

The Value of the Dead Sea Scrolls for Biblical Studies

What are the Dead Sea Scrolls?



What are the



Dead Sea Scrolls

Collection of 1,000 documents from 11 caves
Oldest copies of the Hebrew Bible (OT)
Jewish apocryphal and sectarian writings
Composed in Hebrew, Aramic, Greek
Produced between 250 B.C. and A.D. 60
Hidden in Judean desert caves before A.D. 68



scroll jar

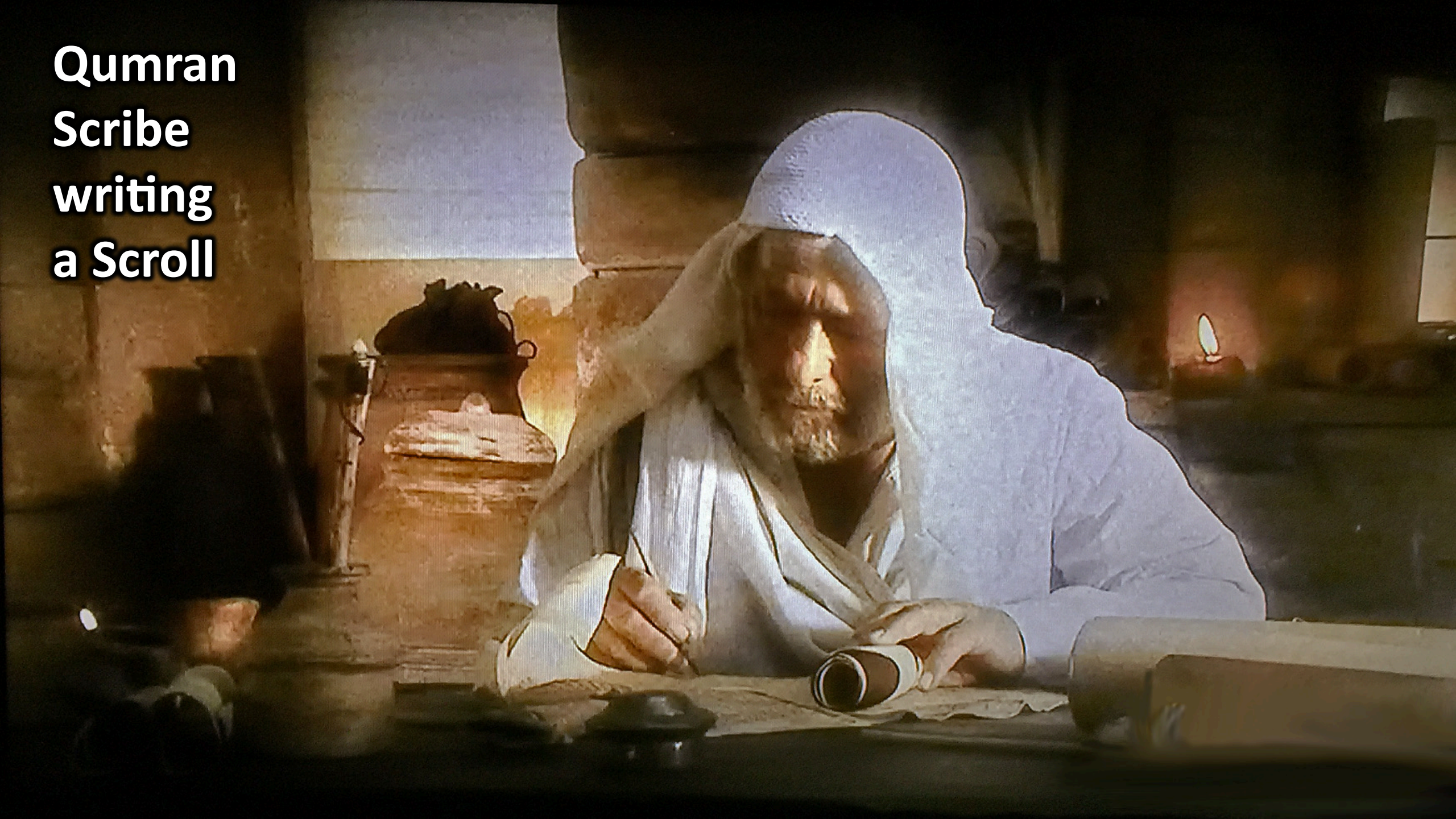
Where Were the Dead Sea Scrolls Discovered?

Jerusalem

Qumran

located on a plateau on
the north-western side of
the Dead Sea about 19
miles south of Jerusalem.

**Qumran
Scribe
writing
a Scroll**



**“Thus says the LORD
of hosts, the God of
Israel, ‘Take these
deeds, this sealed
deed of purchase,
and this open deed,
and put them in an
earthenware jar, that
they may last a long
time.’”**

Jeremiah 32:14



Hiding Scroll Jars in a Cave



Cave 1



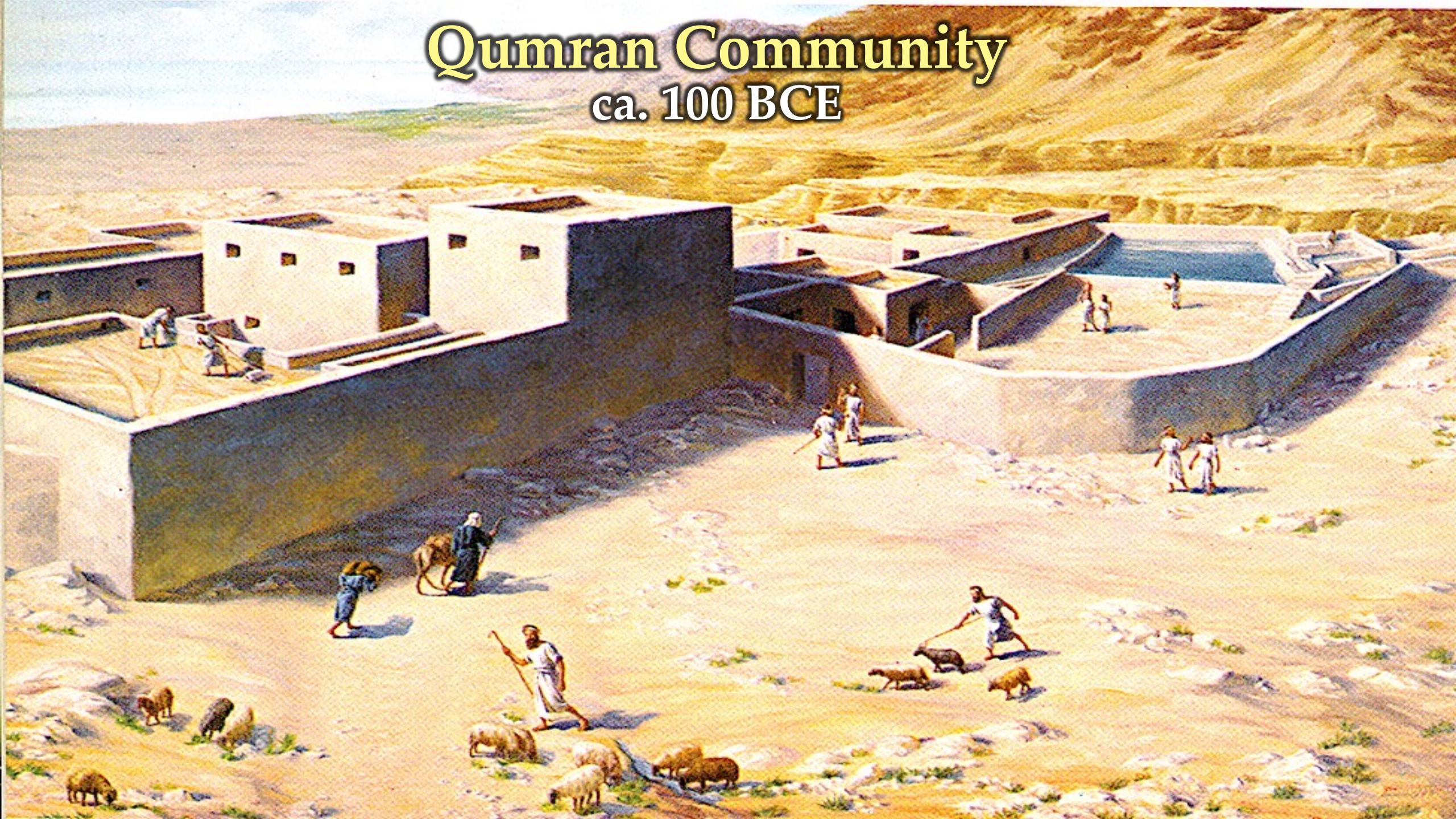
Sheik Muhammad Hamad Ubiyat

One of the Bedouins who found scrolls in 1947



Qumran Community

ca. 100 BCE



Wadi Qumran

Qumran Plateau

Excavations of the
Qumran Community

Cave 4

Roland DeVaux
Excavations
(1951-1957)

Randall Price Excavations (2002-2012)

Yitzhak Magen
Excavations
(1996-2000)



Beverlee Price

Drinking bowl
used by
Qumran
Community



Beverlee Price
uncovering
2,000 year-old store jars
(June 2012)



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THE OTHER
OIL CRISIS

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AND CULTURE

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IN AMERICA

NATIONAL GEOGRAPHIC

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and the search for
ancient texts

*"If you are dealing with
antiquities, you must get
your hands dirty."*

DITAN KLEIN
ISRAEL ANTIQUITIES
AUTHORITY







SECRETS OF THE
Dead Sea
Scrolls

Randall Price

Filmed on location in Israel


SECRETS OF THE
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The Discovery Heard Around the World

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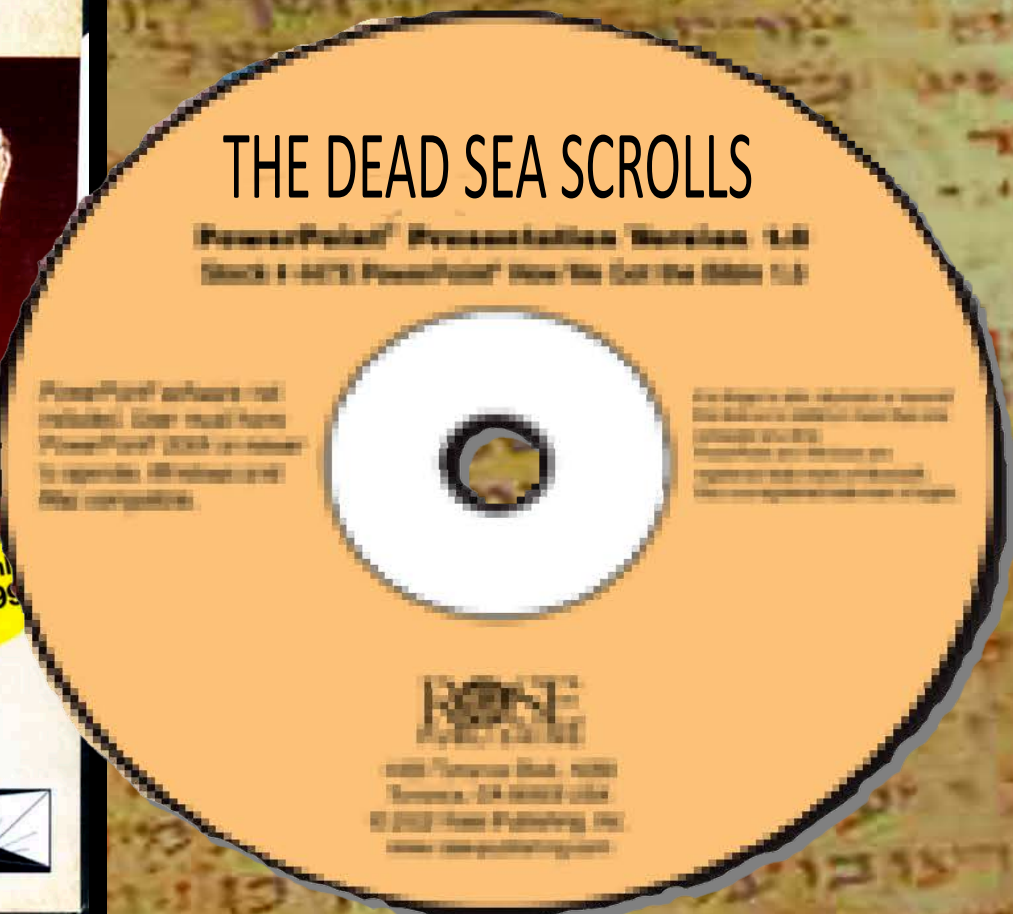
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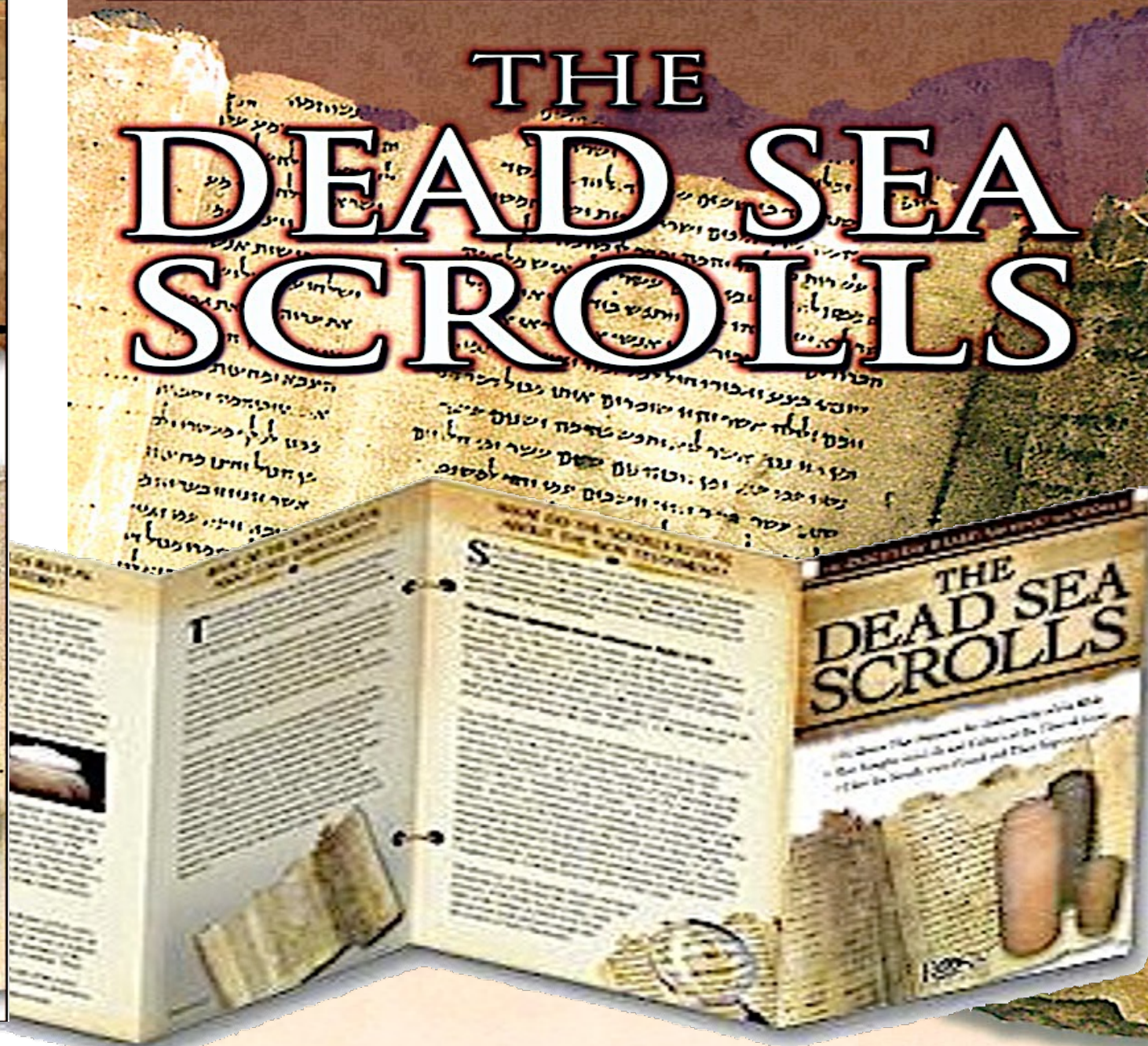
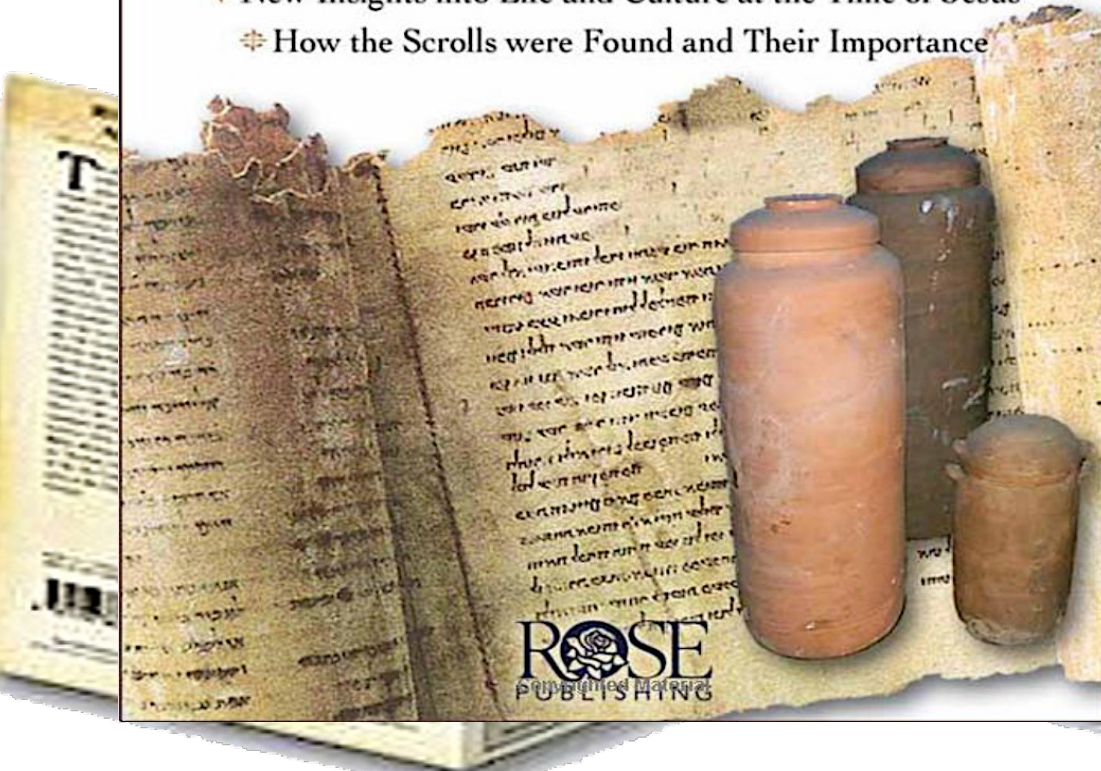
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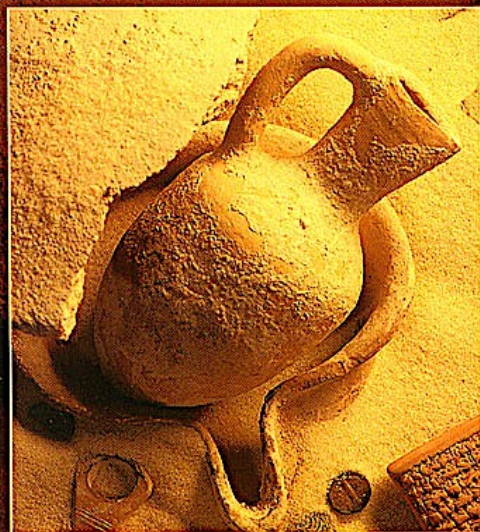
THE DEAD SEA SCROLLS

- ✦ Evidence That Supports the Authenticity of the Bible
- ✦ New Insights into Life and Culture at the Time of Jesus
- ✦ How the Scrolls were Found and Their Importance



INCLUDES LATEST DISCOVERIES

THE STONES CRY OUT



*What
Archaeology
Reveals About
the Truth of
the Bible*

RANDALL PRICE

Searching for



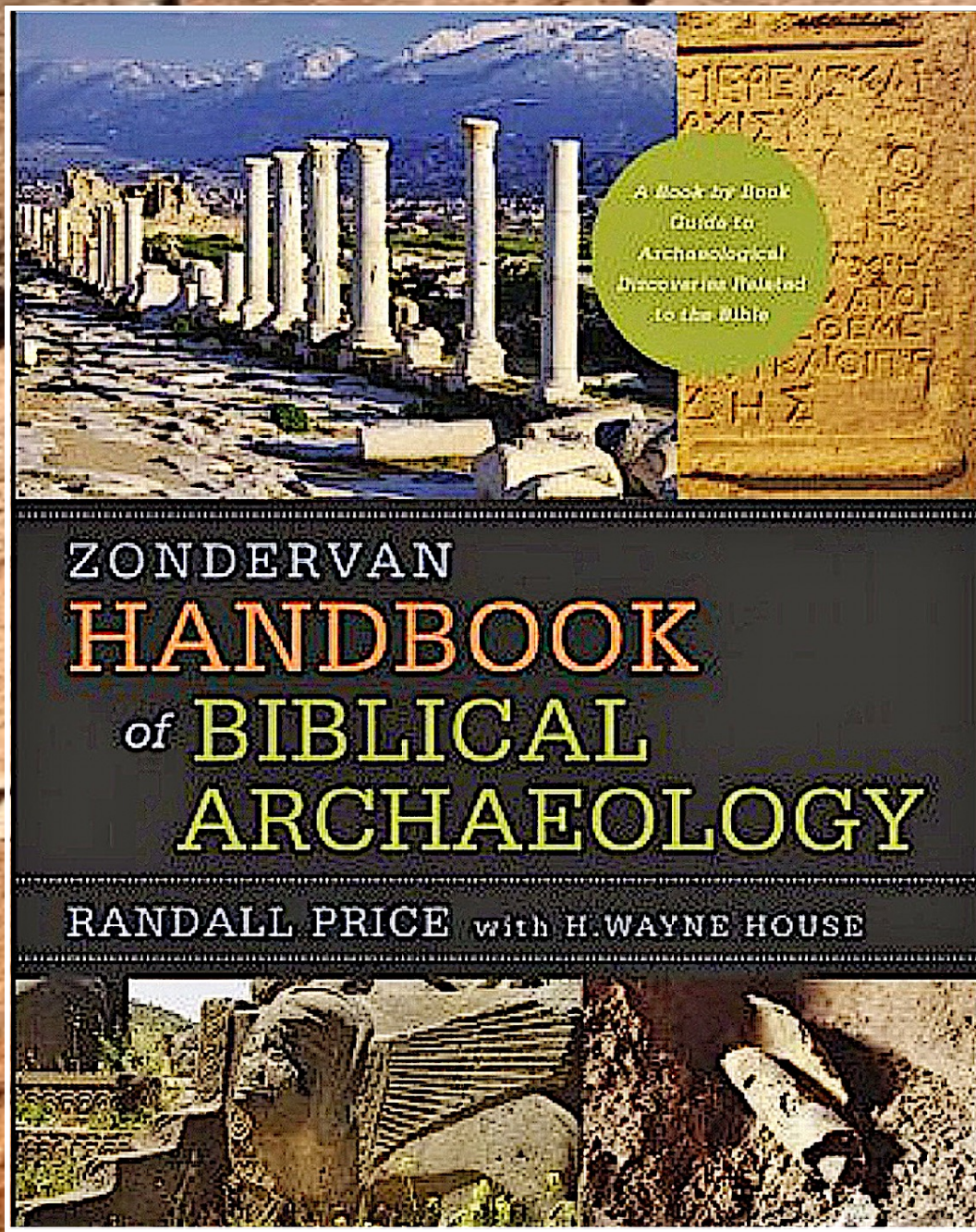
THE Original Bible

- Who wrote it and why?
- Is it reliable?
- Has the text changed over time?



Randall Price

Author of Searching for the Ark of the Covenant

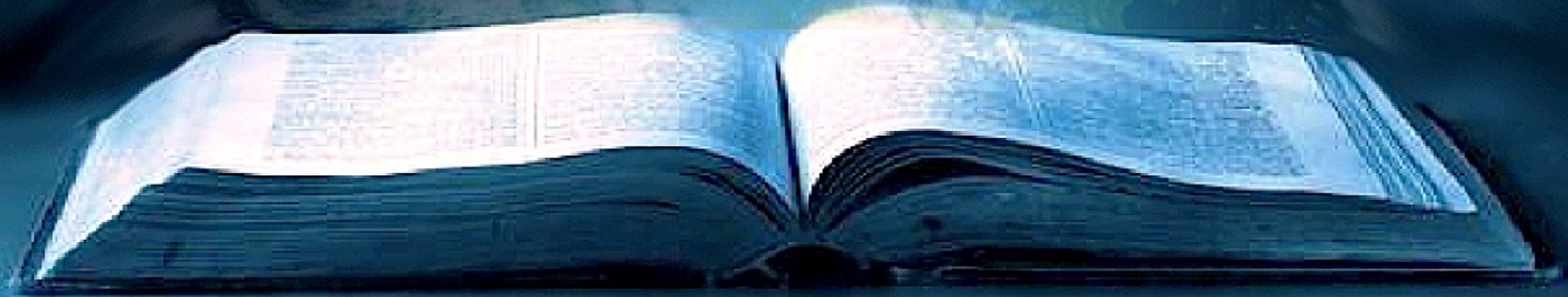


**Evidence
for the
Historicity
and
Accuracy
of the
Bible
Book by
Book**

WORLD OF THE BIBLE MINISTRIES

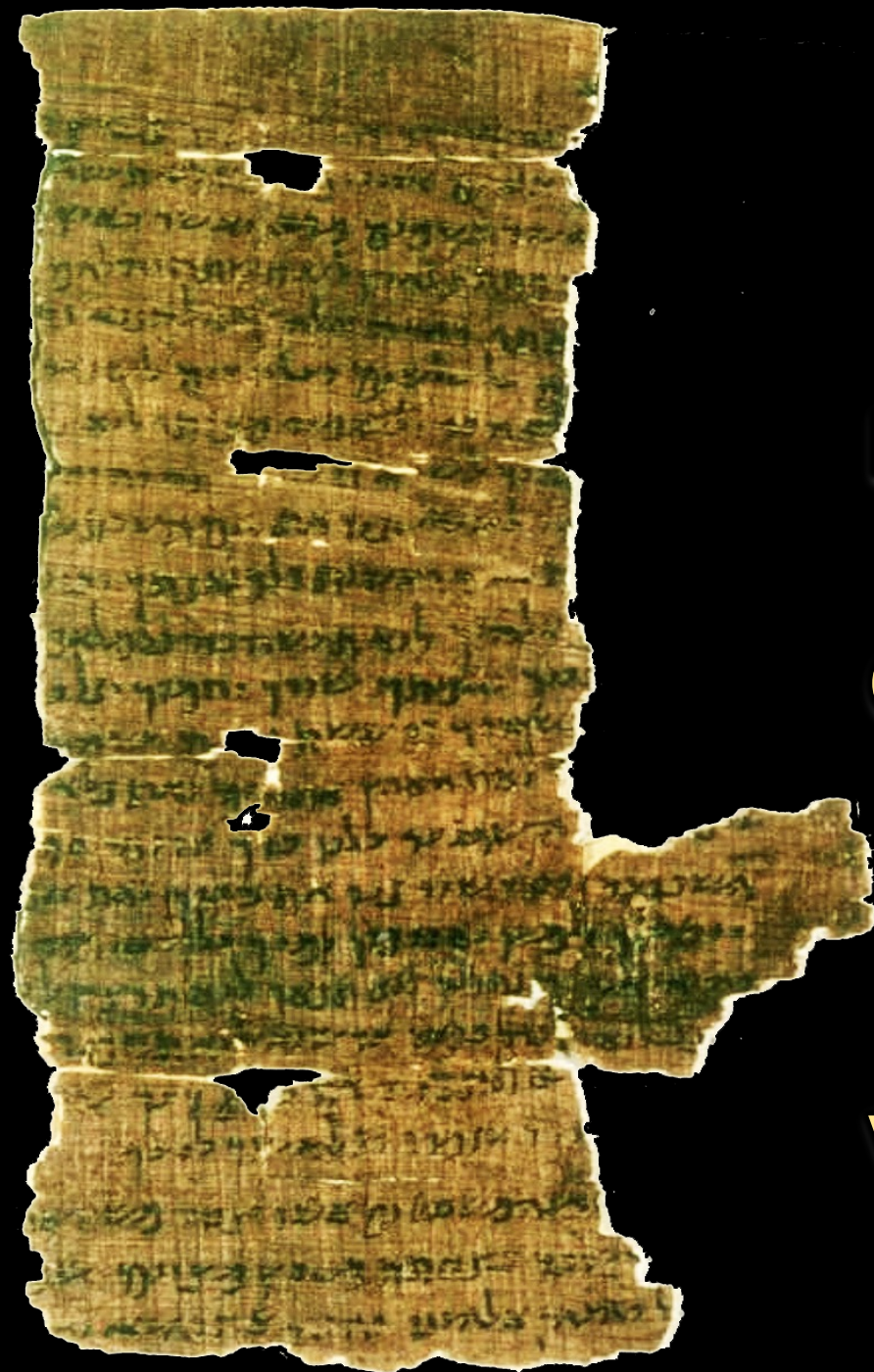
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The Value of the Dead Sea Scrolls for Biblical Studies

**Witness to
the Accuracy of
Textual Transmission**



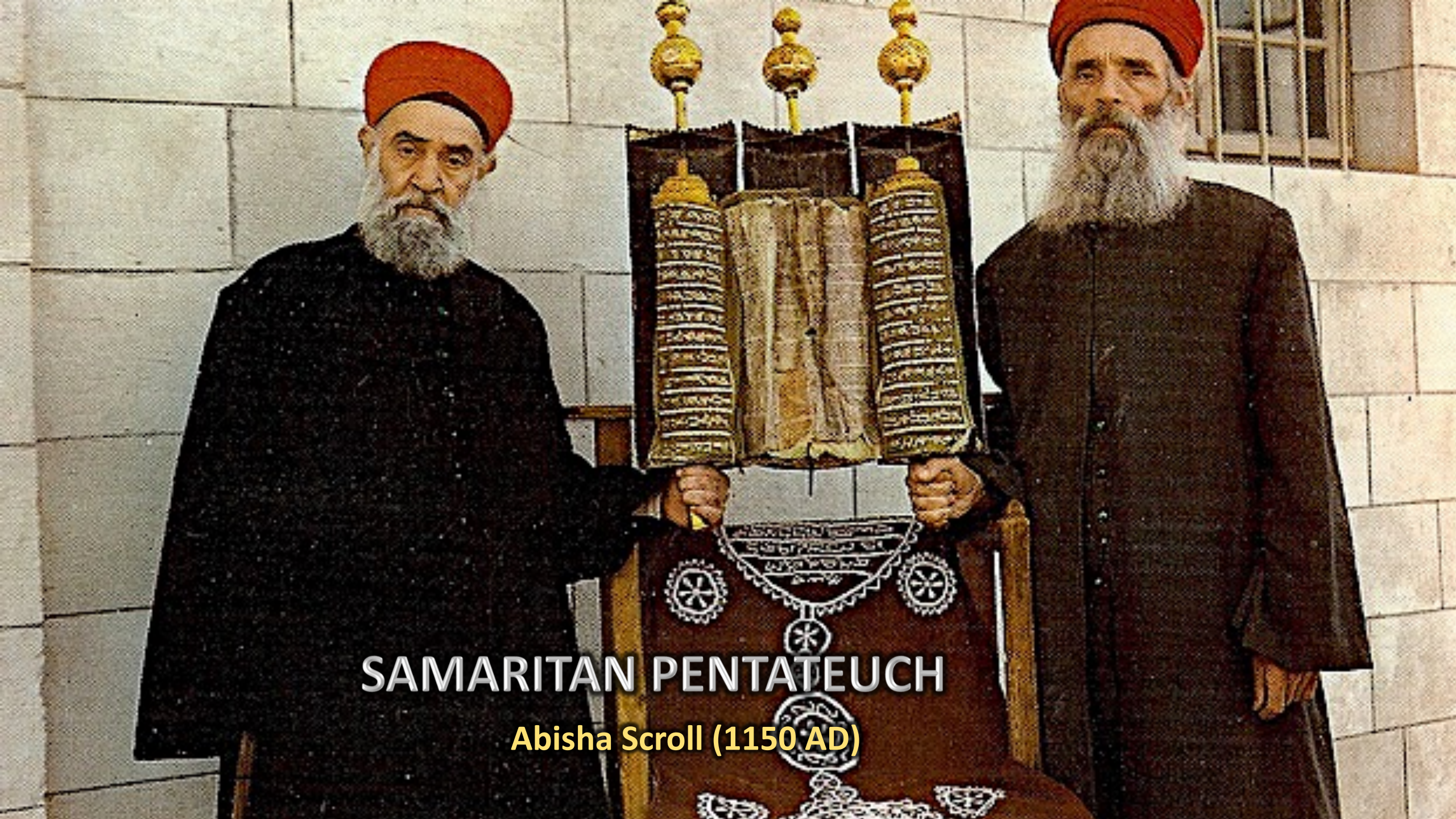
Nash Papyri

Date: 2nd cent. BCE to 1st cent CE

Contents: Deut. 6:4-9 (Shema)

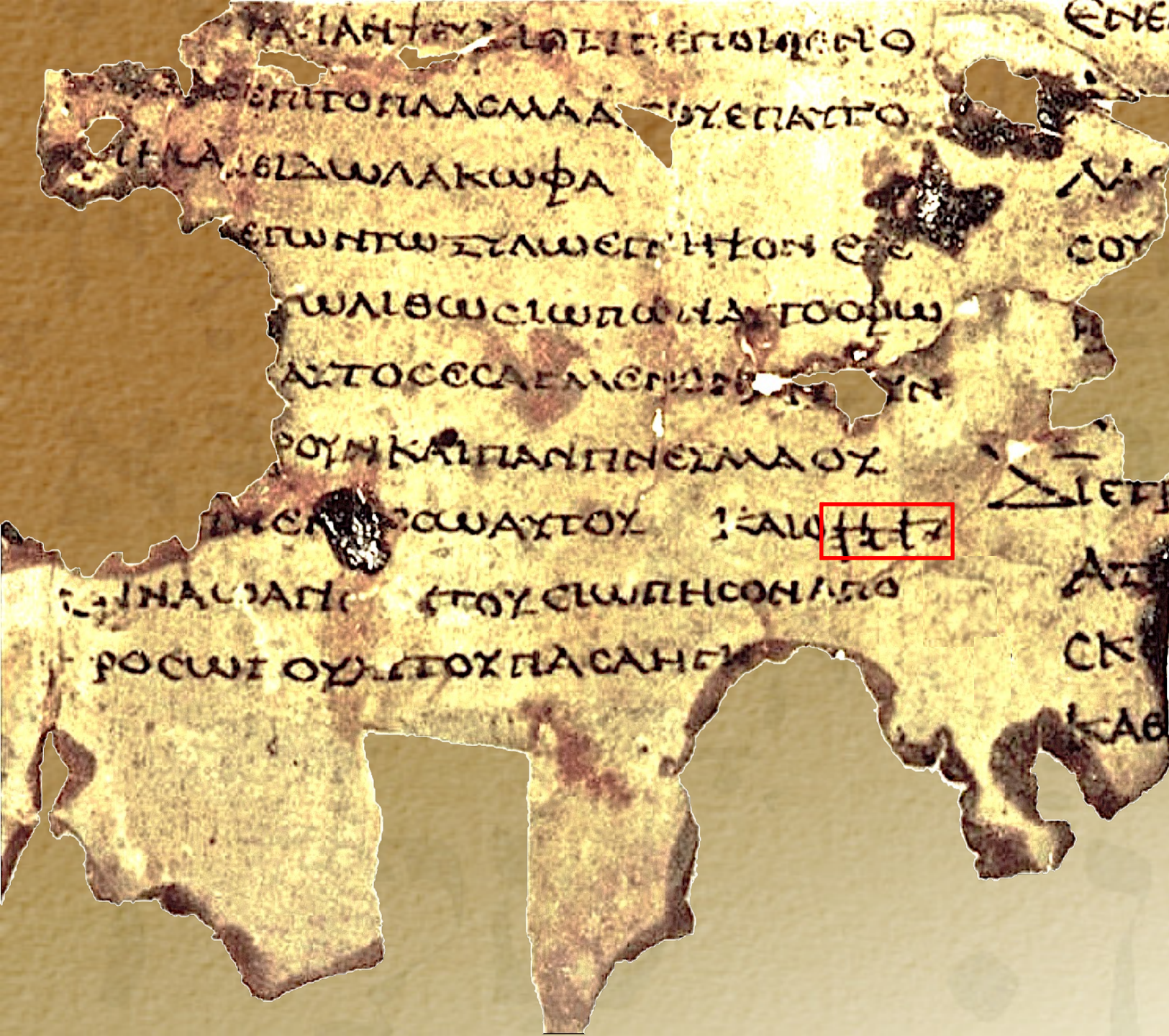
Two fragments of the
Decalogue (Ex. 20; Deut 5)

Value: Oldest OT mss. before 1947



SAMARITAN PENTATEUCH

Abisha Scroll (1150 AD)



**Early copy of
the LXX Minor
Prophets from
Nahal Hever
(50 BC-AD 50)
containing the
Tetragrammaton
(YHWH) in
Paleo-Hebrew**

CODEx SASSOON

Earliest “extant” manuscript in book form of the Hebrew Bible
10th century A.D.

Parchment
792 pages
(Only missing
12 full pages)
26.5 pounds



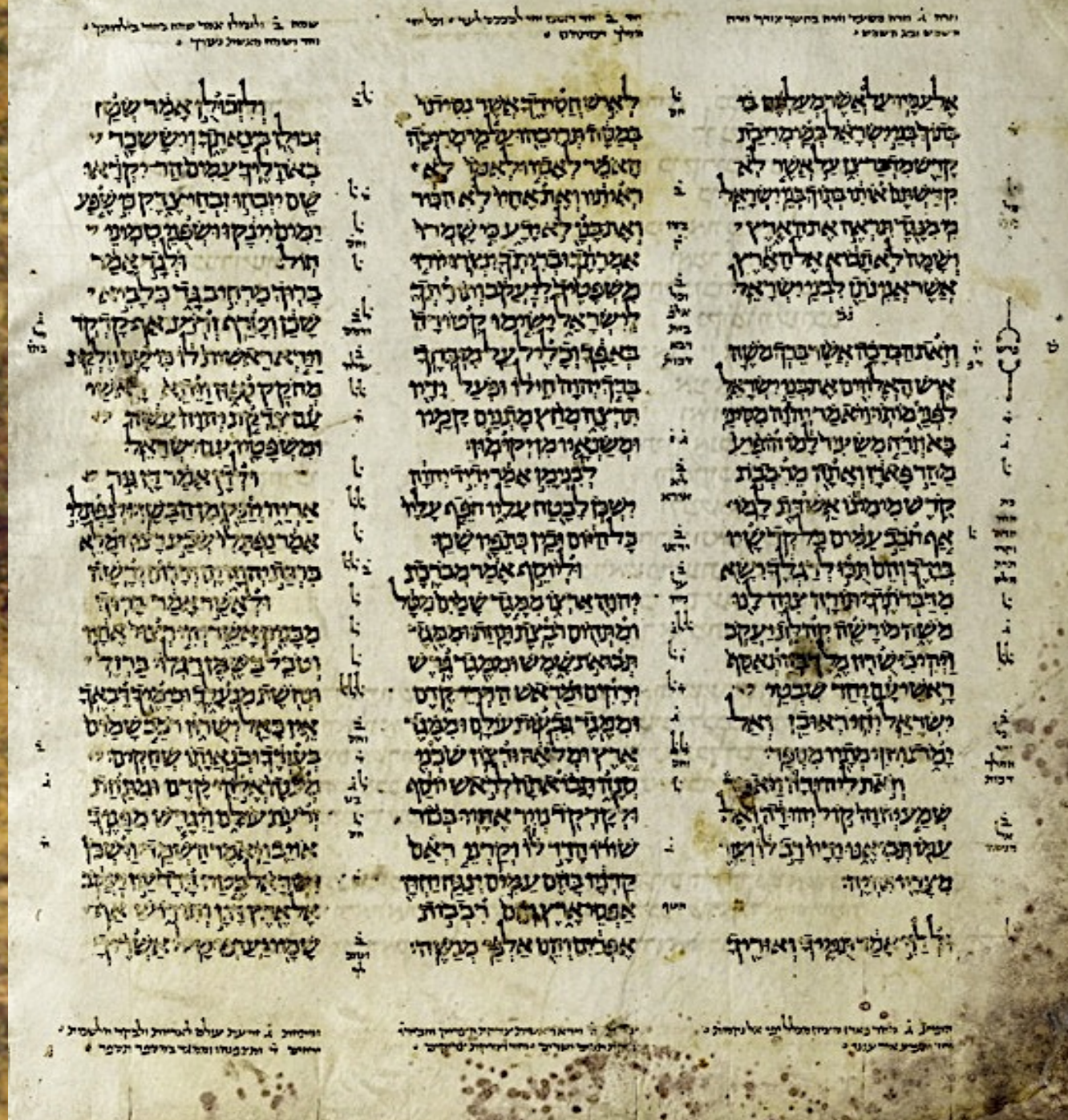
Only scroll
copies of
Hebrew
Bible
existed
prior
to this
codex

ALLEPO CODEX

The Next Oldest and
Nearly Complete
Hebrew Bible

Copied by the Scribe
Shlomo Ben Boya'a
in Tiberias 929 CE

reflects the Masora
written by the Masorete
Aharon Ben Asher





Codex Leningradensis

Ben-Asher

Masoretic tradition

Dated: 1008 CE

Value: One of the oldest

Complete OT mss.

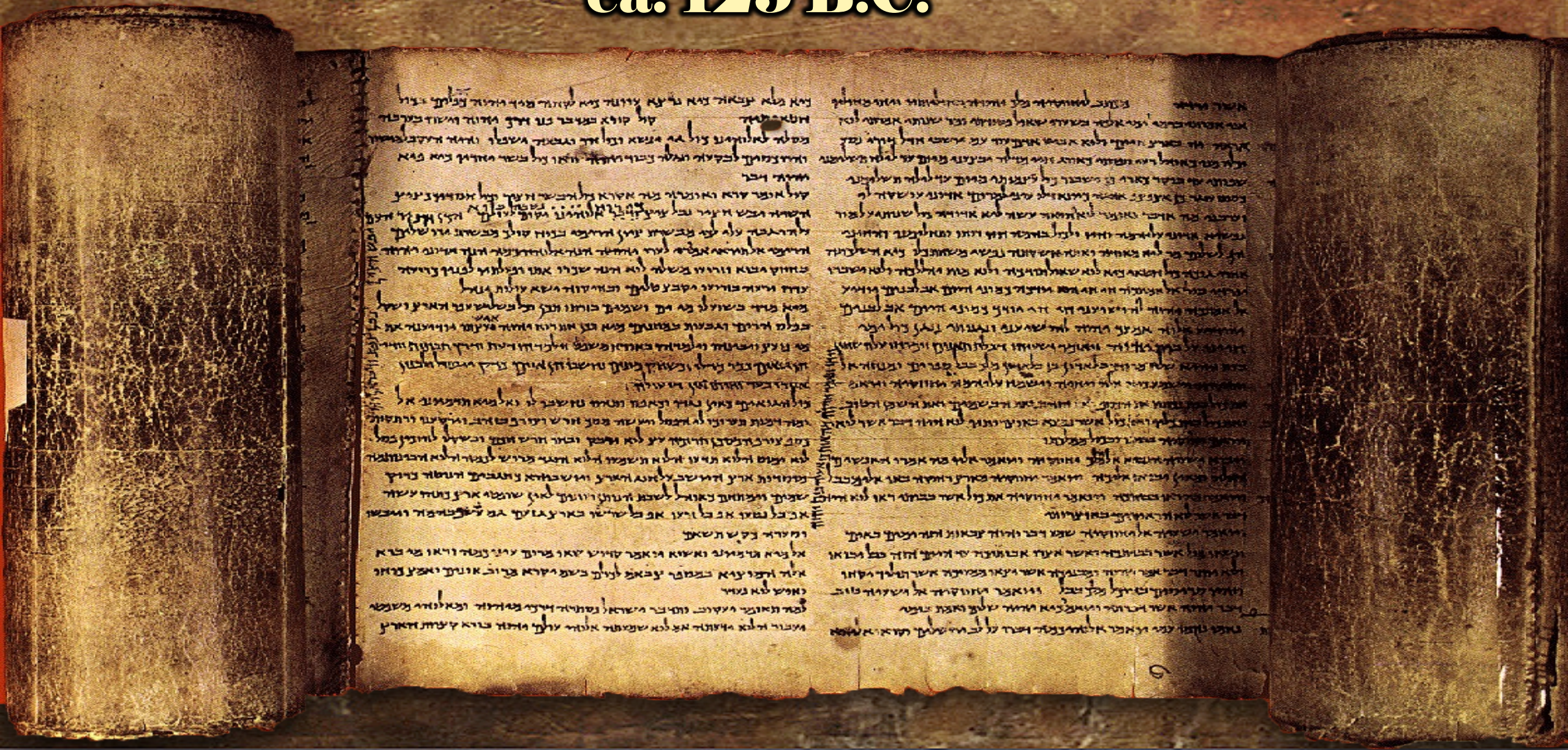
Textual Significance of the Dead Sea Scrolls

The Dead Sea Scrolls have preserved the Hebrew Bible (“Old Testament”) as it existed in the latter part of the Second Temple Period as well as the time of Jesus (516 B.C.E.—70 C.E.).

The most sensational aspect is their age: they are 2,000 + years old. Before their discovery, the oldest known manuscripts of the Old Testament in Hebrew included the Aleppo Codex and the Leningrad Codex, both dated to the 10th century C.E. The oldest Greek version (LXX) of segments from the Old Testament, the Codex Sinaiticus, was probably written in the fourth century C.E.

The Great Isaiah Scroll (1QIsa^a)

ca. 125 B.C.



The Dead Sea Scrolls contain the earliest copies of the Bible



Isaiah Scroll

Dead Sea Text

200

0

B.C.

over 1000 years

Until the discovery of the scrolls 1,500 years separated the oldest copy of the Bible from the latest biblical text of the Autographa.

500

900

A.D.

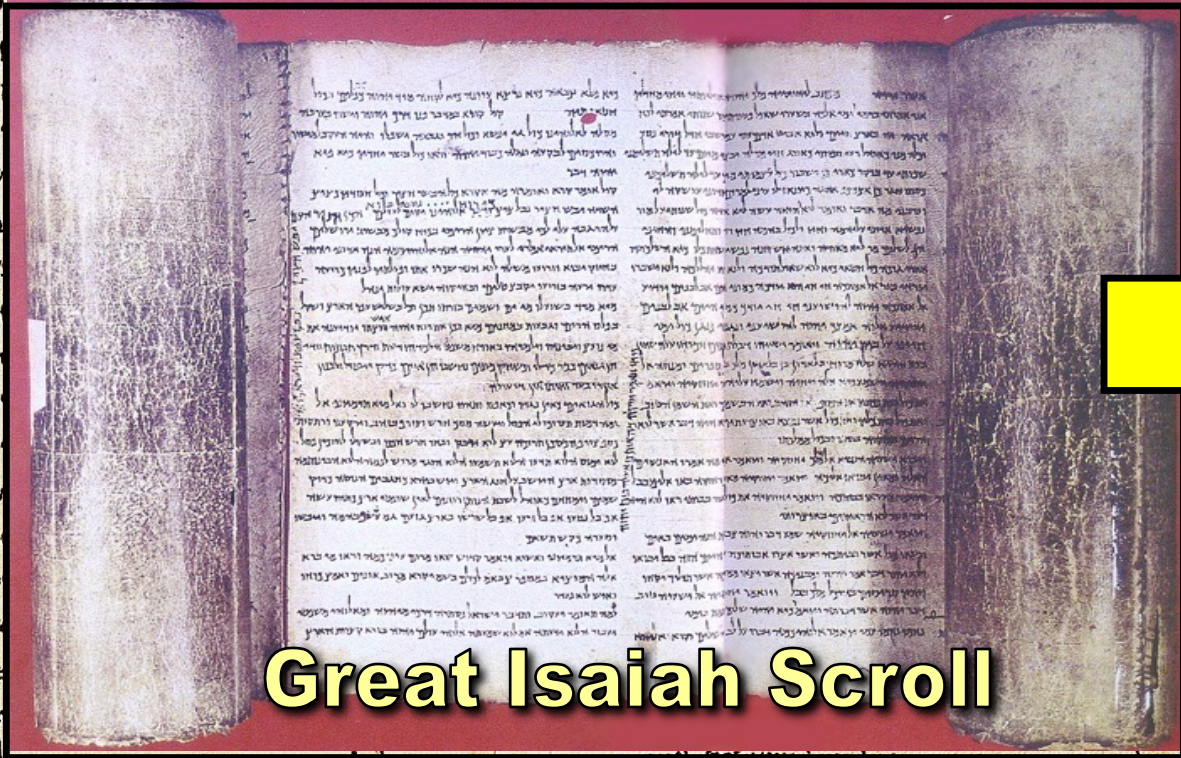


Aleppo Codex

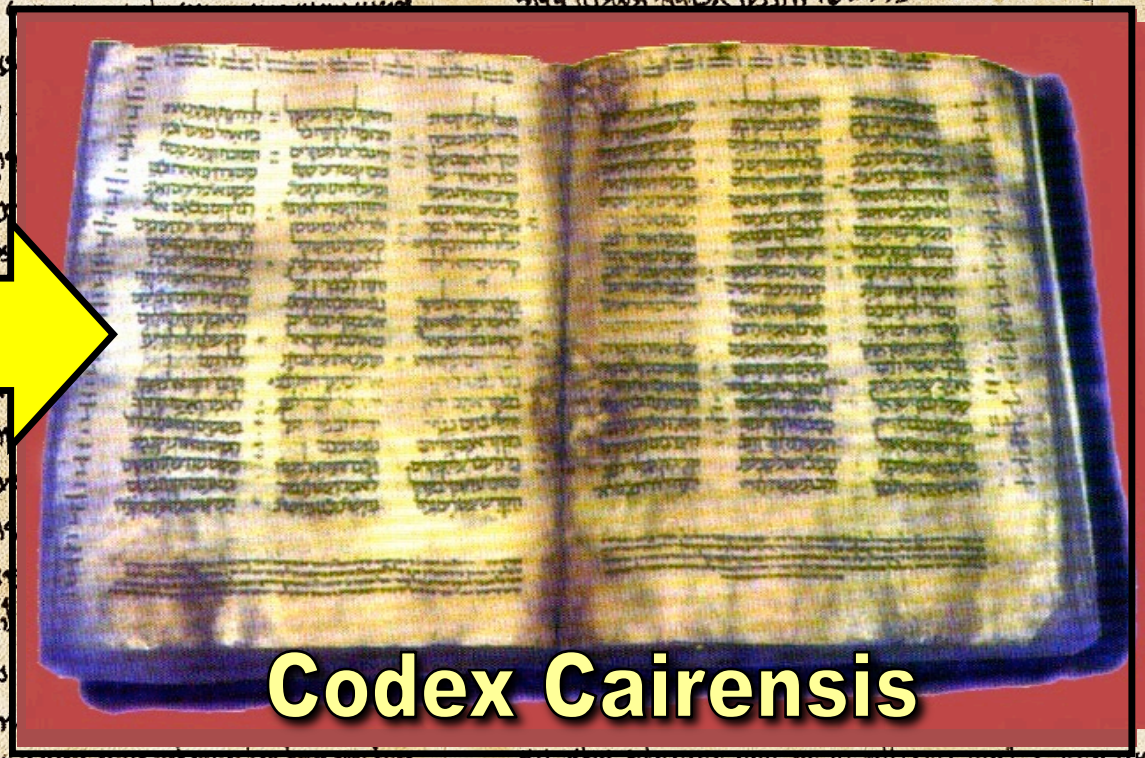
Masoretic Text

The scrolls enabled scholars to study the transmission history of the biblical text compared with modern versions.

Accuracy of Textual Transmission



Great Isaiah Scroll



Codex Cairensis

The Isaiah scroll proved to be identical word-for-word to the Masoretic Text in more than 95% of the text. The 5% variation consisted primarily of obvious slips of the pen and spelling alterations, although there were a few textual variants. This was also the case with all of the Qumran biblical texts showing transmission accuracy.

Old Testament Textual Evidence



Before 1947,
A **1,250-year**
gap existed
between the
Hebrew texts

ORIGINAL HEBREW TEXT
SAMARITAN PENTATEUCH
DEAD SEA SCROLLS
SEPTUAGINT
SYRIAC PESHITTA
HEXAPLA
LATIN VULGATE
OLDEST HEBREW MANUSCRIPT

Before 400 B.C.

400-100 B.C.

300 B.C. – A.D. 50

250-150 B.C.

A.D. 125-400

A.D. 230

A.D. 390-404

A.D. 850

What the Texts Tell Us

While a portion of every text in the Hebrew Bible exists except for the Book of Esther, it should be noted that remains of only one manuscript each were found of Chronicles, Ezra, and Nehemiah and only two manuscripts each for Joshua, Proverbs, and Ecclesiastes. Esther was used at Purim and most Jewish families possessed their own copy. It may be for this reason that when the inhabitants of Qumran fled, these personal copies went with them. Even so, there are references to Esther in the sectarian scrolls as well as pseudo-Esther texts, so it was part of the Community's Scripture. Scholars see in the number of surviving biblical texts a relative indicator of what books of Scripture were more important to the Community. Due to the Community's priestly orientation and prophetic purpose, covenantal, legal, and prophetic texts appear the most highly regarded.

The Contents of the Dead Sea Scrolls

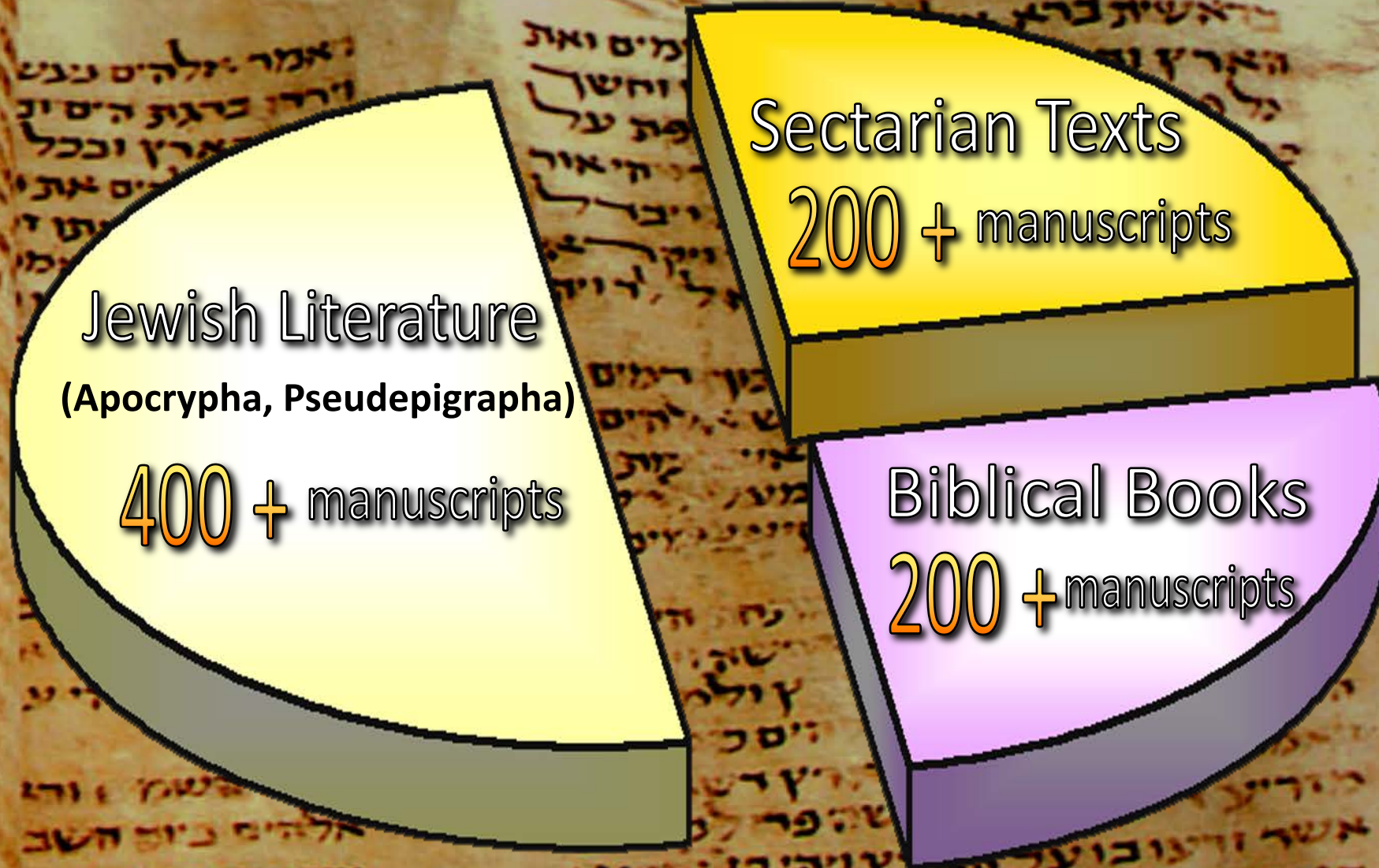
The Biblical Manuscripts

Canonical Books	Old Testament Book	Number
Torah	Genesis	26
	Exodus	18
	Leviticus	18
	Numbers	11
	Deuteronomy	34
Prophets	Joshua	2
	Judges	4
	1-2 Samuel	4
	1-2 Kings	3
	Isaiah	23
	Jeremiah	6
	Ezekiel	6
	12 Minor prophets	12

Canonical Books	Old Testament Book	Number
Writings	Psalms	42
	Proverbs	2
	Job	6
	Song of Songs	4
	Lamentations	4
	Ecclesiastes	2
	Ruth	4
	Daniel	10
	Ezra-Nehemiah	2
	1-2 Chronicles	1
Total		236 (245)
No Esther but references exist in other scrolls		

(Actual total of 236) is adjusted because in the Torah some manuscripts preserve portions of several books and therefore have been double or triple counted resulting in extra references.

Classifying the Dead Sea Scrolls



Content of the Oldest Copies of the Old Testament Compared with the Dead Sea Scrolls

Name	Date	Present Location	Contents
Dead Sea Scrolls	125 B.C. (Book of Isaiah)	Shrine of The Book Jerusalem	Book of Isaiah (complete), and fragments of almost every book in the Old Testament. Also OT citations in sectarian scrolls. The books of Samuel, in a tattered copy, were also found and also two complete chapters of the book of Habakkuk.
Cairo Codex	A.D. 895	British Museum, London	Latter and Former Prophets
Codex of Prophets of Leningrad	A.D. 916	Leningrad	Isaiah, Jeremiah, Ezekiel and the twelve minor prophets
Codex Baylonicus Petropalitanus	A.D. 1006	Leningrad	All Old Testament books (Earliest complete manuscript)
Aleppo Codex	A.D. 900+	British Museum, London	Part of Genesis through Deuteronomy
Reuchlin Codex of the Prophets	A.D. 1105	Karlsruhe, Germany	Latter and Former Prophets

Interpretive Method of the Dead Sea Commentators

Method of Peshar Interpretation

1. Quotes biblical text
2. Interpretation given
3. Commentary argues that fulfillment has reference to the Qumran community or to contemporary events

Pesher Habakkuk



The Sectarian scrolls revealed a special kind of commentary on the biblical text called peshar. Rather than give the literal meaning of the text the interpreter related the text to his own historical situation and theological viewpoint. Scholars see this form of exegesis employed in the New Testament and in early Christianity.

Example of Pesher Interpretation

Pesher Habakkuk (1QpHab)

“And God told Habakkuk to write down that which would happen to the *final generation*, but He did not make known to him when the time would come to an end.” **1QpHab 7:2**

Interpreter states that Habakkuk was written prophetically for the generation that would live in the end-time

Example of Pesher Interpretation

Psalms Commentary (4Q171)

Citation: “A little while and the wicked shall be no more; I will look toward his place but he shall not be there” [Psalm 37:10].

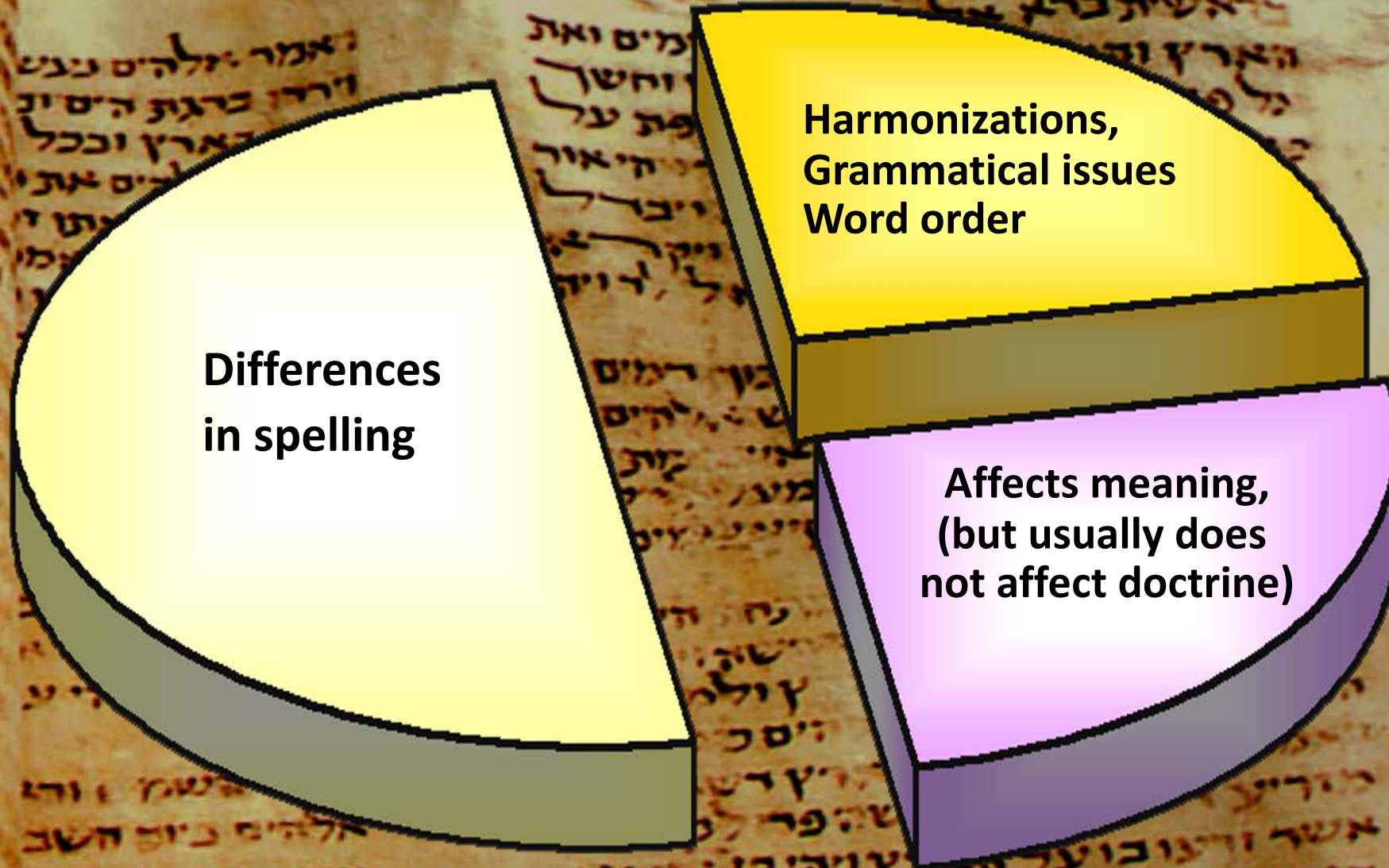
Interpretation: At the end of forty years the wicked will perish and not an [evill] man shall be found on the earth. 4Q171 fl_2ii:6-7

Interpreter applies text to eschatological time-table for the end-time battle.

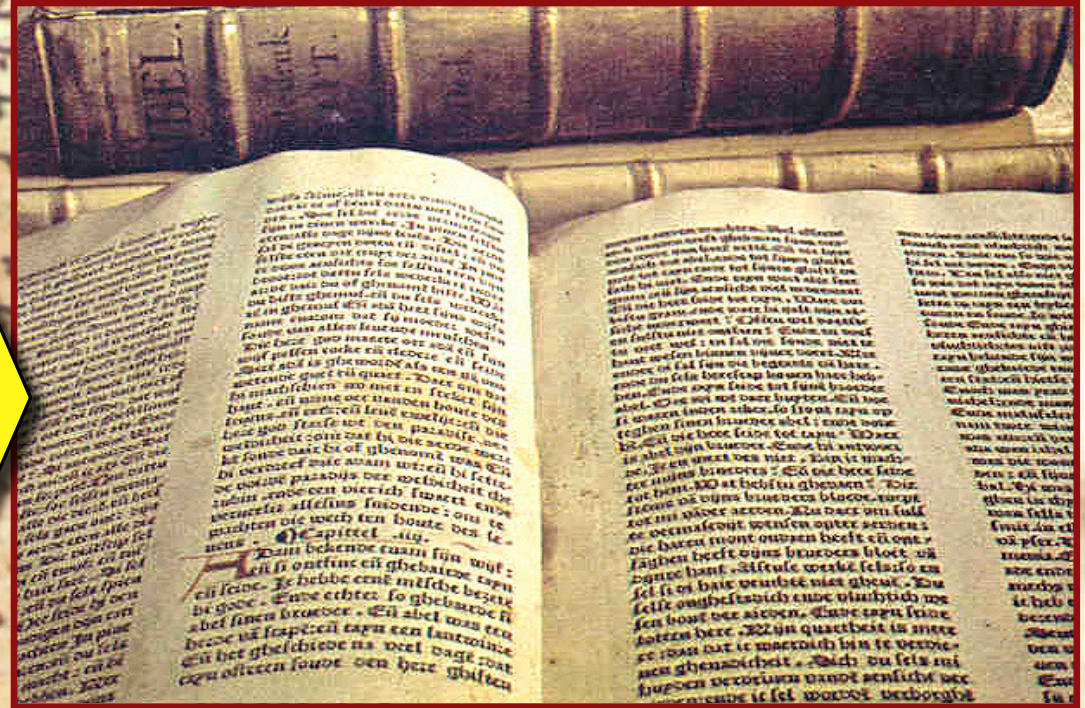
Textual Significance of the Dead Sea Scrolls

The Dead Sea Scrolls have also great significance for studying the text and transmission of the Hebrew scriptures because they not only preserve the oldest copies of these texts but also demonstrate the textual similarities to and differences from what became the traditional text of the Hebrew scriptures more than 1000 years later as known from Hebrew manuscripts dating to the tenth and eleventh centuries AD.

Variants in the Old Testament



The Dead Sea Scrolls and Bible Translation



“Every major Bible translation since 1950 has claimed to have taken into account the textual evidence of the Dead Sea Scrolls.” Harold Scanlin, Translation Advisor to the United Bible Societies

The Value of the Dead Sea Scrolls for Biblical Studies

Aid in Refuting
Higher Critical Claims

Date for the Close of the OT Canon



“Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’” Luke 24:44

“... to you we have wr[itten] that you must understand the Book of Moses [... Pro]phets and of David [...].”

4Q396frg1col3 - 4Q397frg5-6, line 95

Critical scholars date the recognition of the canon to AD 90 at the Council of Jamnia. Conservative scholars view it as recognized by Ezra (425 BC). 4QMMT (dated ca. 150 BC) assumes a closed three-part Hebrew canon. This agrees with the Gospel’s reference to “the Law of Moses and the Prophets and the Psalms” in Luke 24:44.

Unity of the Book of Isaiah



The Isaiah Scroll, a study copy passed down for generations, has scribal notations that reflect sensitivity to compositional changes. However, there is no scribal awareness of a compositional break between chapters 39 and 40 that would agree with the scholarly division of a First and Second Isaiah. This is strange if these chapters were really written by different “Isaiahs” (authors) at different times.

Date of the Book of Daniel

4QDan^c

The Qumran fragments for the book of Daniel (ca. 125 BCE)

- *1QDan^a* (1:10–17; 2:2–6); *1QDan^b* (3:22–30)
- *4QDan^a* (1:16–20; 2:9–11, 19–49; 3:1–2; 4:29–30; 5:5–7, 12–14, 16–19; 7:5–7, 25–28; 8:1–5; 10:16–20; 11:13–16); *4QDan^b* (3:22–30; 5:10–12, 14–16, 19–22; 6:8–22, 27–29; 7:1–6, 11?, 26–28; 8:1–8, 13–16); *4QDan^c* (10:5–9, 11–16, 21; 11:1–2, 13–17, 25–29); *4QDan^d* (3:8–10?, 23–25; 4:5–9, 12–16; 7:15–23); *4QDan^e* (9:12–17)
- *pap6QDan* (8:16–17?; 8:20–21?; 10:8–16; and 11:33–36, 38)

1QDaniel



Critical scholars argue for a mid-2nd century B.C. date for the Book of Daniel based on the belief its genre as apocalyptic (which developed in the late Second Temple period). However, Caves 1, 4 , 6 yielded 8 copies of Daniel and 3 of a Pseudo-Daniel (4Q243-45) dated to this same time.

ca. 100 BC



Daniel 5:13-16

Two textual variants (the first in agreement with the Syriac Peshitta), The second substituting 'Elohim for YHWH reveal a period of transmission history (which takes time to develop through successive copying)

[illegible]

Evidence from Qumran Discoveries

The book of Daniel must have enjoyed some degree of popularity among the inhabitants of Qumran. Portions of eight small fragments for the book of Daniel have surfaced among the documents from Qumran, i.e., the Dead Sea Scrolls, which would strongly suggest a date well before the Maccabean era. VanderKam and Flint describe the Qumran finds:

A total of eight Daniel scrolls were discovered at Qumran: two in Cave 1, five in Cave 4, and one in Cave 6. None is complete due to the ravages of time, but between them they preserve text from eleven of Daniel's twelve chapters. This does not mean that the book lacked the final chapter at Qumran, since Dan. 12:10 is quoted in the Florilegium (4Q174), which tells us that it is "written in the book of Daniel the Prophet" (frag. 1–3 2.3–4). All eight manuscripts were copied in the space of 175 years, ranging from about 125 BCE (4QDara) to about 50 CE (4QDara^b).

Significantly, none of the apocryphal additions to Daniel appear in the Qumran fragments. In 1QDara^b and 4QDara^d, for example, Dan 3:23 is simply followed by 3:24, not the Prayer of Azariah and the Song of the Three Young Men as in the Greek Septuagint. Furthermore, the eight surviving fragments reveal no major disagreements against the MT, though they do have some minor textual variants.

Why Daniel Could Not Have a Maccabean Origin

While critical scholars assume a 2nd century BC date, the evidence counters this assumption and points in the direction of a much earlier date for the book. First, if it is true that *4QDan^c* dates to 125 BC and the original autograph was penned about 164 BC, it hardly allows for enough time for the book to have been read, accepted as canonical, distributed, and finally to have gained the popularity that it obviously had at Qumran. Gerhard Hasel makes this very point:

It seems very difficult to perceive that one single desert community should have preserved such a significant number of Daniel manuscripts if this book had really been produced at so late a date. The large number of manuscripts in this community can be much better explained if one accepts an earlier origin of Daniel than the one proposed by the Maccabean hypothesis of historical-critical scholarship, which dates it to the second century BC.

Compounding this difficulty for the second-century BC view of Daniel is that several non-biblical writings have surfaced at Qumran that either allude to or refer to various themes or subjects from the book of Daniel. This, too, argues for a much longer time span between the original autograph of Daniel and these other writings of the intertestamental period.

The eight manuscript fragments of the book of Daniel found at Qumran are significant. First, they attest to the reliability of the transmission of the Hebrew text. Second, they confirm the originality of the dual Hebrew/Aramaic use of languages. Third, they suggest that the apocryphal additions to the book of Daniel were not original. Fourth, they point to a date for the book of Daniel much earlier than the mid-second century BC (and thus before the time of Antiochus IV Epiphanes). There is nothing about the Qumran fragments that would negate a sixth-century date its composition. Harrison states,

“Fragments from 1Q, along with some complete scrolls of Daniel from other caves, have testified to the popularity of the work at Qumran. A florilegium recovered from 4Q spoke, like Mt. 24:15, of ‘Daniel the prophet,’ furnishing eloquent second-century BC testimony to the way in which the book was revered and cited as Scripture. Since all the Qumran fragments and scrolls are copies, the autograph of Daniel and other OT canonical works must of necessity be advanced well before the Maccabean period if the proper minimum of time is allowed for the book to be circulated and accepted as Scripture.”

Admittedly, not all would agree with Harrison's dating of *Florilegium* (4Q174), although his point remains concerning documents found at Qumran. For instance, the oldest Daniel fragment found at Qumran (4Q^{Dar}) has been dated about 125 BC. To insist on a late date for the book of Daniel around 165–164 BC means that the book must have been quickly read and approved by the Jewish scribes and priests, copies were then made, and then these copies found their way to the Qumran community where they were recopied, all by no later than 125 BC. Such a hypothesis is difficult to believe.

The Value of the Dead Sea Scrolls for Biblical Studies

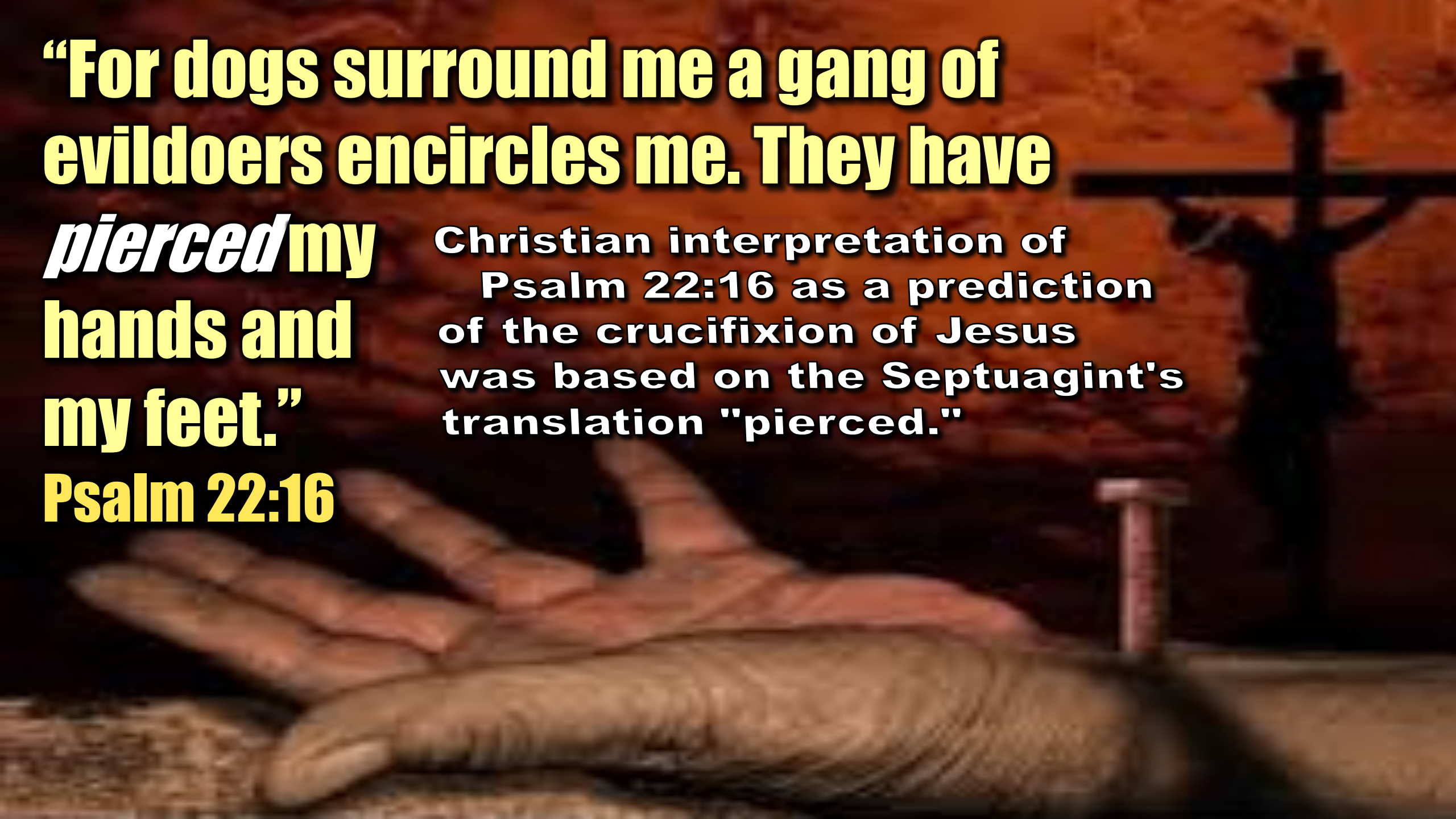
Aid to Resolving
OT Textual Issues

**“For dogs surround me a gang of
evildoers encircles me. They have**

***pierced* my
hands and
my feet.”**

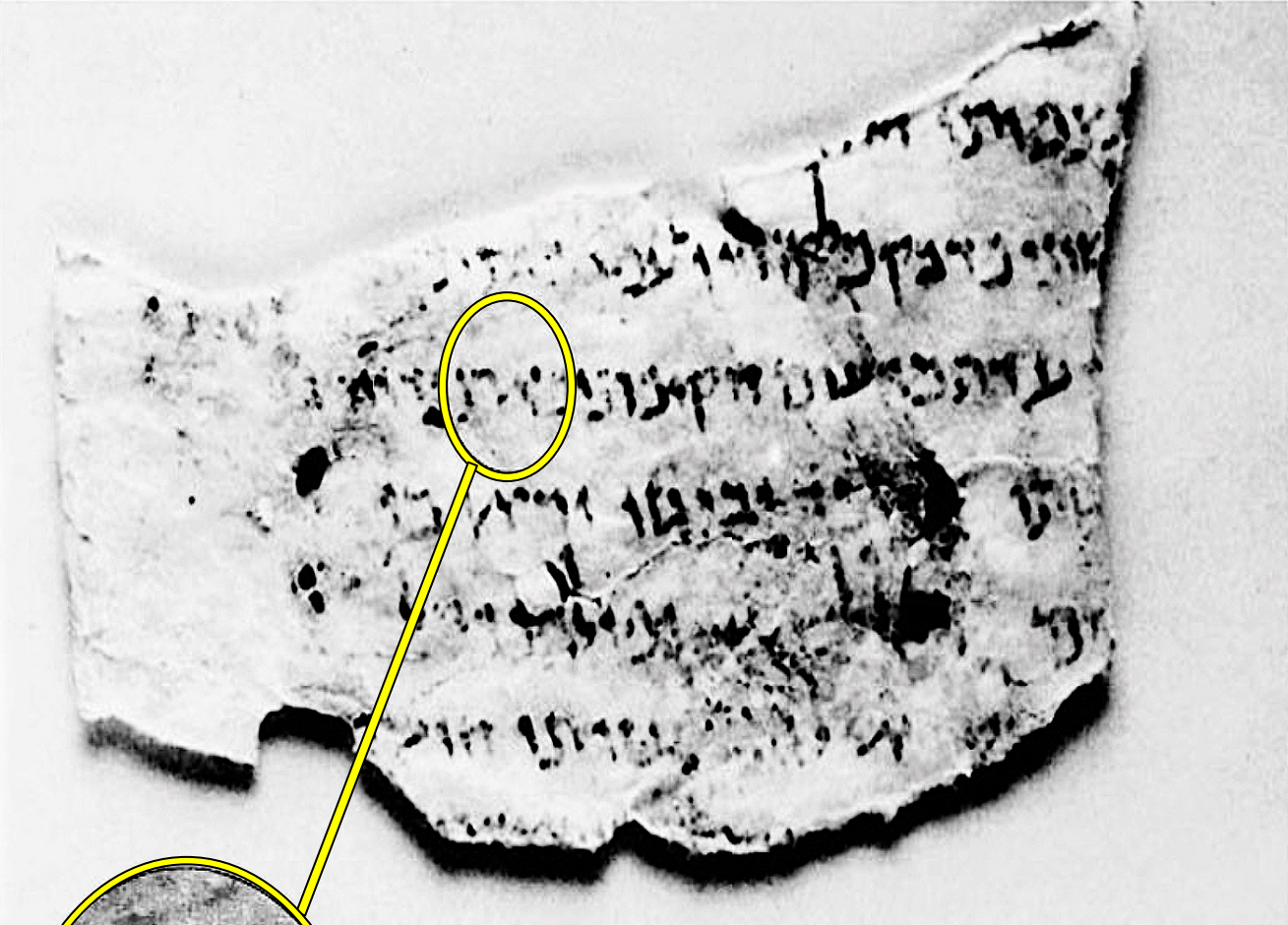
Psalms 22:16

**Christian interpretation of
Psalms 22:16 as a prediction
of the crucifixion of Jesus
was based on the Septuagint's
translation “pierced.”**

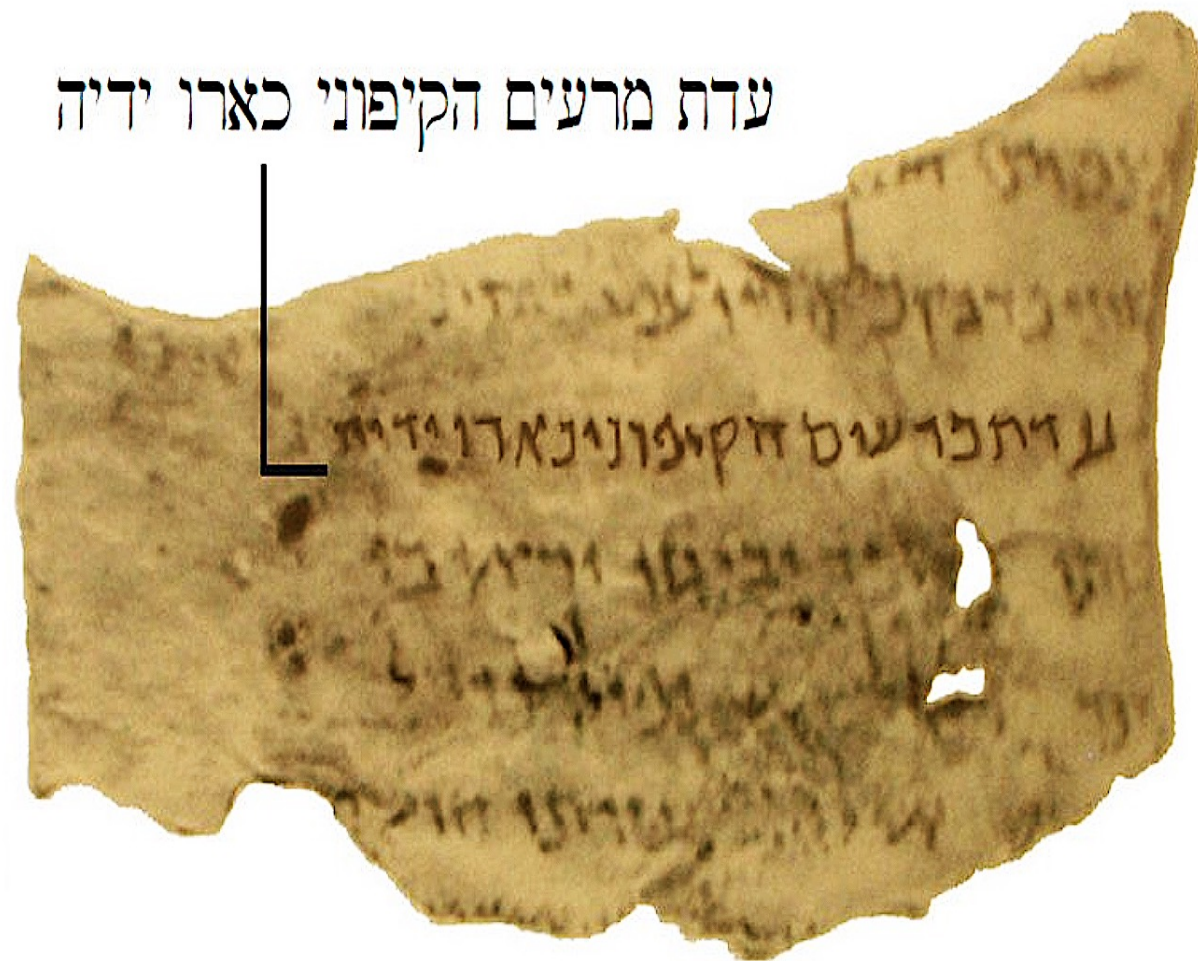


ὅτι ἐκύκλωσάν με κύνες
πολλοί, συναγωγὴ
πονηρευομένων περιέσχον
με, ὥρυξαν
χεῖράς μου καὶ πόδας.

LXX Psalms 21:17



עדת מרעים הקיפוני נארו ידיה



עדת מרעים הקיפוני נארו ידיה

Dead Sea Scroll 5/6 Hev Psalm

(Enhanced Images)

The Masoretic Text differs significantly with its translation of Psalm 22:16 as "like a lion," reading the Hebrew as a noun.

Masoretic Text ka'ari NOUN

However, the Hebrew text of 5/6HevPs preserved Psalm 22:16

And read the crucial term as a verb in agreement with the Septuagint.

5/6HevPs ka'aru VERB

כי סבבוני כלבים עדת מרעים הקיפוני כארי ידיה ורגלי

Dogs have surrounded me, the wicked have encompassed me; like a lion are my hands and my feet"

כי סבבוני כלבים עדת מרעים הקיפוני כארו ידיה ורגלי

Dogs have surrounded me, the wicked have encompassed me; they have pierced my hands and my feet"

The Isaiah Scroll (c. 125 BC)

200 variants in comparison to the MT



Types of Differences Between 1QIs^b and Codex Leningrad B19A

Orthography	107
Addition of conjunctive <i>waw</i>	16
Lack of conjunctive <i>waw</i>	13
Article (addition/omission)	4
Differences in consonants	10
Missing letters	5
Differences in number	14
Differences in pronouns	6
Different grammatical forms	24
Different prepositions	9
Different words	11
Omission of words	5
Addition of words	6
Different sequence	4



Examples of Differences

► Isaiah 6:3

- MT: “holy, holy, holy”; Q: “holy, holy”

► Isaiah 12:4

- MT: “you (pl.) will say”; Q: “you (sing.) ...”

► Isaiah 37:25

- MT: “waters”; Q: “strange waters” (2 Kgs 19:24)

► Isaiah 53:11

- MT: “he shall see”; Q: “he shall see light”

A Helpful Change in Isa. 33:8

MT: “... he has broken the covenant, he has despised the cities, he regards no man.”

MT ערים,
“cities”

1QIsa^a: “... (the enemy) has broken the covenant, has despised witnesses and has regard for no one.”

1QIsa^a עדים,
“witnesses”

Note: This reading from the Dead Sea Scroll makes more sense in the context. For this reason many English translations adopt this Dead Sea textual variant (RSV, NIV, NET).

A Critical Variant in the Suffering Servant Account

**“As a result of the anguish of
His soul, He will see it and be
satisfied; By His knowledge the
Righteous One, My Servant, will
justify the many, as He will bear
their iniquities.” MT Isaiah 53:11**

A Dead Sea Scroll Variant - Isaiah

53:11

The **Great Isaiah A** manuscript has a textual variant, the word *‘or* as does also the Septuagint with *phos* – giving the reading: “of the travail of his soul He shall see **light**.” The MT reading does not have the word, “light,” but says “He shall see of the travail of his soul,” meaning that he shall see results or fruits of the travail of his soul. The variant “light” may more readily suggest the idea of resurrection (light of life or light of God).

1QIsa^a 53:11

ויראה אור וישבע

“He will see light and be satisfied” יראה אור וישבע

MT (= Vulgate, Peshitta, Targum?)

יֵרָאָה יִשְׂבַּע: "He will see, he will be satisfied"

Theodotion

ὄψεται ἐμπλησθήσεται "He will see, he will be filled"

Aquila

ὄψεται ἐμπλησθήσεται "He will see, he will be filled"

Symmachus

ὄψεται χορτασθήσεται "He will see, he will be filled"

1QIsab

יֵרָאָה אֹר יִשְׁבַּע "He will see light, he will [be satisfied]"

4QIsad

יֵרָאָה אֹר [ר] וְשִׁבַּע "He will see lig[ht] and be satisfied"



Deciding on the Variant

The main witnesses to the proto-Masoretic Text all attest the shorter text, the text without "light."

Factors in favor of the longer reading, "he will see light":

- 1) **Different Qumran texts and G agree.** All agree that 1QIsa^b is a very good representative of proto-MT and it has the longer text against MT. Because 1QIsa^a (a text not as close to proto-MT), 4QIsa^d, and G agree with 1QIsa^b shows the independence of the longer reading across witnesses.
- 2) **Homoioteleuton:** It appears אֹר was omitted because אֹר looks similar to the אָה and thus an accidental omission of אֹר occurred just before the time of the Jewish revisers.

A better translation of verse 11

Instead of:
“he will see” (MT)
we should read:
“He will see *light*”
(1QIsa^a, LXX)

Only in a relatively small number of places does the scroll 1QIsa^b differ substantively from MT. It is a prime example of the proto-MT group. That it does so here, reading 'he will see light' (אור) with 1QIsa^a, 4QIsa^d, and the LXX (φῶς), adds significant weight to an argument for the authenticity and originality of this "variant." In addition, a text with the reading יראה אור is liable to suffer in transmission due to the graphic similarity of these two words. Perhaps we should allow that the second word has indeed dropped out accidentally (through haplography) in some as witnesses, including MT. If we accept יראה אור 'he will see light' original, an explanation of why some manuscripts lack the word אור suggests itself. Due to the visual similarity of יראה and אור, a scribe could have written יראה then glanced back to the wrong place in the exemplar, mistaking אור for the word just copied, and thus omitted אור by accident.

The Value of the Dead Sea Scrolls for Biblical Studies

Essential to OT
Textual Criticism

Aid to Understanding Problematic Texts

1 Samuel 11:1-6

“Now Nahash the Ammonite came up and besieged Jabesh-gilead; and all the men of Jabesh said to Nahash, ‘Make a covenant with us and we will serve you.’ But Nahash the Ammonite said to them, ‘I will make it with you on this condition, that I will gouge out the right eye of every one of you, thus I will make it a reproach on all Israel’.”

Why did Nahash require that the right eye be gouged out? The LXX and Josephus give additional information about this requirement.

1 Samuel 11:1-6

The Qumran *Samuel A* Scroll adds an *additional paragraph* before the Nahash account that explains the purpose for the requirement of mutilation.

“[And Na]hash, king of the children of Ammon, sorely oppressed the children of Gad and the children of Reuben; and he gouged out a[ll] their right eyes and struck ter[r]or and dread in Israel. There was no one left among the children of Israel bey[ond the Jordan who]se right eye was no[t go]uged out by Naha[sh king] of the children of Ammon; except (for) seven thousand men (who had) [fled from] the children of Ammon and entered [J]abesh-gilead. About a month later ...” *1QSam^a*

1 Samuel 11:1-6

Flavius Josephus in his *Jewish Antiquities* 6.68-71 reveals that he knew of this account:

“After one month, the war which Saul had with Nahash, the king of the Ammonites, obtained him respect from all the people; for this Nahash had done a great deal of mischief to the Jews that lived beyond Jordan by the expedition he had made against them with a great and warlike army. He also reduced their cities into slavery, and that not only by subduing them for the present, which he did by force and violence, but by weakening them by subtlety and cunning, that they might not be able afterward to get clear of the slavery they were under to him; for he put out the right eyes of those that either delivered themselves to him upon terms, or were taken by him in war; and this he did, that when their left eyes were covered by their shields, they might be wholly useless in war ...”

1 Samuel 11:1-6

If it was omitted from the original text by a careless scribe it has been suggested that the scribe confused the last words of 1 Samuel 10:27 “**but he kept silent**” (כִּמְחִירֵשׁ) with the opening words of 1 Samuel 11:1 (as contained in some LXX copies): “**about a month later**” (כִּפְדֵּשׁ) These two phrases look much the same in Hebrew and might have caused the scribe to skip from the end of the first phrase to the end of the second, omitting the 4QSam^a paragraph in between. Or, 1Sam^a may have have resulted from a scribe copying a text that had an explanatory note added by another scribe for clarification, resulting in a longer version of this text. Although possible, such scribal accidents (omission) or intentional corrections are difficult to accept in light of the strict rules of conduct for a scribe.

Carbon ink
on vellum
Aramaic Hebrew

Exodus 1:5

100 BC

Two Dead Sea Scrolls: 4Q1 & 4Q13

“All the persons from Jacob were 75¹” (Exodus 1:5, LXX)

“75 persons” (Acts 7:14)

4Q13

Exodus 1:1-6

Fragment 2

ḥmš wšb'ym
“five-and-seventy souls”



4Q1

Exodus 1:3-17

Fragment 17-18

וחמש נפש
“[seventy] and five souls”



www.bible.ca/manuscripts

1. Masoretic [MT], Jub 44:33; Josephus Ant. 2.214, Ezekiel the Tragedian 1. 2 all read “70 souls”

Qum'ran, Cave 4, 1952 AD

4Q1 Genesis–Exodus a, 4QGenesis–Exodus^a, 4QGen–Exod^a

4Q13 Exodus b, 4QExodus^b, 4QExod^b

Rockefeller Museum 169,397,391,659

How Many Persons Came Out of Canaan into Egypt?

Textual problem: MT Exodus 1:5 reads “70 persons”, but Greek text of Acts cites Ex. 1:5 as reading “75 persons”.

LXX, 4QGen-Exod^a reads “75 persons (“souls”) entered Egypt” (Ex 1:5)

4QGen-Exod^a reads נפש וחמש (“[seventy] and five souls”) and 4Q13 reads “seventy and five persons” agree with LXX Ex 1:5: “75 persons” as the number who entered Egypt with Jacob. LXX Gen 46:27 does not include Jacob and Joseph but does include nine sons of Joseph, thereby giving the number “75 souls” of “the house of Jacob who went down to Egypt.”

Stephen in Acts 7:14 agrees with the LXX and DSS against the MT with “75 persons” in his quotation of Ex 1:5. This reveals a textual variant in MT.

Carbon ink
on vellum
Aramaic Hebrew

Deuteronomy 32:43

100 BC

Dead Sea Scroll 4Q44

“Shout for joy, O heavens, with him,
and **worship Him, all you divine ones [angels]**¹,
for He will avenge the blood of His sons,
and He will render vengeance to His adversaries,
and He will repay the ones hating him
and He purges the land of His people.”

“Let all the angels of God
worship Him.” (Hebrews 1:6)

“Worship him all you angels
of God.” (Deut 32:43, LXX)

Also quoted:

1. Heb 1:8 also echos Ps 97:7
2. Justin Martyr Dial. 130
3. Odes 2:43, Apocrypha



1. The Masoretic lacks the entire phrase
Qum'ran, Cave 4, 1952 AD

www.bible.ca/manuscripts

4Q44, 4QDeuteronomy^a, 4QDeut^a, 4QDeuteronomy 32
Rockefeller Museum 676

Where Did the NT Get This Verse?

Textual Problem: The **Greek text of Heb 1:6** reads: “And when He again brings the first-born into the world, He says, **“AND LET ALL THE ANGELS OF GOD WORSHIP HIM.”** This appears to be a citation from the OT but there is no such text in the MT. There is in the older Greek version of **Deut 32:43 (LXX^{A/B})**: “worship Him you angels of God,” but **MT Deut 32:43** reads “Rejoice, O nations, with His people; For He will avenge the blood of His servants, And will render vengeance on His adversaries, And will atone for His land and His people.” By comparison, the MT lacks the entire sentence related to angelic worship. However, **4QDeut^a** reads: “Shout for joy, O heavens, with him, **and worship Him, all you angels** (Heb. *kol ‘elohim*), for He will avenge the blood of His sons and render vengeance to His adversaries, and He will repay the ones hating him and He purges the Land of His people.” That the problem is with the MT is evident, especially since the texts containing it are both ancient, within the Jewish Community as well as in the early Christian community (see Codex A, 55, and Justin, *Dialogue* 130 and *Ode* 2:43).

The Value of the Dead Sea Scrolls for New Testament Studies



What Do the Dead Sea Scrolls Have to Do With the New Testament?

While no New Testament texts were a part of the Dead Sea Scrolls, and the Jewish group that settled at Qumran was not Christian, their Community was informed by the same type of biblical texts and Jewish religious writings known and studied by the Jewish community of the First Century when Jesus lived, and the Christian Church had its beginning. As such, they have much to offer for our study of the Christian New Testament.

Jesus & the Dead Sea Sect

“It is true to say that the Scrolls add to the background of Christianity, but they add so much that we arrive at a point where the significance of similarities definitely rescues Christianity from false claims of originality in the popular sense and leads us back to a new grasp of its true foundation in the person and events of its Messiah. Only in this sense is it true to say that the difference between the two Sects is one of messianology/christology, or that it is Jesus that makes the difference. The roots, the prophecies, the concepts were the same. But different things happened.”

Krister Stendahl, "The Scrolls and the New Testament: An Introduction and a Perspective," *The Scrolls and the New Testament* (New York: Harper & Brothers, 1957), 16-17.

The Dead Sea Scrolls & the New Testament

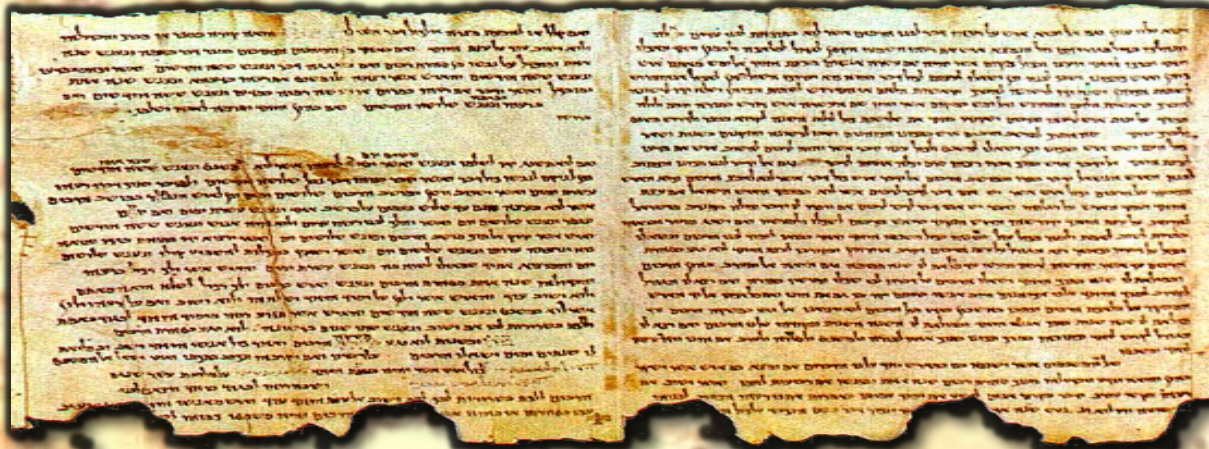
The Dead Sea Scrolls are for New Testament research "the only suitable comparative material. No other documents that record similar material (i.e., Rabbinic writings, Palestinian Targums) antedated and were contemporaneous with first-century Jewish Christianity. Both the Qumran Scrolls and the New Testament were produced in the matrix of what is known as "Palestinian Judaism," they were both messianic and eschatological in orientation, they both shared a sectarian separatist position among Jewish movements with a unique allegiance to a central prophetic leader, and produced their own sectarian literature while regarding the Old Testament and divine inspiration as the authoritarian source." For this reason "comparison between the two bodies of literature is not only reasonable, but indispensable."

Geza Vermes, "The Impact of the Dead Sea Scrolls on the Study of the New Testament," *Journal of Jewish Studies* 27 (1976): 116.



**The Significance
of the Dead Sea Scrolls
for the New Testament**

**Provides a Context
for Christianity**



The **Rule of the Community** offers striking parallels to literary forms and terms used by Paul in the New Testament and provides information on religious practices such as baptism, the Sabbath, messianic beliefs and practices of the Dead Sea Sect.

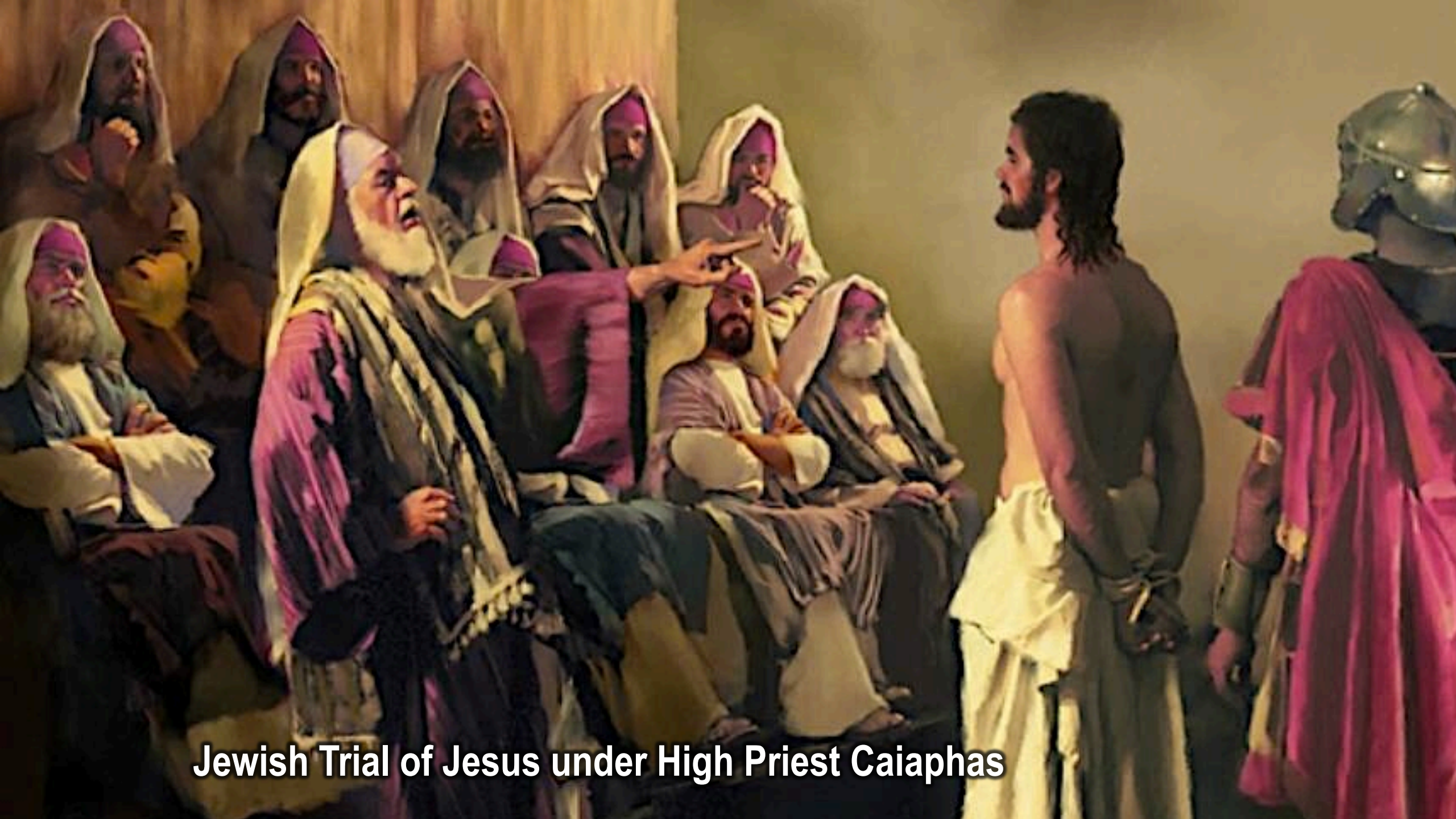
Essenes
Pharisees
Sadducees
Temple ritual
Social customs
Religious views
Political events
Historical events
Legal interpretations
Specialized vocabulary
Geographic information
Topographic information

Sectarian texts use special vocabulary, describe religious groups, rituals, persons, historical and political events, legal interpretations, social customs, geographical and topographical information lacking or lost to modern times.

Areas of Proposed Parallels

(1) The Scrolls & Jesus

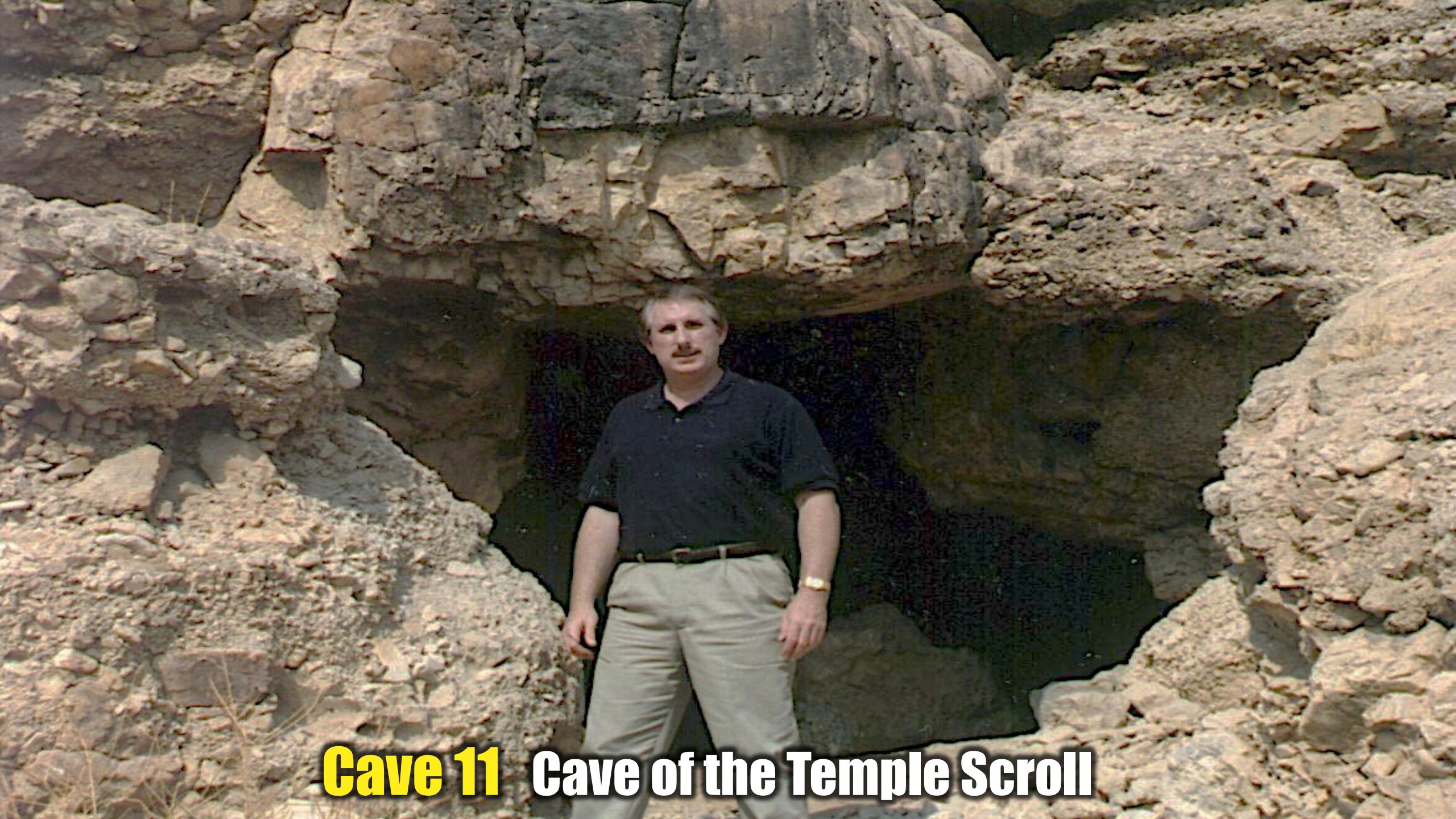
Parallels have been proposed between Jesus and the Scrolls are the beatitudes, a negative Temple perspective, opposition to the Pharisees and Sadducees, shared terminology, a reference to “the Sons of Light” (Lk. 16:8; Jn. 12:36), a shared concept in the communal meal (with messianic and eschatological allusions), a strict view on divorce, insights on Jesus' trial and crucifixion and statements of Jesus that may offer possible glimpses of similar practices at Qumran.



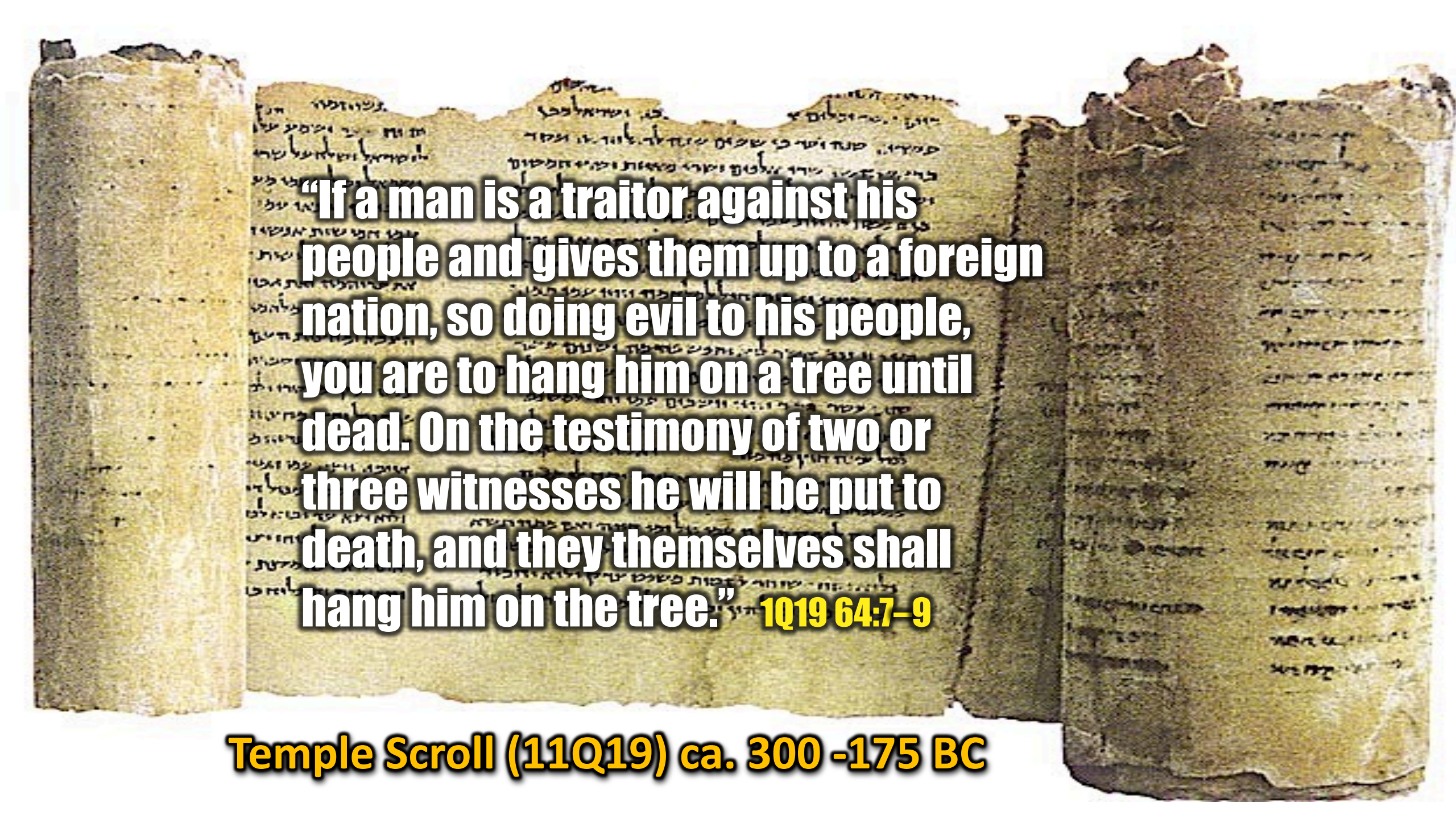
Jewish Trial of Jesus under High Priest Caiaphas

The Jewish authorities had the legal right to execute anyone they tried and found guilty of violating Jewish law (Acts 7:58) and this was recognized by the Romans (John 18:31a). Why, then, did the Jewish authorities contend that they were not permitted to put anyone to death (John 18:31b)? The clue is in the next verse (vs. 32): “that the word of Jesus might be fulfilled, which He spoke, signifying by **what kind of death** He was about to die.”





Cave 11 Cave of the Temple Scroll

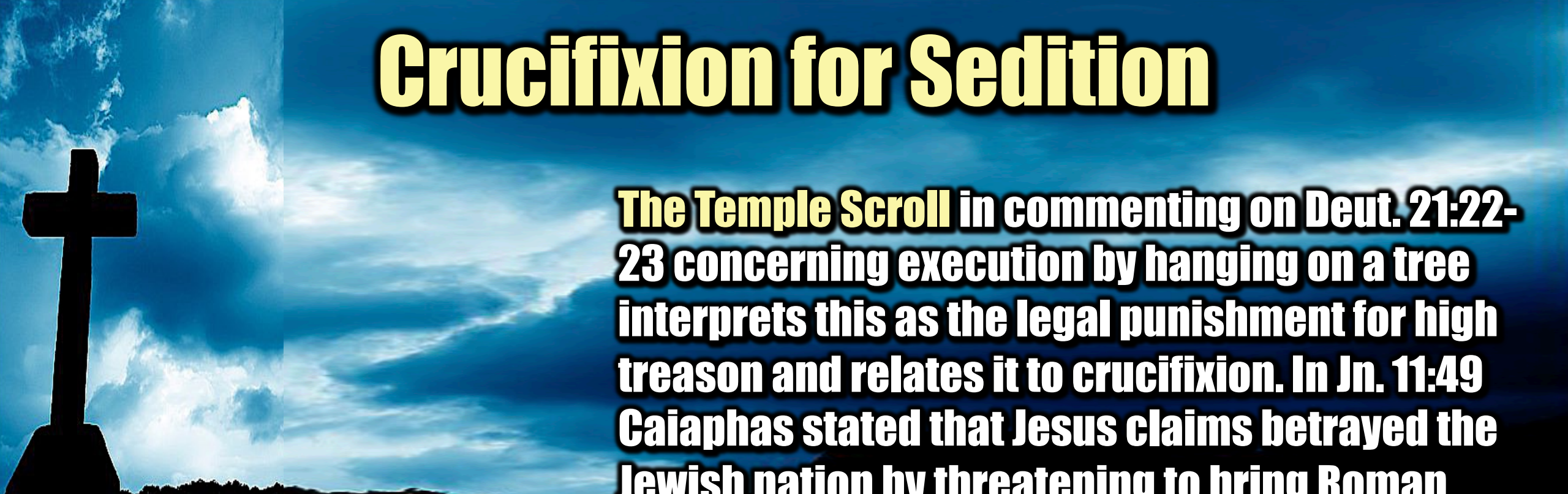


“If a man is a traitor against his people and gives them up to a foreign nation, so doing evil to his people, you are to hang him on a tree until dead. On the testimony of two or three witnesses he will be put to death, and they themselves shall hang him on the tree.” 1Q19 64:7-9

Temple Scroll (11Q19) ca. 300 -175 BC

Crucifixion for Sedition

The Temple Scroll in commenting on Deut. 21:22-23 concerning execution by hanging on a tree interprets this as the legal punishment for high treason and relates it to crucifixion. In Jn. 11:49 Caiaphas stated that Jesus claims betrayed the Jewish nation by threatening to bring Roman action against it. Thus, they saw Jesus' actions as sedition which legally required the punishment of hanging. Since hanging (crucifixion) was exclusively a Roman execution, it was necessary for the Sanhedrin to turn Jesus over to the Roman authorities (Pilate) for judgment.

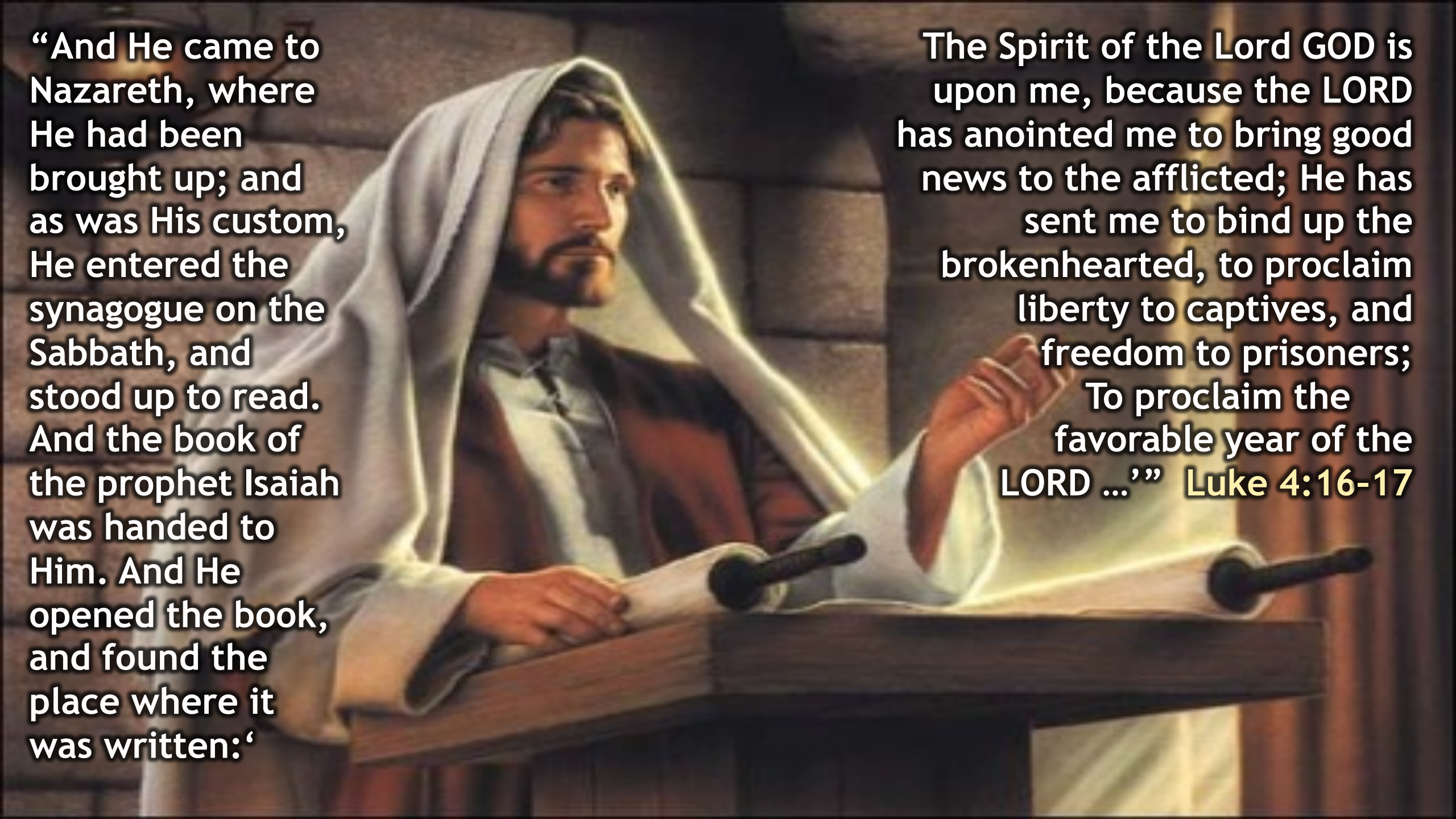


"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:"

Galatians 3:13 (KJV)

Expected Messianic Credentials

- **Raise the dead** Isaiah 29:18
- **Blind see** Isaiah 35:5; 42:18
- **Deaf hear** Isaiah 26:19; 42:18
- **Lame walk** Isaiah 35:5
- **Release prisoners** (of sin) Isaiah 58:6
- **Proclaim Year of Lord's Favor** (salvation) Isaiah 49:8; 59:16-20
- **Proclaim the Day of the LORD** (judgment) Isaiah 2:12; 13:6; 34:2
- **Comfort all who mourn** (*and* in Zion) Isaiah 12:1-6; 25:6-9; 57:18

A cinematic illustration of Jesus with a beard and long hair, wearing a white robe and a white head covering. He is seated at a wooden desk in a stone-walled room, holding an open scroll with his right hand and gesturing with his left. The scene is dimly lit with warm, golden light.

“And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written:‘

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners; To proclaim the favorable year of the LORD ...’” **Luke 4:16-17**

Comparison of NT Gospel Texts Citing Isaiah 61:1-2a

“And Jesus answered and said to them, “Go and report to John what you hear and see: the BLIND RECEIVE SIGHT and the lame walk, the lepers are cleansed and the deaf hear, and *the dead are raised up*, and the POOR HAVE THE GOSPEL PREACHED TO THEM.”

Matthew 11:4–5

“And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWN-TRODDEN, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”

Luke 4:17–19

“And He answered and said to them, “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 GOSPEL PREACHED TO THEM. “And blessed is he who keeps from stumbling over Me.”

Luke 7:22–23

MT Isaiah 61:1-4 (Jesus read vss. 1-2a)

¹"The Spirit of my Lord YHWH is upon Me, because YHWH has anointed Me to bring good news to the afflicted; He has sent Me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners; ²To proclaim the year of YHWH's favor and the day of vengeance of our God; To comfort all who mourn, ³to grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting so they will be called oaks of righteousness, the planting of the LORD, that He may be glorified. ⁴Then they will build the ancient ruins, they will raise up the former devastations, and they will repair the ruined cities, the desolations of many generations."

Jesus Stopped In The Middle Of A Sentence Of Scripture

- ◆ *“...to preach the acceptable year of the Lord...”* is **actually the middle of the sentence in Isaiah 61:1-2**. Jesus stopped before the conjunction, *“and.”* He put a period where there was more of the sentence. Why? Because He was about to say, *“This day is this scripture fulfilled.”*
- ◆ Jesus **“closed the book”** because the remaining part of the scripture was not to be fulfilled until His Second Coming.

National Restoration of Israel to be fulfilled at Jesus' Second Coming

“And the day of vengeance of our God; To comfort all who mourn, to grant those who mourn in Zion, Giving them a garland instead of ashes ... they will be called oaks of righteousness ... Then they will rebuild the ancient ruins ... repair the ruined cities, the desolations of many generations ... you will be called the priests of the LORD ... You will eat the wealth of nations, And in their riches you will boast.”

Isaiah 61:2b-6

Messianic Apocalypse (4Q521)

“For the hea]vens and the earth shall listen to His **Messiah** ... he (God or Messiah?) will heal the wounded, **resurrect the dead**, proclaim glad tidings to the poor ... He will lead the holy ones, he will shepherd them ...”

4Q521 4:1,11-13

This Dead Sea text opens with “Messiah” as the divine agent who will act on behalf of the righteous. In the list of expected credentials for this deliverer is resurrection with reference to Isaiah 61:1-2. Is this an example of conflation or was there a proto-Masoretic Text of Isaiah that contained this statement and was familiar to both the Dead Sea Sect and Jesus?

Eschatological Parallels Between the Scrolls & the New Testament

- 1. Like early Christianity the Dead Sea Sect believed their leader and community stood in prophetic continuity with the biblical prophets.**
- 2. Like John the Baptizer the Dead Sea Sect believed they were in the desert as a vanguard for the Messiah and announced his advent was imminent.**
- 3. Like Jesus and the Apostles the Dead Sea Sect believed they were living in the last days, that the prophetic Scriptures had predicted their day, and that they were to conduct themselves in a manner consistent with living in the last days.**

Significance of the Scrolls to the New Testament

- 1. The Dead Sea Scrolls provide historical and cultural background for the late Second Temple period - the time of Jesus and the early church.**
- 2. They reveal a Jewish sect contemporaneous with Christianity whose approach to Scripture, eschatological perspective, and religious conflicts were similar to the early Jewish-Christian Church.**
- 3. They provide textual parallels to Jesus' statements and to technical terminology used by the New Testament writers.**

Significance of the Scrolls to the New Testament

The Dead Sea Scrolls have returned Jesus, John the Baptizer, the authors and the situation of the New Testament to its original Jewish context. It cannot now be successfully argued that the events and beliefs described in the New Testament were a product of Christian theologians centuries later. The intimate details of culture, language, sectarian controversies, and the like could not have been reproduced with such accuracy outside of a pre-destruction Jewish context. The scrolls have not only established the essential *Jewishness* of the New Testament but have shown that its theological concerns and struggles were not out of character with similar Jewish groups of the time. This does not minimize the uniqueness of the New Testament revelation, rather, it affirms that its revelation came within a verifiable context of history.

Words that Changed the World

“In the light of the discovery of the Scrolls, it has been definitely established that Greek influence on early Christianity was but weak, for most of the concepts in the New Testament previously believed to stem from pagan thought are now found to originate with a Jewish sect and in a most definitely Jewish context.”

David Flusser, "The Judean Desert Scrolls and the Beginnings of Christianity," 2