Bibliographische Dokumentation

Qumran

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Lawrence H. Schiffman, Emanuel Tov, and J. C. VanderKam (eds.), *The Dead Sea Scrolls: Fifty Years After Their Discovery. Proceedings of the Jerusalem Congress July 20-25, 1997* (Jerusalem: Israel Exploration Society, 2000).

- Donald W. Parry, "More Fragments from 4QSam[a] (4Q51): A Preliminary Edition of 1 Samuel 14:24-24:22", pp. 19-39.

The author offers alternative readings to the MT of 1 Samuel 14:24-24:22 by presenting 24 textual readings found in 4QSam[a] (4Q51). Several of these fragments attest several variants in the LXX: (1) 4Q51 15.29 offers the reading ישיב instead of MT ישקר, which corroborates with a LXX reading that has long been thought to have been a euphemistic substitution by the translator (Wellhausen). (2) 4Q51 14.47 gives a corrected reading of the MT ובמלכי צובה. The fragment reads ובמלך צובה, i.e. refers to a singular king of Zobah (cf. 2 Sam 8:3,5,12; 1 Kgs 11:23; 1 Chr 18:3,5,9). (3) 4Q51 14.29 has sufficient space to reconstruct with LXX ויאמר יהונתן [וידע], in contrast to MT ויאמר יהונתן. (4) In 4Q51 14.30 the noun מכה requires the definite article, which was perhaps lost in the division of the words רבה המכה (LXX) par. רבתה מכה (MT).

- Alexander Rofé, "Historical-Literary Aspects of the Qumran Biblical Scrolls", pp. 30-39.

In comparing Greek versions of biblical texts with those of Qumran, the author makes the following two observations. First, 4Q128, 129 and 137 preserve *tefillin*, which contain the text of Deuteronomy 5:1ff. with 5:28 followed by 6:1, thus providing an early witness to the shorter reading. The longer reading of Deuteronomy 5 apparently occurred early and most Deuteronomy manuscripts are evidence for this. Second, the Jeremiah-LXX and Hebrew *Vorlage* (akin to 4QJer[b]) contain deliberate omissions. A certain copyist avoided the use of the divine epithet צבאות while copying Jeremiah. The same scribal tradition omitted a reference to the exile of Zedekiah's people.

- Shemaryahu Talmon, "The Transmission History of the Text of the Hebrew Bible in the Light of Biblical Manuscripts from Qumran and Other Sites in the Judean Desert", pp. 40-50.

Nahum 3:3-11, when contrasted with parallels preserved from Wadi Murabba'at and with the citations in 4QpNah, display mostly defective spellings, some *plene* spellings, and a few

'true variants'. Murabba'at Nahum is identical to the MT except for the spelling שקוצום (3.6). 'True variants' in 4QpNah include: כאורה (3.6); יורו גורל (3.10); מעוז בעיר מאויב (3.11). *Plene* spellings in 4QpNah include the following: וכשלו וגויתם (3.3); ולהב, קץ, שודדו, ואמרו, כל רואיך ידודו (3.6); שקוצום (3.5); ודרא[י]ת (3.4); הממכרת, [ו]בעלת, וכול, עולוליה, בגולה (3.9); עוצמה (3.8); ומים ח{ו}מותיה, חילה, התיטיב, אבקשה (3.7); ותהי (3.11). Other variants in 4QpNah: כאורה (3.6); [לובים] וה (3.9); בעיר (3.11).

- Emanuel Tov, "Further Evidence for the Existence of a Qumran Scribal School", pp. 199-216.

In a fuller documentation than his previous publications on Qumran orthography, Tov lists characteristics of the addition of *matres lectionis*. /o/ and /u/ are represented by *waw*, which is also used for short *holem* (e.g. חושך, פוה, מוחה), *hatef hatuf* (חוכמה, כול, אצורכה) and *hatef qames* (אוניה). Words appear in the same text (e.g. 1QIsa[a]) with different spellings (e.g. זות/זואת/זאות and רוש/ראוש/רואש). *Yod* represents /i/ and *tsere* (אבילים). In certain lexemes /i/ is in final position as יא- (e.g. פיא/נקיא/מיא/כיא). *He* is used for /a/ (שמרתה), for /e/ (1QIsa[a] 1:4 חוטה; 6:4 קורה), and in 2nd pers. singular pronominal suffixes (מלככה). *Aleph* denotes /a/ in final position (1QIsa[a] 34:11 עליהא; 66:8 בניהא) and medial position (1:17 יאתום; 30:31 יאכה). Qumran morphological feaatures are listed as well: (1) lengthened independent pronouns (e.g. הואה, היאה); (2) lengthened pronominal suffixes for the 2[nd] and 3[rd] plural (e.g. במה, בהמה, מלכמה); (3) forms which serve in MT as pausal forms occur in these texts as free forms; (4) lengthened future forms (e.g. *(w)tqtwlw*, *(w)yqtwlw*); (5) verbal forms with pronominal suffixes construed as *y[e]qutlenu*; (6) the form *q[e]taltemah* for 2[nd] person plural; and (7) מודה, מואדה, מאודה containing the adverbial ending *–ah*.

- Eibert J. C. Tigchelaar, "A Newly Identified 11QSerekh ha-Yahad Fragment (11Q29)?", pp. 285-292.

11Q29 is identified as one of the *Serekh ha-Yahad* manuscripts and variant readings of the document from Cave 4. 1QS 7.19 indicates that 11Q29 3 (בראי[ן]) should be reconstructed as בראי[שנה]. Assuming that 11Q29 had a similar text to 1QS 7.18-21, though without the words מיסוד היחד, the following reconstruction is plausible: line 2 – [וחאיש אשר תזוע רוחו לבגוד ב[אמת וללכת בשרירות לבו אם] and line 3 – [ישוב ונענש שתי שני]ם בראי [שונה לוא יגע בטהרת הרבים ובשנית]. The absence of מיסוד היחד from 11Q29 may be similar to variants of 4QS[b,d], as it is a phrase used exclusively in *Serekh ha-Yahad* (1QS 7.17; 4QS[g] 4 3; 1QS 7.18; 8.10; 4QS[d] 2 1.4). In *Serekh ha-Yahad* the terms חובדל and נענש are used inconsistently as penal terms. 11Q29, when compared to 4QD[e] 7 1.7-8, does not match as closely as 1QS.

- Michael A. Daise, "Creation Motifs in the Qumran Hodayoth", pp. 293-305.

On the basis of an analysis of 1QH 16.4-5a, Daise concludes that the Qumran community conceived of its formation in terms of a new creation. The preposition ב of במקור in line 4, when taken as an *essentiae* brings the "quality, essence, or characteristics" of its object into relief and sets the object (מקור) in apposition to the pronominal suffix of ב[תתני ("you have placed me *as* a spring"). Even if ב were interpreted as a local preposition, the hymnist is claiming that the community was at least the beneficiary of a new creation ("you have placed me *at* a spring"). The מקור נוזלים, מבוע מים, and משקי גן in the hymn are products

of a new creative act of God. Language associated with creation in his survey of the DSS: תהו ובהו, יצר החמר, יצר בשר, עפר, עצי חיים, שורש, מים עצי, נצר, למטעת עולם, מטע עצידם, גזעם, and שקה.

- Jože Krašovec, "Sources of Confession of Sin in 1QS 1.24-26 and CD 20.28-30", pp. 306-21.

The author proposes that a particular structure is present in the confessional prayers of Early Judaism. When a single Hebrew verb for *sin* occurs in the text (most often in relation to the Day of Atonement), the subject will be either a 1st pers. singular or 1st pers. plural. If multiple verbs are present, the subject will always be 1st pers. plural. The three verbs occurring in the texts are given in a specific order: עוה, פשע, and חטא. Any shift from this pattern should be regarded as an emphasis based on context and historical circumstances. The use of the verbal root ידה in the hithpael form להתוודות, is also specific to confession. This same root is seen in some non-biblical documents from Qumran (1QS 1.24; CD 20.28). This formal confession of sin reflects a phraseology that may be seen to have been established in early Jewish documents and that continued into the rabbinic period.

- Shani L. Beerin, "Lemma/Pesher Correspondences in Pesher Nahum", pp. 341-350.

The root פשר denotes two antithetical concepts: "loosening" or "coming together". This duality may also be understood as a tension between "revelation/exegesis" or "atomization/correspondence". Textually there is a close relationship between *pesher* and the base text; this may be understood as "correspondence". Correspondence may be categorized into three types: numerical, exegetical, and contextual. All three are characteristic of the *lemma/pesher* relationship. Correspondence between the *pesher* and its base text should be sought from the meaning of the *lemma*. Examples are illustrated from 1QS 2.5-10 and 4QpNah 3-4 1.1-2.

- Esther Eshel and Hanan Eshel, "Recensions and Editions of the War Scroll", pp. 351-363.

The appearance of the same hymn twice in 1QM is evidence that the work is a compound composition based on different sources. While a number of scholars attempted to describe the composition in the past, the publication of DJD VII and 4Q471 make it possible for the authors to propose the following four stages of development for the document: (1) the concept that people should guard the Temple was borrowed from the Temple Scrolls, but the War Scroll adapted it, changing the object from the king of Israel to the Temple; (2) 4Q471 predates 1QM, that is, it comes before expressions such as איש במעמדו came to be used to refer to the technical term מעמד; (3) in the first section of 1QM, 52 priests and Levites guard the Temple, including the High Priest and his deputy; (4) based on the concept of מעמדות, laymen (i.e. the chiefs of the congregations and fathers of the tribes) were added to the already appointed 52 priests and Levites in 1QM.

- Joseph M. Baumgarten, "The Use of מי נדה for General Purification", pp. 481-85.

Baumgarten argues for an extended use of the biblical phrase מי נדה, the waters of cleansing with the ashes of פרה אדומה, which formerly was used in relation to purification of the individual who had contact with the dead. The basis of the extended meaning may lay in several biblical passages: Num 8:7; Ezek 36:25; Ps 51:9; 109:22. These passages, contested in meaning, should be understood as references to cleansing from all transgression, as if the

person had touched the dead. The various terms used for "sprinkling for purification" (דוכי, מי, הזיה, מימי with the אפר קודש) have been adopted by the Qumran community and later writings (Philo and later rabbinic literature) to express cleansing from other sins (נגע נדה, נדות טמאה, אשמה) and even further extended to all transgressions of divine law. This use of the phrase מי נדה perhaps shows the Qumran community's strictness concerning purity, but it also reflects the shift of understanding of the biblical tradition in Early Judaism.

- Heinz-Wolfgang Kuhn, "Qumran Texts and the Historical Jesus: Parallels in Contrast", pp. 573-580.

The author suggests that 4Q521 preserves parallels to eschatological teachings of Jesus. Col. 2 lines 8 and 12 parallel Mt 11:5 and Lk 7:22 with respect to the works of the Messiah (God in the case of 4Q521). 4Q521 2.8 reads פוקח עורים וקף כ[פופים] ("giving sight to the blind, straightening out the twisted"), while 2.12 reads ענוים יבשר ומתים יחיה ("he will make the dead alive, he will proclaim good news to the poor"). 1QH[a] 11.19-22 contains five verbs that reveal a present and future eschatology concerning resurrection at Qumran. Kuhn argues that line 21a (יצרתה מעפר סוד עולם: "you fashioned out of dust for an everlasting community") should be defined by 21b (ורוח נעוה טהרתה מפשע רב: "and the depraved spirit you have purified from great offence"); thus for those entering the community, forgiveness is equated with resurrection. This idea is also evident in 1QH 19.13 in the verb להתחדש (to be renewed; a rare meaning of hithpael), which denotes new creation as a present reality. In 4QH 7 2.8 the phrase וירק מעפר אביון לרום עולם ("so he raised the poor from the dust to eternal height") also equates מעפר with resurrection in the community and not with the first creation.

- Dennis Green, "Divine Names: Rabbinic and Qumran Scribal Techniques", pp. 573-580.

There are a variety of techniques used at Qumran to write divine names. Two major inconsistencies exist: (1) only occasionally was the Tetragrammaton accentuated – i.e. by use of archaic script, red ink, supralinear inserts, tetrapuncta, or a colon – and (2) other divine names were accentuated (but not always) with the same methods. It is argued that unless scribal techniques were used to prevent inadvertent pronunciation, a document containing accentuation was not considered canonical to the community. These techniques are attested in 1QpHab, 4Q175, 1QIs[a], 4QSam[c], 4Q176, 1QS, 4QpPs[a], 6Q15, 1QH, and 4Q183. This was brought about by the fear of blaspheming (נקב, Lev 24:16). Metonyms used as substitutes for the divine name included אדוני, שמים, המקום, אחד, שדי, צבאות, א"ד, י"ה. Many of these metonyms received their own abbreviated forms and appeared in Qumran documents. Three tiers of sanctity (similar to rabbinic literature) were applied to the divine names used in the texts: (1) Tetragrammaton, (2) 7 inerasable names, and (3) non-sacred names that were not accentuated and were erasable.

- Hannah Harrington, "The Nature of Impurity at Qumran", pp. 610-616.

Ritual immersion at Qumran was not just a requirement for those who morally sinned, but also for those deemed unclean for morally neutral reasons. The term נידה, formerly understood as menstrual or sexual impurity (ערות נידה, ערות בשרנו, נגע הנידה), should be understood as a general term for ritual impurity in 4Q512. There is no distinction made

between these impurities, purification required before festivals (4Q512 4.9,10), and corpse contamination (4Q512 12), as all require cleansing through מי רחץ לטהרת and מימי הזיה לטהרו. It can be seen in 4Q512 that there is no distinction made between ritual and moral impurity. Confessional prayers are made by all impure persons, whether leper, menstruating woman, or admitted sinner. The use of כפור in these prayers [fragments 1-3, line 3 and fragments 29-32, line 21 (also 1QS 11)] indicates a recognition of the continuous need for forgiveness by the entire community.

Peter W. Flint and James C. VanderKam (eds.), *The Dead Sea Scrolls After Fifty Years* (Leiden: Brill, 1999).

- Peter W. Flint, "'Apocrypha,' Other Previously-Known Writings, and 'Pseudepigrapha' in the Dead Sea Scrolls", pp. 24-66.

In the first section, Flint defines both "Apocrypha" (providing detailed lists of these texts) and "Pseudepigrapha". On the basis of these definitions he then discusses some of the Apocrypha (i.e. Tobit, The Wisdom of Ben Sira, The Letter of Jeremiah, Psalm 151A and B, Psalms 154 and 155 [Syriac Psalms II and III], 1 Enoch, Jubilees). The article describes the preserved materials, the language of the texts, and recent scholarly research. In two further sections, he discusses, respectively, "other previously-known writings among the scrolls" and the Pseudepigrapha (those texts among the Apocrypha and the other previously known writings which qualify as Pseudepigrapha, and, in great detail, writings associated with Daniel). Finally, he asks which of these writings might have been regarded as Scripture in Qumran. In this context he mentions "formal indications of Scriptural status", one of which he discovers in 4Q174 2.3 (כ<>אש[ר כתוב בספר דניאל הנביא], and two more in 4Q228 (frg. 1 I 1: [במחל]ק[ו]ת העתים; frg. 1 I 9: כי כן כתוב במחלקות). Looking at claims of divine authority and Davidic superscriptions, appeals to prophecy, the number of manuscripts, and the translations into Greek. He concludes (provisionally) that Daniel, Psalm 151A and B, Psalm 154 and 155, the canticle (Sir. 51:13-30) found in 11QPs[a], 1 Enoch, and Jubilees all enjoyed scriptural status at Qumran. Tobit and the Letter of Jeremiah were probably also regarded as Scripture, but the evidence regarding such a status for these documents is less clear.

- Charlotte Hempel, "Community Structures in the Dead Sea Scrolls: Admission, Organisation, Disciplinary Procedures", pp. 67-92.

Hempel examines the organisation of the communities as preserved in the Qumran scrolls. Concerning the process of *admission into the community*, the analysis focuses on 1QS 6.13b-23 and CD 15.5b-16.1a. In the latter passage, as well as in 1QS 5.7c-9a, a formal act of swearing (קום על...בשבועת...) is regarded as element of the admission process; it represents a similarity between 1QS and CD, whereas 1QS 6.13b-23 refers to a more institutionalised process. Also analysed is 1QS 1.16-2.25a, in which an "annual covenant ceremony" is mentioned as the means by which new members can enter the Community. Examining the *organisation of the community*, she mentions the practise of ownership, concerning which the scrolls provide a complex picture (cf. 1QS 1.11b; 3.2; 5.2; 6.17, 19-20,22; 7.6-8, 24-25; and CD 9.10b-16a; 13.15-16; 14.12-13). The same complexity can be found for the descriptions of meetings in the scrolls (so esp. 1QS 6.3b-4a, 8b-10a; CD

12.22b-13.2; 14.3-6, 8b-12a). Similarities between 1QS and CD are found especially in CD 14.3 and 1QS 6.8b; both employ the term מושב in the phrases וסרך מושב כל המחנות (CD 14.3) and הזה הסרך למושב הרבים (1QS 6.8b). ישב and שאל (niph'al) also occur in both passages. However, neither עצת היחד nor הרבים occur in CD 14, but in 1QS 6; CD 14 instead has כל המחנות. The term גר also occurs only in CD 14. She concludes that meetings are a significant aspect of the organisation of the community, and "passages [describing meetings] from various periods are preserved alongside one another" (79). In discussing *leadership and authority structures*, Hempel examines the function of the priest (הכהן): esp. CD 14.6-7 (הכהן אשר יפקד ברואש הרבים), 4QD^{e} 7 I 16; 4QD^{a} 11.8 (הכהן המופק על הרבים); 1QS 6.14 (האיש הפקיד); and further designations such as המבקר, המשכיל, השופטים, בני צדוק, בני אהרון, and הלוים. The article closes with discussions about the nature and function of *community meals* and *family life and celibacy*.

- Robert A. Kugler, "Priesthood at Qumran", pp. 93-116.

Kugler examines terminology for priests in the scrolls, investigates priestly figures in the scrolls, and describes the function of priests in the community's life. The article concludes with a critical review of previous scholarship in light of more recently available evidence. Kugler argues that כהן is used, for example, in order to underscore "a double-edge attitude toward the Jerusalem priesthood on the one hand, and an ideal priesthood from the line of Levi on the other" (94), while הכהן הגדול generally refers "to the chief priest of the eschatological age or to a restored temple" (96). He maintains that the more recent evidence challenges the old consensus regarding the expression בני צדוק. Contrary to the previously widespread view, nothing suggests that the Zadokites were the founders of the community. He also discusses the question of the power of the Zadokites, examining for example the differences between בני צדוק in 1QS 9.14 ("Zadokites") and בני הצדק in 4QS^{e} 1 iii 10 ("sons of righteousness"). The discussion addresses the understanding and usage of בני אהרון, which generally distinguished priests from other members of the Community. The meaning of this designation depends on the redaction history of some scrolls documents. Finally, בני לוי is significant because it expressed opposition to the Jerusalem priesthood.
Kugler also examines personages in the scrolls who might have been priests. The analysis includes sobriquets such as מורה הצדק (4QPs^{a} 3.15; 1QpHab 2.8-9; 7.4-5), the הכוהן הרשע, מבקר, פקיד, משכיל, משיח אהרון, and דורש התורה. This is followed by a review of functions ascribed to the priests in the community; Kugler asks whether they were cermonial leaders, interpreters of the law, judges, community leaders, or sacrificial priests.
At the end, the article summarises how the evidence adduced impacts on earlier held interpretations of priesthood in the scrolls.

- Bilhah Nitzan, "Repentance in the Dead Sea Scrolls", pp.145-170.

Investigating the concept and practice of repentance in Qumran writings in comparison with the understanding of it in the biblical and apocryphal writings, Nitzan begins with the notion of repentance as a way of life. She observes that "it was the Community's aim to realize the eschatological repentance expected in the historiographic and prophetic biblical books" (146), and that this is the reason why the way of life enjoined upon the community at Qumran was envisioned as life of repentance. This is demonstrated by an analysis of the phrase שבי פשע in various scrolls, as well as through a look at the usage of שוב in 1QS 5.8-9, in which the significance of the law in its unique interpretation through the Commu-

nity becomes evident (cf. ברית תשובה in CD 19.16). The article also examines the Hebrew of lines 13-22 of the epilogue of 4QMMT 13-22; CD 3.13-16; 15.7-10, and 12-13. The second section is concerned with the "judicial ritual of repentance". Here, against the background of the Hebrew Bible, she investigates CD [14.22]-15.5: the practice of taking an oath, especially the one taken in the name of God and the one taken with the covenantal curse. She distinguishes between the "covenantal oath" (שבועת ברית) and the "public adjuration oath", by mentioning the phrase אם תתם דרכו in 1QS 8.25-27 and by analysing CD 16.4-5. The third section focuses on the ceremony of repentance. While personal confession is evidenced in CD 9.13, public confession occurs in several versions in the scrolls: 1QS 1.25-2.1 (especially the phrase אנו הרשענו[פשענו חט] נעורינו); CD 1.8-11 (ויבינו בעונם); and CD 3.7-12, 17-20. Finally, the article addresses repentance in prayer and psalms. In Jewish liturgy repentance through the recitation of confessions had become prominent (genre of supplication). Analysing 4Q504 1-2 ii 15; 2 iii 11-20 and "the confession of guilt" in 4Q504 1-2 v 17b-21 in contrast to "the confession of cleansing from guilt" in 4Q504 1-2 vi 2-11a, the author notes that the confessional motifs of prayers and psalms from Qumran sometimes adhere to those known from biblical and apocryphal supplications; however, they appear "in a looser format, and mostly with additional motifs or with in different contexts" (161).

- Jacobus A. Naudé, "Holiness in the Dead Sea Scrolls", pp. 171-199.

Naudé offers a thorough analysis of the concept of holiness by analysing the relevant Hebrew terms. After looking at the ancient Near Eastern background (i.e. Sumerian, Akkadian, and Ugaritic literature), he investigates the usage of the noun קודש, the adjective קדוש, and the verb קדש in the Hebrew Bible by enumerating their occurrences and describing their usage.

The author then turns to the Dead Sea documents and focuses on 1QS (+4QS), CD (+4QD), 4QMMT, 1QM (+4QM), and 11QTemple. His main thesis is that the concept of holiness as described in the scrolls determines the Community's identity as separate from the remainder of Judaism, in which a different understanding of holiness predominated. Support for this thesis is argued in three ways. First, the author looks at inflection of the root קדש in the scrolls as it relates to the cultic activity of consecration. Second, he focuses on how the noun קודש and the adjective קדוש are indicative of the Community: the level of holiness present in the Temple has been transferred to the Community itself. The article discusses the pertinent lines and also the phrases קודש באהרון (1QS 4.6); קודש מכול העמים (1Q34 3 ii 6); קודש קודשים; and the terms סוד, עצה, יחד, בית, עדה, and מעון all of which help to interpret קודש and קדוש in this sense. Likewise important are the words איש and אנשים, especially when they form a lexical unit with קודש. Third, the author discusses the concept of holiness in relation to the union of the members of the Qumran community with the heavenly community of angels. Hence, he discusses the use of קודש and קדוש to denote supernatural beings. Fourth, he discusses where, to what degree, and in what manner קודש and קדוש function as designations for God. In this context, he analyses also שם, רוח, אל ישראל, where they occur in combination with קודש and קדוש. Fifth, the author finds that קודש is sometimes used as a circumlocution for God's name. Sixth, he notes that קודש "is used as quality in certain cases to indicate the status of somebody or something being within the realm of the divine". Finally, the article discusses the function of קודש and קדוש as implying freedom from pollutants, as positive moral (divine or human) quali-

ties (especially 1QM 13.2-4), as aspects or signifying aspects of the cult, and as signifying what matters are set apart for sacred use.

- Joseph Baumgarten, "The Purification Liturgies", pp. 200-212.

Baumgarten discusses purification liturgies found in the scrolls in order to clarify the understanding of "the purpose and spiritual dimension of the lustrations practices in Qumran" (211). He finds that the purification acts in the Community are not simply acts for the removal of ritual uncleanliness, but "were viewed as the means by which the holy spirit restores the corporate purity of Israel" (211). Moreover, they made the members of the Community aware of "the indispensability of penitence for making them worthy of renewed sanctification" (211f.). Baumgarten first considers the sources and describes their significance regarding the understanding of purification. He describes 4Q512 and 4Q414 and offers the text of 4Q284 frg.1 (published fully in the forthcoming *DJD*), discussing the title סרך הנדות לישראל in the latter. Also, he compares טהרת אמת in frg.3 of 4Q284 with טהרת צדק in 4Q512. Crucial for the definition of the character of the Qumran liturgy is בשרנו [ת]ערו (4Q512 36-38 ii 17) in comparison with סוד הערוה (1QH[a] 9.22) and in contrast to סוד בשר עול (1QS 11.9). Second, the author explains the communal and calendaric aspects of purification in the scrolls. Communal aspects he identifies in 4Q512 36-38 iii 17 (בשרנו [ת]ערו), 1-6 xii (ותקדשהו; ברוך אתה אל ישראל); 4Q284 3 (סרך הנדות לישראל), frg. 4 5 (לנפש אדם אשר ימות). Calendrical aspects (Sabbath and first day of the month) may be found in 4Q512 33 iv (comparison with the Mishna, 2 Macc 12:38, and CD 10.10, 14) and 4Q414. He also deals with the question of the timimg of the *berakhah* by analysing the text of 4Q512 frgs. 10-11 x 2-5 and 29-32 vii 5 and 16 viii (וברך שם) in comparison with b. Ber. 51a and b. Pesaḥ 7b. The article closes with a discussion of purification through the holy spirit. Baumgarten argues that "the link of purity of body and spirit is salient throughout the scrolls" (207) (cf. CD 7.3-4; 1QS 3.7-9), and "the purifying function of the holy spirit was believed to continue in the present life of the community" (208) (1QH 8.21; 1QS 3.7; 4Q255 21). The author considers the influence of his findings for the understanding of the baptism of John.

- Uwe Glessmer, "Calendars in the Qumran Scrolls", pp. 213-278.

Glessmer reviews thoroughly the calendrical texts in the ancient world and the Dead Sea Scrolls, including newly available material. He explains why a description of the calendar in the scrolls has been so difficult in earlier studies of the problem: there are, in fact, different calendrical systems present in the scrolls. In the first section, the author discusses the calendars of the ancient world (Roman, Mesopotamian [and Persian], Greek, Macedonian, and Jewish [according to Josephus]). The second section is devoted to the scrolls. Here, Glessmer aims to show how research over the last fifty years "both produced answers and raised new questions". Beginning with rabbinic traditions and texts from the Cairo Geniza, he recounts early scholarly evaluation of the 364-day calendar used at Qumran. Then he turns towards the priestly courses or *Mišmarot* in which he discusses the expressions משמר (and חודש), מועד השמן, and the different meanings of תקופה and שבת. The third section focuses on the recently available materials: 1 Enoch; Jubilees; 4QMMT; "Calendaric Documents" (4Q320-4Q330), including a analysis of החדש (4Q320) as well and a thorough examination of דוקה (4Q320, respectively 4QCalend. Doc. B[a,b]) deriving either from √דקק or from √דוק; 4Q503 (4Q "Daily Prayers"); the 364-day calendar traditions in the Psalm

Scrolls; the Sabbath Songs; 4QCommentary on Genesis A (4Q252); 4QBrontologion (4Q318); 4QCryptPhases of the Moon (4Q317); and 4QOtot (4Q319). The concluding section deals more generally with the broader questions and developments in calendar during the latter part of Second Temple Judaism.

- Matthias Albani, "Horoscopes in the Qumran Scrolls", pp. 279-330.

The article is concerned with the role and significance of astrology in Qumran, and focuses on three texts possibly classified as horoscopes: 4Q186, 4Q534, and 4Q561. 4Q318, though not a horoscope, also deserves attention because it describes the course of the moon through the twelve signs of the zodiac. 4Q186 (=4QHoroscope/4QCrypt) represents the strongest case for a horoscope, given its the astrological dimension of its content: physiognomic traits are related to the zodiacal sign at an individual's moment of birth (המולד). The physiognomic details in 4Q186 proceed contain a description of the upper part of the human body (i.e. the head, eyes, teeth, beard, etc.) and then of the lower parts (i.e. hands, thighs, feet). The term עמוד (two occurrences in 4Q186) are crucial for the understanding of an astrological context: Either the term refers a "second column" to the zodiacal sign Taurus, or it is a scribal error and one should rather read עומד ("position"). Moreover, the translation of רוח in 4Q186 is still under discussion. The possible two vocalisations allow for a translation as either "spirit" or "room, interval" (285). These different renderings are indicative, respectively, either of a theological anthropology or of an astrological framework. The transcription of the last word in 4Q186 1 ii 7 seems less problematic, as it is possible to resolve the two possible readings of one word as either בבור or בבית: the latter corresponds well with 1 iii 5-6. The expression ברגל השור ("in the foot of the bull") is also important for the understanding of this passage and allows for an astrological interpretation. For 4Q534 (4QElect of God ar/4QMess aram/4QNoah), an astrological meaning is strengthened by the use of the terms חשבון and מסרת (as used in 4Q209 as "calculation") and the term מולדה ("birth"). 4Q561 (4QPhysiognomy/ 4QHoroscope ar) is a piece of divinatory physiognomic literature, but its astrological character cannot be verified.

- Philip S. Alexander, "The Demonology of the Dead Sea Scrolls", pp. 331-353.

Alexander tries to present a picture of demonology in the Dead Sea Scrolls that may be attributed to the Qumran sect. A generic, though not exclusive term for a demon among the scrolls is רוח ("spirit"), as is illustrated in 4Q560 2.6. Accordingly, the term "spirit" is sometimes further qualified, e.g. as רוחי רשע ("wicked spirits") in order to distinguish them from other non-corporal, angelic beings. Also descriptive of demons is the term משחית ("destroyer"). The Dead Sea Scrolls attest the existence of a complex demonic world with different classes of demons, as can be seen from lists in 4Q510 1 5; 4Q511 10 1-2; and 11Q11 2.3-4. These passages refer to six kinds of demons: spirits of the angels of destruction (רוחות מלאכי חבל), spirits of the bastards (רוחות ממזרים), demons (שדים), Lilith (לילית), howlers (אחים) and yelpers (ציים). In case of the angels of destruction, it is appropriate to regard מלאכי חבל as in apposition to רוחות, which means "agents of destruction" and refers to demons rather than to angels. While the howlers (אחים) and the yelpers (ציים) were derived from Isa 13:21, it is not certain if these terms denote animals or *jinns*. In Qumran, at least, these terms denote a type of demon. "Demons" (שדים), a term used in the Hebrew Bible (Deut 32:17; Ps 106:37), eventually became a generic term for demons, but how it was used in the Bible and the Scrolls as opposed to other types of

demons is uncertain. Moreover, the nature of Lilith (לילית) is ambiguous. In Isa 34:14 the name suggests a female kind of demon, but this sort of gendered demon cannot be assume for Qumran demonology. In general the demonology of Qumran may have derived from documents as 1 Enoch and the myth of Watchers which were, in turn, integrated into the dualistic worldview of the Qumran sect. It is noteworthy, that this particular demonology is very close to the demonology of the New Testament.

- James E. Bowley, "Prophets and Prophecy at Qumran", pp. 354-378.

The article provides an overview of texts that shed light on how the prophets and prophetic documents functioned in the life and teachings of the Qumran community. Bowley begins with an analysis of the usage and meaning of those terms used in the scrolls to denote prophets and prophecy. Most commonly used is נביא or the epithet "his (God's) servants" (עבד). "The divine spirit" (so ברוח קודשו in 1QS 8.16; cf. Isa. 40:3; 11QPs[a] 27.3-4, 11) might also have referred to prophets. Another, though less common, term is חוזה, used when not referring to a prophet of Israel's past. Finally, the word משיח "anointed one" is used as well. Next, the author examines the passages relevant for what the scrolls say about prophets of the past, of the future, and the present. He observes that the main function of the past prophets was to be tradents of divine messages from God to the community regarding current behaviour and the revelation of future events. In this context נביא is applied to the prophets of Israel, namely Isaiah, Jeremiah, Ezekiel, Amos, Habakkuk, and Zechariah. Although not at the centre of their messianic eschatological thought, the Qumran authors expected an eschatological prophet beyond the biblical images. Bowley concludes this on the basis of examining 1QS 9.9-11 (נביא ומשיחי אהרון וישראל; Moreh Ha-sedeq); 4Q175 (in comparison with Dt. 5 and 18); 11QMelchizedek (11Q13; so esp. in the following phrase in col. 2:15-18: אשר אמר דנ[יאל משיח הרו[ח] והמבשר הו[אה] and in 11Q13 2.17 [cf. also Isa. 52:7]); and 4Q521 (where not נביא, but משיחו [frg. 2 ii 1] refers to the eschatological prophet). Although J.E. Bowley does not find נביא in the scrolls applied to a current teacher or leader of the community (not even the Moreh Ha-ṣedeq), he states that because of the prophetic language encountered in 1QH and elsewhere, prophetic activity must have been a recognized reality in the community. In this respect he examines the implications of נביאי כזב in 1QH[a] 12.16 (also 1QH[a] 12.10-11; 4Q357-76; and 1Q22, 29) for the understanding of prophecy.

- Michael Knibb, "Eschatology and Messianism in the Dead Sea Scrolls", pp. 379-402.

The eschatological and messianic beliefs in the scrolls are of considerable significance for the theology of the sect. Knibb examines a variety of texts that refer to אחרית הימים ("the end of days"): the Rule of the Congregation (1QSa), the Pesharim, 4QEschatological Midrash (4Q174 and 4Q177) and 11QMelchizedek (11Q13). Knibb stresses that texts without this phrase are also important the eschatology and messianism; these include the War Rule (and related texts), the Rule of Blessings (1QSb) and 4QTestimonia (4Q175). Other texts with a fairly obvious concern with the future are parts of 1 Enoch (Book of Watchers, Book of Dreams and Epistle of Enoch), Apocryphon of Levi (4Q541 and 4Q540), Visions of Amram (4Q543 – 48), the Pseudo-Daniel materials, Aramaic Apocalypse (4Q246) and New Jerusalem document. Characteristic of the eschatological writings is that they look forward (in different ways) to a turning point in events and to the ending of the present age, though the texts belong to different genres and are diverse in character and

date. The messianic views at Qumran must have changed over time. Some of the writings mention the coming of two messiahs, while in others there only one is referred to. The phrase משיח אהרן וישראל is ambiguous, as this could denote either one or two messiahs.

- James R. Davila, "Heavenly Ascents in the Dead Sea Scrolls", pp. 461-485.

From among the number of documents from the Qumran library that preserve reports about heavenly ascents, Davila discusses six ascent traditions about specific figures. The ascents of Enoch, Melchizedek and Levi are the best preserved of these reports, while references to the journey of Methuselah and the texts dealing with Noah and Moses raise some questions. The ascent tradition about Enoch is preserved in several Qumran writings, namely the Book of Watchers (1-36) in 4QEnoch^{a-e}, the Book of Dreams (83-90) in 4QEnoch^{c-f}, the Epistle of Enoch (91-108) in 4QEnoch$^{c, g}$ and the recensions of the Astronomical Book (72-82) in 4QEnastr^{a-d} . Melchizedek is called a "god" (אלהים) in 11QMelchizedek (11Q13) and is otherwise mentioned in the Songs of the Sabbath Sacrifice (4Q400-407, 11Q17, MassShir-Shabb), though in 4Q401 the name is only partly visible. Melchizedek is perhaps also mentioned in the Aramaic Visions of Amram (4Q544). The tradition of Levi's ascent is preserved in copies of an Aramaic Levi (1Q21, 4Q213, 4Q213a, 4Q213b, 4Q414, 4Q414a, 4Q414b). A description of Methuselah travelling to paradise is provided in the Genesis Apocryphon (1Q20 2:1-26). In this report, Enoch's location (לפרוין) is difficult to understand; פרוין is an Aramaic form of פרוים (2 Chr 3:6) and is probably to be understood as the Garden of Eden. Whether or not Noah is in view in 4Q534 (4QMess ar) is uncertain. It is noteworthy though, that the figure described in 4Q534 has a vision concerning [ה]ארכובת. The term is also found in the Genesis Apocryphon, where it apparently means "the highest celestial sphere". In case of 4Q437 2 ii 6 an ascent tradition concerning Moses is hard to prove, because of the fragmentary condition of the manuscript.

- Stephen Goranson, "Others and Intra-Jewish Polemic as Reflected in Qumran Texts", pp. 534-551.

The Qumran texts reflect disagreements between Jewish groups. Thus polemic concerns can therefore be found in Qumran terminology. Goranson accordingly tries to locate some of the relevant terms in their historical context. Some expressions, however, stem from a prior time. For instance, the term מין in the sense of "heretic" is not found in Qumran texts nor in any others until rabbinic literature. מינים might actually have developed its negative sense according to the Christian use of a αἵρεσις (without regard to this Greek term's neural sense).

A major factor in the view of "others" among the Qumran texts is, of course, the writers' self-understanding. The group saw themselves as true observers of the Torah and as a true remnant of Judah. This exclusive claim formed part of the polemic in which the group defined itself against others. Over time this group then became known by the Greek version of the self-description Ἐσσαῖοι and Ἐσσηνοί as well as Ὀσσαῖοι and Ὀσσηνοί. The Semitic background for this designation is not undisputed (either חסייא or אסייא), as well as the question, if the designation derives from outsiders or originates from the sect itself. Goranson assumes that the name Essene is actually present in Qumran writings: The writer's group consists of "all doers of the torah" (כול עושי התורה) in 1QpHab 8.1 or "doers of his will" (עושי רצונו) in 4QpPs^{a}. Essene authors of Qumran regarded a group of Jewish opponents as "seekers of smooth things" ([דורשי החלקו[ת), identifiable as Phari-

sees. This group, accused of false teaching of opponents is also called "Ephraim", while another group, probably the Sadducees, are named "Manasseh" (4QpNah 3-4 ii 8). This symbology refers to the Sadducees as the older brother from the biblical narrative; the Pharisees as "Ephraim" were regarded as quickly growing and "leading many astray" (4QpNah 3-4 ii 8), while their own group was the true Judah.

- Joseph A. Fitzmyer, S.J., "Paul and the Dead Sea Scrolls", pp. 599-621.

So far Paul's Jewish background has mostly sought to explain aspects of his teaching from Pharisaism. Fitzmyer attempts to relate Paul's theology also to Palestinian Jewish ideas as preserved in Qumran writings. Fitzmyer tries to relate generic Pauline notions to Essene teachings, as for instance the notion of Justification by Divine Grace. The term צדק, known in the OT, might have provided the common background for Paul and Qumran, but despite similarities, Paul's theology is distinct and obviously more christocentric. Some Pauline words or phrases may also have counterparts in Qumran literature: The "deeds of the law" from Rom 3:20, 28; 9:32 (ἔργα νόμου) is also present in 4QFlor 1.7 (מעשי תורה), 4QMMT C27 (מקצת מעשי התורה) and 1QS 5:21 and 6:18 (מעשיו בתורה) in a similar form. Paul's teaching about God's "righteousness" might be mirrored by 1QM 4.6 (אל צדק) or by 1QS 10.25 and 11.12 (צדקת אל). The phrase πνεῦμα ἁγιωσύνης ("a spirit of holiness") out of Rom 1:4 would have a literal translation רוח קודש, as it is found in 1QS 4.21; 8.16; 9.13; CD 2.12; 1QH 7.6-7; 9.32. Also the Pauline phrase σὰρξ ἁμαρτίας as in Rom 8:3 has a counterpart in 1QS 11:9 (בשר עול). Paul's use of μυστήριον (Rom 16:25: 1 Cor 2.7) might resemble the sense of the Hebrew רז ("[divine] secret, mystery") as found in 1QpHab 7.5. Further examples are the similarities between Rom 12:9 ("you must detest what is evil and cling to what is good") and לרחוק מכול רע ולדבוק בכול מעשי טוב in 1QS 1.5 ("to depart from all evil and cling to all good works"), 1 Cor 11:10 (διά τοὺς ἀγγέλλους) and 1QSa 2.8-9 (כיא מלאכי קודש [בעד]תם) and Rom 3:21 (ὁ νόμος καὶ οἱ προφηταί) and 4QDibHam 1-2 iii 12-13 (אשר כתב מושה ועבדיכה הנביאים). Also three of Paul's christological titles (Χριστός, Κύριος, υἱὸς τοῦ Θεοῦ) may be similar in Qumran literature (משיח, מרא, ברה די אל).

- David E. Aune, "Qumran and the Book of Revelation", pp. 622-648.

References to the Dead Sea Scrolls in scholarly literature might provide additional background for the interpretation of Revelation. The term "apocalypse" in case of the Apocalypse of John is not a generic designation, though, but rather a description of the work's contents. Qumran writings, on the other hand, do feature apocalyptic texts, though the number of apocalypses is – according to other scholars – rather limited and not many (if any) of these apocalypses originates within the Qumran society. Among previously known apocalypses are 1 Enoch (Parables and Similitudes of Enoch are missing) and fragments of Daniel, Jubilees and the Aramaic Levi Document (in two scrolls: 4Q213 = 4QTLevi[a] ar and 4QTLevi[b] ar). Other Dead Sea documents have been labeled apocalypses by various scholars, but they are in most cases either not composed by the sectarians or not apocalypses. For instance 1QM is not written in the style of a revelatory narrative, 4Q246 (4Q Aramaic Apocalypse) has no mention of a heavenly revealer, 4Q552 and 4Q553 (4QFour Kingdoms[a, b]) lacks the generic features of the apocalyptic genre as also similarly 4Q543, 544, 545, 546, 547, 548 (4QVisions of Amram). 4Q521

(4QMessianic Apocalypse) does not appear to be an apocalypse in its present fragmentary form and 4 Q385, 386, 387, 388, 391 (4QPseudo-Ezekiel) seems to be of non-sectarian origin. A group of fragments called the "Description of the New Jerusalem" (DNJ) (1Q32; 2Q24 [2QNew Jerusalem]; 4Q554 [4QNew Jerusalem[a]]; 4Q555 [4QNew Jerusalem[b]]; 5Q15 [5QNew Jerusalem]; 11Q18 [11QNew Jerusalem] and 4Q232) can, according to Aune, be regarded as an apocalypse and offers more illuminating parallels between Qumran scrolls and the Revelation. The description in DNJ (together with the Temple Scroll) is in places similar to the description of the heavenly Jerusalem in Rev 21:9 – 22:9, as for instance the guide (the angelus interpres in Rev) showing the architecture of the New Jerusalem: For instance the term ראחזיני is paralleled by ἔδειξέν μοι. Another interesting linguistical parallel between Qumran writings and Rev is the exclusion of impurity from the New Jerusalem, where "nothing unclean" shall enter. The Greek πᾶν κοινόν in Rev 21:27 is identical to כול טמאה from 11QT[a] 47.3-6.