

DEAD SEA SCROLLS

INVENTORY OF CAVES

<http://www.flash.net/~hoselton/deadsea/caves.htm>

Cave 1:

Genesis Apocryphon (Aramaic *targum* of Genesis)
Hodayot (Thanksgiving) Scroll
Pesher Habakkuk
Isaiah (2 copies)
War Scrolls
Rule of the Community (2 scrolls)
Fragments of: Genesis, Exodus, Leviticus, Deuteronomy, Judges, Samuel, Isaiah (again), Ezekiel, Psalms, Daniel
Phylactery scroll (portion of Ten Commandments used for ritual binding)
Pesher Micah
Pesher Zephaniah
Pesher Psalms
Jubilees (2 sets of fragments)
Book of Noah
Testament of Levi (Aramaic)
Words of Moses (Hebrew)
Book of Giants (Aramaic)
“An apocryphal prophecy” (in Hebrew)
“An apocryphal wisdom text”
Book of Mysteries
Rule of the Congregation
Rule of the Blessings
Liturgy of the Three Tongues of Fire
Description of *New Jerusalem*
Various liturgical texts (2), prayers (2), and hymns (5)
Unclassified fragments (2)

Cave 2:

Fragments or copies of: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jeremiah, Psalms, Job, Ruth
Ben Sira (*Ecclesiasticus*)
Jubilees
Apocryphon of Moses
Apocryphon of David
“an apocryphal prophecy”
Description of *New Jerusalem*
A “juridical text”
Book of Giants
Unclassified fragments

Cave 3:

A copper scroll listings treasures in Judea

Fragments of: Ezekiel, Psalms, Lamentations

Pesher Isaiah

Jubilees

Hymn of praise

Testament of Judah

Unclassified fragments

“A sectarian text”

Cave 4:

(most extensive number of scrolls, mostly biblical texts but also:)

Damascus Rule

Tobit (Aramaic)

Testament of Levi (Aramaic)

Testament of Naphtali (Aramaic)

Ps.-Jubilees

Ps.-Daniel

Legal and purity texts

Genesis *florilegium* (i.e., collection of verses)

Book of Mysteries

Parable of a Bountiful Tree

“4QMMT” (= *Some Words of Torah*)

Sectarian documents on priestly virtue, law, prophecy, and history

Book of Giants

Words of Michael

Testament of Kobath

Testament of Amram

Hur and Miriam

Vision of the Four Kingdoms

Stories from the Persian Court

Description of the *New Jerusalem*

an amulet against evil spirits

a physiognomic text

Cave 5:

Fragments of: Deuteronomy, Kings, Isaiah, Amos, Psalms,

Lamentations

a phylactery (in its case)

a toponymic text (place names)

Pesher Malachi

Rule of the Community

Damascus Document

A sectarian rule

Some curses

Unclassified fragments

Description of a *New Jerusalem*

DEAD SEA SCROLLS – 2

Cave 6:

Fragments of: Genesis, Leviticus, Deuteronomy, Kings, Song of Songs, Daniel
Book of Giants
Apocryphon of Samuel-Kings
a prophecy
Allegory of the Vine
an apocryphal prophecy
a priestly prophecy
“an apocalypse text” (Aramaic)
Damascus Document
Hymns
Unclassified fragments
Accounts/contracts (Aramaic)

Cave 7:

All of these scrolls are in Greek, and many remain unclassified
Septuagint fragments of: Exodus, Letter of Jeremiah
7Q3-19 remain unclassified, may contain other LXX books, and fragments of *Book of Enoch*

Cave 8:

Fragments of: Genesis, Psalms
Phylactery and doorpost scrolls (for ritual use)
a hymn

Cave 9:

1 small unclassified fragment

Cave 10:

one *ostrakon* (shard of pottery used for writing) with a proper name

Cave 11:

Fragments of: Leviticus, Deuteronomy, Ezekiel, Psalms
Targum of Job
Apocryphal psalms for expelling demons
Jubilees
Pesher of Leviticus (called *Coming of Melchizedek*)
Collections of blessings and hymns
Song of the Sabbath Sacrifice
Description of the *New Jerusalem*
Temple Scroll

Dead Sea Scrolls: Life of a Scholarly Soap Opera

(events summarized and explored at <http://religion.rutgers.edu/iho/dss.html>)

1947: Bedouin shepherds find 7 scrolls (in 1Q) and they enter the Palestinian antiquities market
1948: **Eliezer Sukenik** (Hebrew University), who had purchased 3 scrolls, identifies authors as **Essenes**
1950: Solomon Zeitlin claims the DSS are forgeries; is debated by W. F. Albright
1951: Excavations begin at **Khirbet Qumran**
1953: A panel of 8 international scholars is given charge of translating all of the DSS, and they retain control of all publication for the next 38 years
1955: Critics begin arguing for the influence of the Qumran Essenes on John the Baptist and Jesus
1957: Jewish historian Cecil Roth argues that the community followed a first-century Zealot
1963: K. H. Rengstorf argues that the DSS came from a Temple library
1967: As a result of the 6-Day War, Israel gains control of Khirbet Qumran
1970: Norman Golb questions whether the DSS were produced by Essenes at Qumran
1972: Greek fragments from Cave 7 are interpreted as New Testament fragments
1977: At 30th anniversary of DSS discovery, scholars begin criticizing the slow, secretive pace of translators
1986: Robert Eisenman argues that the “Teacher of Righteousness” was James, brother of Jesus, and the “Man of the Lie” was Paul (is later denied access to scrolls by Team Leader)
1990: L. Schiffman publishes 4QMMT, and argues that DSS were collected by offshoots of Zadokites
1991: Eisenman publishes “bootleg” facsimiles of many DSS, effectively breaking the Israeli Antiquities monopoly; later that year, international publication ban on DSS is officially lifted, full access available to international scholars (Eisenman and his publisher, Hershel Shanks, were later found in copyright violation by Israeli courts)
1995: Golb publishes full argument for DSS as an eclectic collection of texts from different Jerusalem groups; carbon-14 testing at Univ. Arizona dates most of the scrolls to before the first century CE
1996: Scholars argue that Greek fragments from 7Q come from *Enoch*, not the New Testament