

LESSON 10

QUMRAN SECTARIAN SCROLLS

Definition

The designation "sectarian scrolls" is used to distinguish the literature of this lesson from the bodies of material referred to as biblical, apocryphal, and pseudepigraphal literature and writings of normative Judaism (the Mishnah and Talmud). The sectarian scrolls describe the organization and special beliefs of the Qumran community. Seven scrolls will be discussed briefly.

Members of the Qumran community were devoted to the study of the Old Testament. According to the number of scrolls and fragments discovered, the books of Deuteronomy, Isaiah, Psalms, Minor Prophets, and Daniel were of special interest to the sect. These and other biblical fragments have contributed greatly to textual study of the Old Testament, a study involving more critical investigation than is intended in this course. These scrolls give important information on the religious, social, and political background to the New Testament.

English translations of the Dead Sea Scrolls include: The Dead Sea Scriptures by T. H. Gaster; The Dead Sea Scrolls in English by G. Vermes; The Essene Writings from Qumran by A. Dupont-Sommer; and The Dead Sea Scrolls and More Light on the Dead Sea Scrolls by Millar Burrows.

The Manual of Discipline

This writing is sometimes referred to as "The Community Rule" since it sets forth the requirements for Qumran community members. It was discovered in Cave 1 and consists of eleven relatively well-preserved columns. In Caves 4 and 5, fragments of eleven other manuscripts of the manual were discovered.

The Manual of Discipline is probably one of the older documents of the sect, dating from the latter part of the second century B.C. It contains instructions for the community's teachers, initiations, common life, organization and discipline, penal code, and religious duties of the master and his disciples.

Section 1 (1:1-18). —The chief duties of members of the community were: (1) To seek God and to do what is right before Him; and (2) To love all the children of light according to their share in God's decree and to hate all the children of darkness according to their guilt in God's wrath. Those admitted into the

*The sectarian scrolls are one of five bodies of material important to biblical studies. Name the other four.*

\_\_\_\_\_

*The sectarian scrolls describe the organization and special beliefs of the \_\_\_\_\_ community.*

*(Compare your answers with the text.)*

*For your personal benefit, make a note of some books in which you may find the Dead Sea Scrolls.*

\_\_\_\_\_

*Why is the Manual of Discipline referred to as "The Community Rule"?* \_\_\_\_\_

*(Compare your answer with the text.)*

*Briefly state the chief duties of Qumran community members.*

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_

*(Compare your answers with the text.)*

community were required to bring all of their minds, all of their strength, and all of their wealth into the community of God.<sup>1</sup>

Section 2 (1:18-3:12).—Initiation in the community involved entering into a covenant with God which was sealed with an elaborate ritual. The initiates confessed their sins, and the priests invoked blessings upon all who had cast their lots with God. The initiates were given instructions in the spirit and practices of the sect. Curses were cast upon those who followed Belial, and the initiates were warned against idolatry which resulted in their severance from the children of light, consignment to God's judgement by fire, and eternal extinction.

All members of the community were reviewed annually concerning the state of their spirits in the order of priests, Levites, and laity. Each was judged by the values of humility, charity, and mutual fairness. The community emphasized that without following the rules there could be no atonement. The wicked could not be cleansed by mere ceremonies of atonement or by waters of absolution. Neither could they be sanctified by immersion in lakes or rivers nor purified by any bath. Union with God through the Holy Spirit and submission of the soul to all of the ordinances of God were true sanctification by waters of purification.<sup>2</sup>

Section 3 (3:13-4:26).—The master spoke of two spirits in man: truth and falsehood. Truth comes from the fountain of life which is the God of knowledge, and falsehood springs from the angel of darkness. The spirit of darkness seeks the overthrow of light. A catalogue of sins similar to those found in the Book of Romans is given in chapter 4. The two spirits struggle within the heart of man seeking to dominate him, and this condition will continue until the time of the renewal.<sup>3</sup>

<sup>1</sup>These two requirements are similar to the First and Second Commandments given by Jesus. Jesus did not teach His disciples to hate the children of darkness, but they were to walk in the light and not in the darkness.

<sup>2</sup>See Matthew 3. Similarities between these teachings and those held by John the Baptist are obvious.

<sup>3</sup>Paul's discussion of spiritual and carnal persons and the struggle taking place within is similar (see Romans 6-7; Gal. 5). It is interesting that history does not indicate possible influence on Paul by the teachers of Qumran as on John the Baptist.

Initiation into the Qumran community involved entering into a \_\_\_\_\_ with God which was sealed with an elaborate \_\_\_\_\_.

(covenant, ritual)

Section 2 of the Manual of Discipline set forth two requirements of atonement:

1. Union with \_\_\_\_\_ through the \_\_\_\_\_.
2. Submission of the \_\_\_\_\_ to all the \_\_\_\_\_ of God.

(1. God, Holy Spirit; 2. soul, ordinances)

1. The master of the Manual of Discipline spoke of two spirits in man: \_\_\_\_\_ and \_\_\_\_\_.
2. Paul also spoke of two spirits in man: \_\_\_\_\_ and \_\_\_\_\_.

(1. truth, falsehood; 2. spiritual, carnal—See footnote 3)

Section 4 (5:1-6:23).—Rules for the members of the community included separation from men of falsehood and union with those under the authority of the sons of Zadok (the true priests) and with those of the community who kept the covenant. No one was to follow the stubbornness of his own heart, but he was to follow the rules of the community. The members were to remain separate from those living in sin and were not to follow them in matters of doctrine nor to eat or drink anything belonging to them. Members of the community were to rebuke one another in truth, humility, and charity. The man of lesser rank was to obey the one of greater rank in matters of money and work. Communal meals and worship were practised.

The community was ruled by a common council in which the priests occupied the first place, the elders the second, and the rest of the people respective subordinate positions. Wherever there was a meeting of as many as ten men, a priest was to be present. They were to sit before him and speak according to their ranks.

Candidates of the community were examined by the superintendent of the general membership; they were given training and were to enter into a covenant before they were given all of the rules of the community. Next they were examined by the general membership which determined their admission or rejection by vote.<sup>4</sup> After joining the general membership of the community, they were not to touch the purity (pure meal) of the congregation until one full year had been completed. Neither were they to share in the common fund. They were again examined at the end of the year by the members with respect to performance and doctrine. If approved, the candidates handed over all of their worldly wealth which was credited to their name but was not yet put into the common pool. At the end of the second year, they were again examined, and if they were approved, their property was merged with the common fund. Then they were admitted to the pure meal (perhaps Messianic banquet).

Section 5 (6:24-9:11).—Specific instructions are given for judging the community in matters of false or blasphemous speech, fraud, vindictiveness, misconduct at the public sessions, improper dress, slander against the community, and defection from the community. The deliberative council, composed of twelve laymen and three priests, judged cases of offenders. The presbyters, or "men of perfect holiness," were to avoid transgressing a single law of

<sup>4</sup>The New Testament Church did not rank its members but did require respect for the leaders. The methods of receiving members by Qumran and the Church were similar; however, there is no indication that the Church restricted the participation of new members.

List the community organization according to rank.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

(Compare your answers with the text.)

Steps to becoming a member of the Qumran community included:

1. examination by the s \_\_\_\_\_
2. t \_\_\_\_\_
3. entering into a c \_\_\_\_\_
4. receiving of r \_\_\_\_\_ of the community
5. e \_\_\_\_\_ and v \_\_\_\_\_ on by general membership
6. two additional annual e \_\_\_\_\_
7. admittance to the p \_\_\_\_\_ meal

(Compare your answers with the text.)

Finish reading the paragraph, which continues on the next page, before doing the following.

What were the penalties for transgression of a law? \_\_\_\_\_ or \_\_\_\_\_

(excommunication, death)

Moses. Their penalty for failure was excommunication or death.

Section 6 (9:12-11:8). — The master, or instructor, was required to walk blamelessly in all of the Law.

The Manual of Discipline is perhaps the most important sectarian scroll from the Dead Sea since it reveals the organization, rules of conduct, and doctrines of the community.

### The Habakkuk Commentary

Although partial commentaries on other books of the Bible have been found, the commentary on Habakkuk is the most complete and contains the most allusions to the leader of the sect, his enemies, and historical incidents. The value of the Habakkuk Commentary is not its explanation of biblical passages but rather its interpretative comments which give historical information of the Qumran community and the use made of canonical Scripture by sectarian Judaism. It treats only the first two chapters of Habakkuk.

The historical allusions were disguised; therefore, the outsider could not understand the references. The enemies of Israel were referred to as the Kittim who were swift and mighty. The Kittim were foreign invaders, or conquerors. They were the inhabitants of the island of Cyprus (cf. Isa. 23:1; Jer. 2:10; Ezek. 27:6). Daniel 11:30 refers to "ships of Kittim" (the Septuagint reads "ships of the Romans"). The invaders did not believe in the statutes of the God of Israel. They were cunning and deceitful and caused many to perish by the sword. They trampled the earth with their horses, and they sacrificed their standards. The description could fit either Antiochus Epiphanes or the Romans, probably the latter.

The Habakkuk Commentary also speaks of the Teacher of Righteousness, a priest who correctly interpreted prophecy but was opposed by a man called the Man of Lies. A group of the house of Absalom did not defend the Teacher of Righteousness when he was opposed and persecuted. The Wicked Priest ruled in Israel, forsaking the Law of God in order to amass wealth by violent means. He persecuted the Teacher of Righteousness and forced him to flee from Jerusalem.

Some scholars consider the Teacher of Righteousness to be the founder of the Qumran community. He was a priest who was given divine revelation in understanding the Word of the Lord. He was an interpreter of former revelation rather than a prophet receiving revelation. His followers had great confidence in his interpretation of "living by faith" (living in confidence because their works were based on the interpretation of the Teacher of Righteousness).

Why is the Manual of Discipline such a valuable sectarian scroll? \_\_\_\_\_

(Compare your answer with the text.)

The Habakkuk Commentary is valuable for its \_\_\_\_\_ information of the Qumran community and how the canonical S \_\_\_\_\_ was used by sectarian J \_\_\_\_\_.

(historical, Scripture, Judaism)

The Kittim in the Habakkuk Commentary were either \_\_\_\_\_ or the \_\_\_\_\_.

(Antiochus Epiphanes, Romans)

The Teacher of Righteousness probably was the \_\_\_\_\_ of the Qumran community. He was a \_\_\_\_\_.

(founder, priest)

Several priests from the time of Onias II and into the Hasmonaean period have been suggested as being this teacher. The conflict between him and the Wicked Priest fits the historical circumstances leading up to the Maccabean Revolt. The Wicked Priest is depicted as having had a reputation for truth when he first took office, but his heart was lifted up and he forsook God for the sake of wealth. The godly priest Onias III was replaced by his brother Jason, the Hellenist, who in turn was murdered by Menelaus. Jason or Menelaus could have been the Wicked Priest who persecuted the Teacher of Righteousness (Onias III).

In the time of John Hyrcanus, a Pharisee named Eleazar (Judah) suggested that Hyrcanus lay aside the high priesthood. Josephus also mentioned a man with the name of Judah, an Essene, whose character description parallels that of the Teacher of Righteousness. Both were teachers who had attracted a group of loyal disciples. They were dependable interpreters of prophecy, and their interpretations were binding on their followers. Both were hostile towards the official Jerusalem priesthood.

Alexander Jannaeus also has been identified as the Wicked Priest. While officiating at the altar in Jerusalem, the people pelted him with citrons and palm branches. Jannaeus reacted by ordering a massacre of the people. The Habakkuk Commentary refers to a man's display of violent temper and his appearance on a day of fasting. The Pharisees were persecuted as a result of the insults upon Alexander Jannaeus. Other scholars have suggested that Aristobulus II, who replaced Hyrcanus II at the beginning of the Roman period, was the Wicked Priest. The Teacher of Righteousness has also been identified with Jesus. This identification is very unlikely since the scroll is dated earlier than Jesus. The Teacher of Righteousness lived most of his life in Judaea, but Jesus spent most of His time in Galilee. The Teacher was a Levitical priest, but Jesus was a son of David; however, Jesus had ties through Mary to the Levitical priesthood. The Teacher was a strict ascetic; Jesus was not.

### The War Scroll

A scroll of nineteen badly mutilated columns was found in Cave 1 and has been designated the War Scroll because it describes a war, real or ideal, between the righteous and the wicked. It is designated frequently "The War between the Children of Light and the Children of Darkness," the first words of the text. The envisioned battle may refer to the foes who oppress the people of God in the Last Age.

The scroll provides the first comprehensive data on military regulations for the Jewish armies during the period. It contains the oldest record of Hebrew military craft. Since the organization was patterned after

*The Teacher of Righteousness could have been one of the priests from the time of \_\_\_\_\_ II into the \_\_\_\_\_ period.  
The wicked Priest may have been \_\_\_\_\_ or \_\_\_\_\_.*

*(Onias, Hasmonaean, Jason, Menelaus)*

*Two others who have been identified as the Wicked Priest are \_\_\_\_\_ and \_\_\_\_\_.*

*(Alexander Jannaeus, Aristobulus II)*

*The War Scroll describes a war between the \_\_\_\_\_ and the \_\_\_\_\_.*

*(righteous, wicked)*

the tribes of Israel during the wilderness sojourn, it serves as an interpretation of parts of the Book of Numbers.

The Qumran sect divided mankind into the sons of light and the sons of darkness: members of the sect belonged to the former, enemies of the sect belonged to the latter. On an appointed day, God would give to the sons of light victory over the sons of darkness. The sons of light were to be taught the rules of battle. They were to follow the specific rules in the Bible if they were to expect victory from God. The final battle in which both men and angels would participate would not be won easily, but victory was assured for the people of God. Although the war would last forty years, the absence of fighting during sabbatical years would reduce warfare to thirty-five years. Belial and his forces would be annihilated.

The war would begin when the exiled sons of light returned from the wilderness of the nations to encamp in the wilderness of Jerusalem. The first battle would be against the Kittim and their allies and would last for six years. The second stage of the war would be against the "Kittim of Egypt," and the last stage against the "kings of the north." The battle against the kings of the north would last for five years.

Much of the book is devoted to giving the rules for the battles, especially concerning the trumpets and standards. These rules were based primarily on the Book of Numbers, chapter 10. Other sections are devoted to the description of the banners and the slogans attached to the banners. The organization of the army and its weapons are described in detail.

The children of light are identified as the Jews of the tribes of Levi, Judah, and Benjamin. This and other sectarian scrolls indicate the respect of the Qumran members for the tribe of Levi. Judah and Benjamin were the two tribes of the Southern Kingdom which had remained true to the Levitic line. The Qumran community thought of itself as perpetuating the true Israel. The children of darkness are identified as the "troops of Edom, Moab, the Ammonites, Philistia, and the troops of the Kittim of Assyria" (1:1-2). Assyria might well refer to Syria. In this case, Hellenism would be the foe expressed ultimately in the person of Antiochus Epiphanes. The majority of scholars, however, identify Kittim with the Romans.

The organization for battle, including the formation of the army, the trumpets, and the standards, indicates the waging of spiritual warfare. The large number of troops described in the battle formation far exceeded the Qumran community. Although the battles described in the scroll are eschatological, they had a historical context.

Read 1 John 1. Compare John's concept of light and darkness with that of the War Scroll.

(Compare your answer with the text and 1 John 1.)

In the War Scroll, who were the children of light? \_\_\_\_\_

The children of darkness were \_\_\_\_\_

(Light—Jews of the tribes of Levi, Judah, Benjamin; Darkness—troops of Edom, Moab, the Ammonites, Philistia, and the Kittim of Assyria)

### The Thanksgiving Scroll

This scroll is important because the hymns reveal the religious ideas and doctrines of the sect: dualism, predestination, salvation through election, and immortality. The style of the hymns is an imitation of the biblical psalms, beginning with the words of praise "I thank Thee, God." Complete texts and fragments of about thirty-five psalms have been recovered. The psalms are dated usually in the first century B.C.

Although the psalms express many doctrines, they emphasize salvation and knowledge. They are expressions of thanks to God for having saved the worshipper from the lot of the wicked and for His gift of insight into the divine mysteries. They attribute creation of man and the world to God and recognize His sovereign rule over His creation. They relate the foreknowledge and providence of God with everything that happens in the world. Man is either predestined for evil or for good. His fate is determined before creation. The division of mankind into the two categories expresses the influence of dualism.

Salvation is obtained through faith and divine grace and not through man's act of righteousness. Man is utterly helpless in sin and completely dependent upon God for redemption. The grace of God bestows the Divine Spirit who guides the lives of the elect.

The two classes of angels are good ("sons of heaven") and evil ("princes of darkness"). The sons of light looked forward to association with the angels in praise of God. Resurrection is probably implied, but little emphasis is placed on it. No clear reference is made to the Messiah.

### The Temple Scroll

The Temple Scroll was acquired in 1967 from its Arab owners. The scroll has sixty-six columns and is twenty-eight feet long. It was probably written during the time of Herod.

The scroll contains the Qumran calendar comprised of twelve months of thirty days each with an additional day at the end of each three-month period. The major portion of the scroll, however, is devoted to matters of defence against the enemies of Israel. The bodyguard of the king was to have 12,000 soldiers, and when the nation was threatened by an enemy, one-tenth of the people were to be mobilized. Additional people were to be called up if the enemy was numerous. In the event of attack, half of the people were to engage in battle and the other half were to defend the cities. Traitors received the death penalty.

Two biblical doctrines found in the Thanksgiving Scroll are

P \_\_\_\_\_, and  
salvation through e \_\_\_\_\_.

(predestination, election)

Another biblical doctrine found in the Thanksgiving Scroll is:

God is the C \_\_\_\_\_ and Sovereign  
R \_\_\_\_\_ of man and the world.

(Creator, Ruler)

Another biblical doctrine in the Thanksgiving Scroll is:

Salvation is by \_\_\_\_\_ and divine  
\_\_\_\_\_ and not by man's acts of  
\_\_\_\_\_.

(Compare your answers with the text.)

The Temple Scroll is devoted to the Qumran  
\_\_\_\_\_ and matters of defence  
against the enemies of \_\_\_\_\_.

(calendar, Israel)

The scroll describes the sacrifices and the feasts and gives instruction concerning ritual purification. Some laws appear which are neither in the Bible nor in the Mishnah.

Almost half of the scroll is patterned after the biblical description of the Tabernacle in Exodus 35-40. The Temple was to be an ideal eschatological Temple which would resemble neither the plan of Solomon's original, Zerubbabel's rebuilt, nor Herod's restored Temple. It was to be located within three concentric courts.

Further work on the scroll should produce greater insight into the beliefs and activities of the community of Jews at the time of Christ.

### The Genesis Apocryphon

The Apocryphon was first thought to be the lost book of Lamech. After it was unrolled, it was seen to be an Aramaic paraphrase of chapters 5-15 of the Book of Genesis. Its value is based on the insight it gives into the ways biblical accounts of Genesis were understood and interpreted. The Apocryphon contains fascinating legends about the patriarchs. It probably was written near the end of the first century B.C.

One of the stories concerns the birth of Noah. Lamech expressed doubt concerning the faithfulness of his wife Bat-Enosh. She confirmed that Noah was Lamech's son and not the fruit of an alliance with angels or any other mortal. Another story tells of Abraham's dream of the cedar and the palm which he interpreted as God's counsel for Sarah to hide her true identity in Egypt by claiming that Abraham was her brother. After Pharaoh took Sarah to be his wife, a plague was sent upon him which prevented the consummation of his marriage with Sarah. The scroll is an interesting example of rabbinic midrash (interpretation of Scripture).

### The Copper Scrolls

In 1952, two badly corroded copper scrolls were found in Cave 3. They originally belonged to a single plaque about eight feet long and eleven inches high. The letters were imprinted on the metal by a sharp instrument, and the individual sheets were fastened together and rolled into the form of a normal leather scroll. Since the metal had oxidized through the centuries, it was difficult to unroll. The roll was coated with a chemical solution to strengthen the decomposed metal, and a diamond cutter, six-thousandths of an inch thick cut the scroll into strips, causing little damage to the letters.

*The Temple Scroll also gives instruction concerning ritual \_\_\_\_\_.*

*(Compare your answer with the text.)*

*The Genesis Apocryphon contains an Aramaic paraphrase of \_\_\_\_\_ and legends about the \_\_\_\_\_.*

*(Genesis 5-15, patriarchs)*

The Copper Scrolls contain a description of sixty-one hoards of hidden treasure. According to the inscription, the gold and silver had been deposited in a number of hiding places in the region of Jericho. The localities cannot be identified today. If the inscription is interpreted literally, the total weight of the gold and silver would amount to nearly 200 tons. The treasures were hidden in wells and tombs, some evidently sixteen to eighteen feet underground. Allegro suggests that the "talent" might refer to the value of the next denomination, the maneh, the sixtieth part of a talent. Even if Allegro's suggestion is correct, the amount would still be enormous. The wealth may have consisted of tithes and temple vessels; therefore, it would have been sacred and prohibited from being used for non-religious purposes. The Copper Scrolls may have been intended to warn the Jewish survivors of the war against the profane use and desecration of the wealth. The scrolls would have served also as guides to the recovery of the treasure.

### Conclusion

The interest in the Manual of Discipline is due to its bearing on the background of Christianity. The organization of the group, the emphasis on purity, the relation of the members, and the ceremonies of cleansing by water frequently have been compared and contrasted to the New Testament. The two spiritual natures of man have been compared with Paul's "flesh and spirit." The communal life with an emphasis on brotherhood was similar to that in Acts 4:32ff.

The persecuted Teacher of Righteousness in the Habakkuk Commentary has been interpreted by some scholars as a forerunner of Jesus. Conservative scholars generally conclude that the differences are greater than the similarities.

The War Scroll reveals the widespread concept of a cosmic war between the forces of good and evil, not unlike some of the concepts in Revelation. The apocalyptic concept of the direct intervention of God on the side of the righteous is also expressed in the New Testament; however, preparation for the battle in the two movements is very different.

The Thanksgiving Scroll contains some of the doctrines set forth in the New Testament. The semi-dualism of the two natures of man and the two ages, predestination, and salvation through election are similar to the concepts of Paul.

Study of the Dead Sea Scrolls promises a fuller understanding of the New Testament by providing background to the thinking and spirit of New Testament times. The scrolls have not proven that the New Testament was simply a human work based on the general views of its day. It contains special revelation from God, expressed in the language and thought patterns of the first century, and the Dead Sea Scrolls help to understand that language and those thought patterns.

The Copper Scrolls describe sixty-one hoards of hidden \_\_\_\_\_.

(treasure)

As you read the Conclusion, note some areas in the life and teachings of the Qumran community which have similarities or parallels in the New Testament.

1. o \_\_\_\_\_ of the group
2. emphasis on p \_\_\_\_\_
3. ceremonies of c \_\_\_\_\_ by water
4. two s \_\_\_\_\_ natures of man
5. c \_\_\_\_\_ life
6. the Teacher of R \_\_\_\_\_ as a forerunner of J \_\_\_\_\_
7. cosmic war between g \_\_\_\_\_ and e \_\_\_\_\_
8. p \_\_\_\_\_
9. salvation by e \_\_\_\_\_

(Compare your answers with the text.)

Home Study Exercise

Basic activity (Levels 1, 2, and 3)

1. Name five bodies of material which are important to biblical studies. \_\_\_\_\_  
\_\_\_\_\_
2. Name two books in which the text of the Dead Sea Scrolls can be found. \_\_\_\_\_  
\_\_\_\_\_
3. Name the two chief duties of Qumran community members (Section 1 of the Manual of Discipline). \_\_\_\_\_  
\_\_\_\_\_
4. According to Section 2 of the Manual of Discipline, what is required for atonement? \_\_\_\_\_  
\_\_\_\_\_
5. How did persons become members of the community? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. What happened to presbyters who broke the rules of the Qumran community? \_\_\_\_\_  
\_\_\_\_\_
7. Who were the Kittim in the Habakkuk Commentary? \_\_\_\_\_  
\_\_\_\_\_
8. Name four people who may have been the "Wicked Priest." \_\_\_\_\_  
\_\_\_\_\_
9. After reading 1 John 1, state the concept which is found in both the New Testament and in the War Scroll. \_\_\_\_\_  
\_\_\_\_\_
10. Name three biblical doctrines found in the Thanksgiving Scroll. \_\_\_\_\_  
\_\_\_\_\_
11. How is salvation attained according to the Thanksgiving Scroll? \_\_\_\_\_  
\_\_\_\_\_
12. Name three subjects discussed in the Temple Scroll. \_\_\_\_\_  
\_\_\_\_\_
13. What is the general content of the Genesis Apocryphon? \_\_\_\_\_  
\_\_\_\_\_
14. What is the general content of the Copper Scrolls? \_\_\_\_\_  
\_\_\_\_\_
15. List six areas in the life and teachings of the Qumran community which have similarities or parallels in the New Testament. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Supplementary activity (Levels 2 and 3). Answer the following questions based on the study guide content. If additional information is needed, read pages 46-93 in Charles F. Pfeiffer, The Dead Sea Scrolls and the Bible.

1. What were the responsibilities of the priests in the Qumran community, and how did they differ from the responsibilities of the Jerusalem priests?
2. Outline the steps of initiation into the Qumran brotherhood.
3. Is there evidence of Persian dualistic influence in the Dead Sea Scrolls?
4. How was the community governed? (See Pfeiffer.)

Advanced activity (Level 3). Do the following additional exercise from Pfeiffer, pages 46-93.

1. What did the Qumran community believe about the Messiah?
2. Describe the place of the Law in Qumran religious beliefs and practices.
3. Give Pfeiffer's reasons for not identifying the Teacher of Righteousness with Jesus.

#### Optional supplementary reading

The texts from any of the translations mentioned at the beginning of the lesson.

John Allegro, The Dead Sea Scrolls, pages 110-133, 139-149.

M. Mansoor, The Dead Sea Scrolls, pages 43-68, 88-108, 137-142.

F.F. Bruce, Second Thoughts on the Dead Sea Scrolls, pages 93-124.

#### Seminar Discussion

1. Which is the most important sectarian scroll for the New Testament student? Support your answer.
2. Were the organizations of the Qumran community and the New Testament church similar? Be prepared to discuss.
3. Did the Qumran community appear to have an influence on the teachings and practices of John the Baptist or Jesus? Support your answer.
4. Who are the Teacher of Righteousness and the Wicked Priest?
5. How did one become a member of the Qumran sect, and what was its understanding of salvation?