that causes speculation of to what city they are actually referring to within the text. It at first looks like the author is starting to talk about the tower of Babel, but after further consideration it looks as if he is talking about Jerusalem and the building of the temple. If this assumption is right, then Michael may be asking why there is an angelic force stationed on the mountains. Gabriel's vision may be an explanation to why they are there and a premonition to the great city that is to be built there.

Paraphrase

4Q529, 6Q23

¹ Wording of text which Michael addressed the angels of God[...]² Michael said, "I have located there an army of angels^[1][...]³[...] nine big hills: two to the East[...]⁴[and two to the] South. It was at this place Michael met with the Angel Gabriel [...]^[2] ⁵... During their meeting Michael translated a dream of Gabriel'. Gabriel then said to Michael:[...]⁶ It was written in his text that God, the all powerful,[...]⁷ the boys of Ham to the boys of Shem. And see my Supreme being, the god of the earth[...]⁸ When it rains freely[...]⁹ view a city Made to worship the Supreme being, Lo[rd Eternal...]¹⁰Anything that is bad will be performed before God^[3], the Almighty Lo[rd Eternal...]¹¹ God will remember his people[...]¹² the Supreme being; to him the prizes and praises and to him[...]¹³ in a far away place there will be a man[...]¹⁴ the man will say to him: 'Observe this[...]¹⁵ bring to me silver and gold[...]¹⁶ the good man^[4]

Footnotes

[1] The original text reads, "troops of fire". In certain texts the existence of fire has been understood to mean a Godly or angelic presence. [2] The Angel Gabriel is considered to serve as a guide in the Highest Heaven [3] A hint that the city that may be referred to is Jerusalem [4] From 13 to 16 Cook suggests a possible parallel to 4Q522 in which the nations bring things to Jerusalem for the Temple (WAC, 427).

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