Dead Sea Scrolls by the Numbers:

- 273 – caves/holes surveyed
- 39 – caves with evidence of habitation
- 25 – caves with artifacts
- 11 – caves with written evidence/scrolls
- 7 – Number of scrolls first discovered; now in Shrine of Book
- 930 – Number of different scrolls represented
- 12 – Number of (relatively) intact scrolls
- 350 – Number of different documents represented in scrolls (multiple copies of some)
- 100,000 – Number of fragments (conservative estimate)
- 3 – Languages: Hebrew (5/6, paleo-, Aramaic, Herodian scripts); Aramaic (1/6), and Greek
- 1000 – Years older than previously known Hebrew biblical manuscript

What do Dead Sea Scrolls Contain?

Biblical (40%)

<table>
<thead>
<tr>
<th>Book</th>
<th>Number</th>
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<tbody>
<tr>
<td>Psalms</td>
<td>39</td>
</tr>
<tr>
<td>Numbers</td>
<td>11</td>
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<tr>
<td>Deuteronomy</td>
<td>33</td>
</tr>
<tr>
<td>Minor Prophets</td>
<td>10</td>
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<tr>
<td>1 Enoch</td>
<td>25</td>
</tr>
<tr>
<td>Daniel</td>
<td>8</td>
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<tr>
<td>Genesis</td>
<td>24</td>
</tr>
<tr>
<td>Job</td>
<td>6</td>
</tr>
<tr>
<td>Isaiah</td>
<td>22</td>
</tr>
<tr>
<td>Jeremiah</td>
<td>6</td>
</tr>
<tr>
<td>Jubilees</td>
<td>21</td>
</tr>
<tr>
<td>Ezekiel</td>
<td>6</td>
</tr>
<tr>
<td>Exodus</td>
<td>18</td>
</tr>
<tr>
<td>1 &amp; 2 Samuel</td>
<td>4</td>
</tr>
<tr>
<td>Leviticus</td>
<td>17</td>
</tr>
</tbody>
</table>

Apocryphal or Pseudepigrapha (30%)

- Enoch, Jubilees, Tobit, Sirach

Sectarian – previously unknown rules and teachings of religious community (30%)

- Manual of Discipline (Community Rule)
- War Scroll
- Temple Scroll
- Damascus Document
- Pesher Habakkuk
- Testimony
- Thanksgiving Psalms
- Genesis Apocryphon
- Rule of Blessing
Origin of the Scrolls - Theories

*Qumran-Essene* – DeVaux/ Milik – hidden 66-68
Community Rule & Josephus; inkwells, ritual baths, Pliny: Essenes on NW shore of Dead Sea

*Qumran-Sectarian*
A religious community; not necessarily Essenes

*Qumran-Sadducean*
Shiffman – community of Zadokite priests (espec 4QMMT, festival calendar)

*Christian Jerusalem*
Not connected to Qumran (especially Magen and Peleg)

Where are they now:

- Rockefeller Museum, and post 1968 Shrine of Book; Amman Jordan (Dept of Antiquities); U of Chicago Oriental Inst.; Princeton Theol. Seminary; Azusa Pacific; private collectors
- 1991 – Hebrew Union grad students reconstructed unpublished texts
- And Huntington Library, San Marino, allowed researches access to compete set of photos
- High Resolution of all scrolls now available online

Contents of the Cave Discoveries (Caves 1-11)


**Cave 1**
(Spring 1947)

<table>
<thead>
<tr>
<th>Number</th>
<th>Title</th>
<th>Date</th>
<th>Notes</th>
</tr>
</thead>
</table>
| 1      | *Isaiah Scroll* (1QIsa) | 125-100 B.C.E.            | 66 chaps of Isaiah
      |                        |                           | Community rule book in Hasmonian script                              |
| 2      | *Manual of Discipline* (1QS) | 100-75 B.C.E.          | Text followed by comments relating to contemporary history/theology |
| 3      | *Habakkuk Commentary* (1QpHab) |                      | Aramaic, paraphrases/embellishes OT stories, e.g. Sarai’s beauty    |
| 4      | *Genesis Apocryphon* (1QapGen) | end of 1st B.C.       | Instructions for war of “sons of light” versus “sons of darkness”  |
| 5      | *War Scroll* (1QM)      |                           | Collection resembles Psalms, “I thank you, O Lord” Herodian script  |
| 6      | *Thanksgiving Psalms* (1QH) | 50 B.C.E. to 68 C.E.    | Fragmentary, closer to Masoretic text                               |
| 7      | *Isaiah Scroll (1QIsa)* | end of 1st B.C.          |                                                                      |

72 other fragmentary texts (15 biblical)
including 2 appendices to Manual of Discipline

| Cave 2 (Feb 1952) | 33 fragments: 18 fragmentary OT texts 15 fragmentary nonbiblical | Hebrew text of Sirach 2 copies of Hebrew Jubilees Aramaic description of Jerusalem |
| Cave 3 (March 1952) | 3 fragmentary biblical texts 11 fragmentary nonbiblical **Copper Scroll** | Lists 64 hiding places of temple treasure amounting to 4600 talents of silver and gold |
| Cave 4 (August, 1952) | No complete scroll; over 15,000 fragments Of Approx. 600 documents, 127 biblical, the rest nonbiblical, including 10 copies of Manual; 8 copies of Damascus Document; Testaments of Twelve; Tobit; Collection of Deeds of Law; Thanksgiving Psalms, etc. | Excavated Sept 22-29, 1952 by G. Lankester Harding, Roland de Vaux, and Jozef Milik 90% of Dead Sea Scrolls |
| Cave 5 (1952) | 8 proto-canonical biblical texts 17 nonbiblical, including Manual, Damascus, Aramaic description of Jerusalem |
| Cave 6 (1952) | 7 biblical texts in paleo-Hebrew 24 nonbiblical narrative, prophetic, hymnic |
| Cave 7 (Apr 1955) | 19 fragments all in Greek!! Including 2 OT texts and rest undecipherable |
| Cave 8 (Apr 1955) | 4 biblical texts including a phylactery and a mezuzah 1 nonbiblical hymn text |
| Cave 9 (Apr 1955) | 1 papyrus fragment with 6 Hebrew letters |
| Cave 10 (Apr 1955) | 1 ostracon with 2 Hebrew letters |
| Cave 11 (Feb 1956) | 11 biblical and nonbiblical texts **Leviticus** in paleo-Hebrew; Psalms **Temple Scroll** | Longest scroll in 66 columns, Herodian script, dated to end of 1st B.C.E. – the community’s Second Torah |
The Major Documents (* one of original 7 discovered by Bedouin in 1947)

*Isaiah Scroll (1QIsa – 125 – 100 B.C.)
Major representative of biblical books; all 66 chapters of Isaiah (for other biblical texts see above)

*Manual of Discipline (1QS; Serek hayyahad = Rule of the Community; 100-75 B.C.)
Well preserved eleven-column guidebook for the master of the community whose job was to teach about its purpose (“To seek God with all one’s heart and all one’s soul, to do what is good and right before him, as he commanded through Moses and all his servants the prophets, to love all that he has chosen and hate all that he has rejected.”), initiation rites, beliefs, and penal codes. Also 10 or 11 fragmentary copies. Two supplements (1QSa and 1QSb) give further rules of the Messianic community and a collection of Blessings.

Damascus Document (4QDą-h)
A supplemental rule book of the community, of which fragments found in cave 4, but earlier copies found in Cairo synagogue in 1896. Contains meditations on lessons of history of Israel and a constitution regulating community membership.

*War Scroll (1QM – Milhamah, second half of 1st century B.C.; Herodian script)
Instructions for the final battle of history between the “sons of Light” and the “sons of Darkness” at the end of time. Formations, battle plans, military equipment, and prayers and battle cries for the commanding high priest in the absence of a messianic king. Describes bloody aftermath and certain defeat of children of Darkness.

Temple Scroll (11QTemple; about 150 B.C.; longest scroll, originally almost 28 ft.)
The community’s “second Torah,” quoting pentateuchal regulations, but sharpened and more stringent and rigorous, with strict demands for cultic purity, as if to be a new Deuteronomy, or giving of the Law for the remnant of Israel at the end of time. Omits the name of Moses and makes the commands those of God who speaks in first person. Gives attention to details for reconstruction of the temple.

*Thanksgiving Psalms (1QH – Hodayot, Herodian script)
Named from the recurring “I thank you, O Lord.” Contains at least 25 hymns resembling canonical psalms, and expressing many of beliefs of community, praising God’s greatness and perfection, and God’s deliverance of the just from persecution tribulation.

*Pesher Habakkuk (1QpHab – pesher= commentary; 30 B.C to 20 A.D.)
One of number of uniquely-styled commentaries (on Isaiah, Micah, Zephaniah, Hosea, Nahum, the Psalms), quoting the OT text verse by verse and then finding hidden meanings that make the text directly relevant to the historical and social situation of the community. E.g. to a real-life confrontation between the “Wicked Priest” and the community’s “Teacher of Righteousness.”

*Genesis Apocryphon (1QapGen; 2nd century B.C. to 1st century A.D.; in Aramaic)
Retells the story of Genesis, often embellishing or adding details to the story, such as an elaborate description of Sarai’s beauty and Abraham’s trip to explore the promised land.

Copper Scroll (3Q15 – copper plaques, fixed together in two “scrolls”; late Hebrew script)
Lists 64 places where treasure, allegedly belonging to King Solomon’s Temple, is buried around the Dead Sea area. Though some excavations have been conducted at sites named, no treasure has ever been found.
Qumran

- Ruins of an ancient settlement located near the caves where the Dead Sea Scrolls were discovered
- Excavated 1951-1956 by Roland de Vaux and G. Lankester Harding
- Approximate dates of Settlement (de Vaux)
  125 B.C.E – approximate date of settlement beginning in Hasmonian period
  31 B.C.E. – earthquake destroys community
  5 B.C.E. – rebuilding
  68 C.E. – destroyed by Roman Tenth Legion during Roman Jewish War (destruction of Temple in 70 C.E.
- Theories regarding Qumran Community
  - Essene Religious community responsible for writing and hiding of the scrolls (de Vaux 1956 to present; see writings of Josephus, Pliny, Philo)
  - Agricultural settlement (“villa rustica”) on shores of Dead Sea near Ain Fesha (Donecels 1992)
  - Hasmonian Fortress (Gold 1992)
  - Caravanserai (commercial trading outpost) (Cansdale)
  - General religious settlement (not Essene) (Humbert 2003)
  - Fortified Roman manor house (after Hasmonian fortification) (Hirschfeld 2004)
  - Pottery Factory adapted from Hasmonian fortification (Magen, Peleg 2007)

Suggested Reading:

Resources For Further Exploration
On the Web: Begin here: accessible and FREE
Wikipedia articles: Qumran; Dead Sea Scrolls (http://en.wikipedia.org) Extensive bibliography and links on the Internet

In Print: