

JOHN, QUMRAN, AND THE DEAD SEA SCROLLS

SBL

Society of Biblical Literature



Early Judaism and Its Literature

Judith Newman
Series Editor

Number 32

JOHN, QUMRAN, AND THE DEAD SEA SCROLLS

JOHN, QUMRAN, AND THE DEAD SEA SCROLLS:
SIXTY YEARS OF DISCOVERY AND DEBATE

Edited by

Mary L. Coloe and Tom Thatcher

Society of Biblical Literature
Atlanta

JOHN, QUMRAN, AND THE DEAD SEA SCROLLS

Copyright © 2011 by the Society of Biblical Literature

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by means of any information storage or retrieval system, except as may be expressly permitted by the 1976 Copyright Act or in writing from the publisher. Requests for permission should be addressed in writing to the Rights and Permissions Office, Society of Biblical Literature, 825 Houston Mill Road, Atlanta, GA 30329 USA.

Library of Congress Cataloging-in-Publication Data

John, Qumran, and the Dead Sea scrolls : sixty years of discovery and debate / edited by Mary L. Coloe and Tom Thatcher.

p. cm. — (Society of Biblical Literature : early Judaism and its literature ; no. 32)

Based on papers originally presented at the Society of Biblical Literature Annual Meeting, 2007, San Diego, Calif.

Includes bibliographical references and index.

ISBN 978-1-58983-546-7 (paper binding : alk. paper)

1. Bible. N.T. John—Criticism, interpretation, etc.—Congresses. 2. Dead Sea scrolls—Relation to the New Testament—Congresses. 3. Dead Sea scrolls—Congresses. I. Coloe, Mary L., 1949- II. Thatcher, Tom, 1967- III. Society of Biblical Literature. Meeting (2007 : San Diego, Calif.)

BS2615.52.J655 2011

226.5'06—dc22

2011008948

Printed in the United States of America on acid-free, recycled paper conforming to ANSI/NISO Z39.48-1992 (R1997) and ISO 9706:1994 standards for paper permanence.



CONTENTS

Preface: New Light on John and Qumran Mary L. Coloe and Tom Thatcher	vii
Abbreviations	xi
Note on Citations	xv
Part 1. John and Qumran in Recent Research	
The Past Decade of Qumran Studies: 1997–2007 Eileen Schuller	3
John and Qumran: Discovery and Interpretation over Sixty Years Paul N. Anderson	15
Part 2. New Approaches and Applications	
“Mystery” in the Dead Sea Scrolls and the Fourth Gospel John Ashton	53
Luke, John, and the Dead Sea Scrolls George J. Brooke	69
John, Qumran, and Virtuoso Religion Brian J. Capper	93
Purification in the Fourth Gospel in Light of Qumran Hannah K. Harrington	117
“Protect Them from the Evil One” (John 17:15): Light from the Dead Sea Scrolls Loren T. Stuckenbruck	139
The Fourth Evangelist and the Dead Sea Scrolls: Assessing Trends over Nearly Sixty Years James H. Charlesworth	161
Bibliography	183
Contributors	205
Subject Index	207
Index of Ancient Sources	215

PREFACE:
NEW LIGHT ON JOHN AND QUMRAN

Mary Coloe and Tom Thatcher

The discovery of the Dead Sea Scrolls has dramatically expanded our knowledge of Late Second Temple Judaism and the early period of Christian origins. The scrolls have given scholars access to biblical manuscripts that are centuries older than the Masoretic Text and have made us aware of previously unknown Jewish documents contemporary with the emerging Christian movement. To date, at least nine hundred manuscripts have been recovered from the Judean desert. With the texts now widely available in their original languages and in translation, the past decade has seen a renewed interest in the many questions raised by the scrolls. Who wrote and/or published these documents? Why were they hidden in the wilderness caves? How are the scrolls related to the ancient complex at nearby Khirbet Qumran and what was the nature and worldview of the community that lived there? What trends do Qumran and the scrolls reflect in the history of Jewish thought? What can they reveal about Christian origins and how can they inform our understanding of the New Testament and the social world of Late Second Temple Judaism?

To commemorate the sixtieth anniversary of the discovery of the scrolls, the 2007 annual meeting of the Society of Biblical Literature in San Diego featured a number of special sessions on recent developments in scrolls research. The essays in this book reflect the deliberations of a session that considered the past and potential impact of the scrolls on Johannine Studies, jointly sponsored by the John, Jesus, and History Group and the Johannine Literature Section. This special session sought to make Johannine scholars aware of recent developments in scrolls research and to open new avenues of exploration, in view of the somewhat surprising fact that the scrolls have played no significant role in discussions of the Johannine literature over the past several decades. Specifically, the many questions noted above have garnered little notice in Johannine circles, despite a growing interest in the historical roots of the Johannine tradition and an emerging reevaluation of the origins and nature of the “Johannine community” and its relationship to mainstream Judaism. The panelists for the special session,

including experts on the scrolls and Johannine scholars, were asked to reflect on the significance of the scrolls in past research and, more significantly, to point to future avenues of inquiry. The results of their work appear in the chapters to follow.

The volume opens with two essays that review recent developments in research on John and the scrolls. First, Eileen Schuller's essay, a transcript of her remarks that opened the SBL session, offers an informative overview of the past decade of Qumran scholarship. She lists the major documents that have recently become available, noting that "over three hundred of the approximately nine hundred known scrolls have been published in a scholarly *editio princeps* in this past decade [1997–2007]" (p. 6). In some cases, the quantity of material now available has made it possible to compare multiple copies of texts, leading to new questions about the history of their recension. In addition to these new manuscripts, there are also new reference works. New literary and social-scientific methodologies are adding to understandings of the scrolls and the community that produced them. Following Schuller's observations, Paul Anderson focuses more specifically on the impact of the scrolls on the study of the Gospel of John over the past sixty years. At the beginning of the twentieth century, the provenance of the Fourth Gospel was considered to be Hellenistic, not Jewish; with the discovery of the scrolls, the roots of the Johannine tradition now find their place among other forms of Palestinian Judaism. Anderson's article helpfully traces some of the major moments in this gradual reversal and highlights ways that the scrolls have influenced the shift in consensus.

These introductory essays are followed by a number of "case studies" that examine instances in which the desert manuscripts may help shed light on expressions, themes, and concepts in the Johannine literature and/or on the history and character of Johannine Christianity. These articles clearly suggest that future scholarship will be interested not only in connections between the Gospel of John and the scrolls but also in Qumran Judaism and Johannine Christianity as parallel religious movements. These chapters forecast the many and diverse avenues of potential future research on John and Qumran.

John Ashton's essay focuses on a puzzling expression in the scrolls. What is meant by the term *רזו נהיה*? Does it correspond to any known concept in first-century Judaism or Christianity? Ashton argues that the idea behind this expression is not unique to Qumran but has parallels with contemporary apocalyptic writings in which life is shaped by the revelation of a "mystery" in the process of actualization. Ashton's work has implications for understanding Johannine eschatology and what the New Testament literature calls the "reign of God."

For many years, scholars have sought to explain the similarities between the Gospels of John and Luke. George Brooke's essay revisits one proposal that suggests a Judean provenance for some of the traditions common to both Gospels. Brooke believes that this hypothesis can be strengthened by considering new material from the scrolls. The Qumran literature reflects ideas within Palestinian

Judaism that may have provided a common source of concepts for both Luke and John.

Brian Capper draws on social-science models to discuss the wide-ranging impact of the Essenes on pre-70 C.E. Judean village life. He points out that an overemphasis on celibate Essenes may lead one to overlook a much larger number of married members of the sect who lived communally in Judean villages. His intriguing study proceeds to consider two sites mentioned in the Fourth Gospel—Bethany and the location of Jesus' final meal in Jerusalem—where the Essenes may have been active. John's interest in and awareness of these locations may also reflect an awareness of Essene thought and, thus, of the type of thinking preserved in the scrolls.

A number of recent discoveries have shed new light on ancient Jewish purity rituals, the topic of Hannah Harrington's essay. Within Judaism, water rituals were associated with, and carried out in anticipation of, the gifts of the Holy Spirit and new life. Previous scholarship tended to view the Fourth Gospel's conceptual connections among water, life, and Spirit as a peculiar development within the Johannine tradition that had no clear precedent in ancient Judaism. The scrolls challenge the notion that John's outlook was unique and establish a much richer understanding of the broader Jewish theological context from which Johannine thought emerged.

Loren Stuckenbruck considers ancient Jewish prayers for protection from demonic powers. His essay examines not just the Late Second Temple texts themselves but also the brand of piety that lay behind them, a piety that sought divine protection from personified forms of evil. Prayers of this type shed light on Jesus' final prayer in John 17, in which he notably asks the Father to keep his disciples "from the evil one" (17:15).

Following these focused studies, the volume concludes with reflections by James Charlesworth, a preeminent authority on both the Johannine Literature and the scrolls. Charlesworth's essay sets a program for future study by noting a number of points at which John and the scrolls speak from a similar, if not common, milieu. He rightfully insists that the scrolls must be given consideration in any attempt to re-create the historical Jesus or early Christianity. When read in light of the scrolls, the Fourth Gospel no longer need stand apart from the early traditions that gave shape to the Synoptics, nor does it look to a Hellenistic provenance. The scrolls reveal a Palestinian form of Second Temple Judaism in which the seeds of Johannine Christianity may have first sprouted.

The editors thank all who participated in the "John and the Scrolls" 2007 SBL session,¹ including those whose essays appear in this publication and also

1. Since the SBL special session in 2007, scrolls study has continued to make rapid progress. A 2009 issue of *Dead Sea Discoveries* (16, no. 3) examines questions concerning the communities connected with the scrolls, and John J. Collins' recent book, *Beyond the Qumran*

Professor Jörg Frey, who graciously served as a discussion panelist. We also thank our colleagues on the steering committee of the John, Jesus, and History Group, whose planning and organization made this session possible—Paul Anderson, Jaime Clark-Soles, Alan Culpepper, Felix Just, and Moody Smith—along with Colleen Conway of the Johannine Literature Section for her helpful advice and support. Finally, we are most grateful to Bob Buller and Billie Jean Collins from the Society of Biblical Literature and to Judith H. Newman, the editor of the *Early Judaism and Its Literature Series*, for their support, critical comments, and patient assistance, which has made publication of these essays possible.

Community (Eerdmans, 2009) considers other communities involved in this movement. Both these volumes raise issues that connect with Brian Capper's essay in this volume. Similarly, John Ashton's analysis of the term *raz nihyey* could not take into consideration work by Matthew Goff, "Recent Trends in the Study of Early Jewish Wisdom Literature: The Contribution of 4qInstruction and Other Qumran Texts," *Currents in Biblical Research* 7 (2009): 376–416, or Sam Thomas, *The "Mysteries" of Qumran: Mystery, Secrecy, and Esotericism in the Dead Sea Scrolls* (SBLEJL 25; Atlanta: Society of Biblical Literature, 2009).

ABBREVIATIONS

AB	Anchor Bible Commentary
ABRL	The Anchor Bible Reference Library
AGSU	Arbeiten zur Geschichte des Spätjudentums und Urchristentums
ANRW	<i>Aufstieg und Niedergang der römischen Welt</i>
ASBT	Acadia Studies in Bible and Theology (Baker Books)
AVTRW	Aufsätze und Vorträge zur Theologie und Religionswissenschaft
BA	<i>Biblical Archaeologist</i>
BAFCS	The Book of Acts in Its First-Century Setting (Eerdmans)
BAZ	Biblische Archäologie und Zeitgeschichte (Brunnen)
BBB	Bonner biblische Beiträge
BBR	<i>Bulletin for Biblical Research</i>
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
BibSem	Biblical Seminar Series (Sheffield Academic)
BIS	Biblical Interpretation Series
BJS	Brown Judaic Studies
BNTC	Black's New Testament Commentaries
BRLJ	Brill Reference Library of Judaism
BSac	<i>Bibliotheca sacra</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CB	<i>Cultura Biblica</i>
CBQ	<i>Catholic Biblical Quarterly</i>
CQS	Companion to the Qumran Scrolls (T&T Clark)
CRAI	<i>Comptes rendus de l'Académie des inscriptions et belles lettres</i>
CSCO	Corpus scriptorum christianorum orientaliū
CTSRR	College Theology Society Resources in Religion (University Press of America)
DJD	Discoveries in the Judean Desert
DSD	<i>Dead Sea Discoveries</i>
DSS	Dead Sea Scrolls
DSSCOL	The Dead Sea Scrolls and Christian Origins Library (Bibal Press)
EBib	<i>Etudes bibliques</i>
ECDSS	Eerdmans Commentaries on the Dead Sea Scrolls
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament

<i>ErIsr</i>	<i>Eretz Israel</i>
<i>EstEcl</i>	<i>Estudios eclesiásticos</i>
<i>ETL</i>	<i>Ephemerides theologicae lovanienses</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>ExpTim</i>	<i>Expository Times</i>
FB	Forschung zur Bibel
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HBS	Herders Biblical Studies
<i>HeyJ</i>	<i>Heythrop Journal</i>
HTKNT	Herders theologischer Kommentar zum Neuen Testament
HTS	Harvard Theological Studies
<i>IEJ</i>	<i>Israel Exploration Journal</i>
<i>IJSCC</i>	<i>International Journal for the Study of the Christian Church</i>
<i>IOS</i>	<i>Israel Oriental Society</i>
IRT	Issues in Religion and Theology
JB	Jerusalem Bible
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period</i>
JSJSup	Journal for the Study of Judaism: Supplement Series
JSNTSup	Journal for the Study of the New Testament: Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
JSPSup	Journal for the Study of the Pseudepigrapha: Supplement Series
JSSSup	Journal of Semitic Studies: Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
LNTS	Library of New Testament Studies
LSTS	Library of Second Temple Studies
NCBC	New Century Bible Commentary
NICNT	New International Commentary on the New Testament
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplements
NTOA	Novum Testamentum et Orbis Antiquus
<i>NTS</i>	<i>New Testament Studies</i>
NTTS	New Testament Tools and Studies
PTSDSSP	Princeton Theological Seminary Dead Sea Scrolls Project
<i>RB</i>	<i>Revue Biblique</i>
RBS	Readers in Biblical Studies (Brill)
RelSoc	Religion and Society
<i>RevQ</i>	<i>Revue de Qumran</i>

SBAB	Stuttgarter biblische Aufsatzbände
SBFLA	<i>Studii biblici Franciscani liber annus</i>
SBL	Society of Biblical Literature
SBLABS	Society of Biblical Literature Archaeology and Biblical Studies
SBLAcB	Society of Biblical Literature Academia Biblica
SBLDS	Society of Biblical Literature Dissertation Series
SBLEJL	Society of Biblical Literature Early Judaism and Its Literature
SBLMS	Society of Biblical Literature Monograph Series
SBLRBS	Society of Biblical Literature Resources for Biblical Study
SBSymS	Society of Biblical Literature Symposium Series
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SDSSRL	Studies in the Dead Sea Scrolls and Related Literature (Eerdmans)
SHJ	Studying the Historical Jesus (Eerdmans)
SJLA	Studies in Judaism in Late Antiquity
SNTSMS	Society for New Testament Studies Monograph Series
StBibL	Studies in Biblical Literature Series (Peter Lang)
STDJ	Studies on the Texts of the Desert of Judah
<i>StudLit</i>	<i>Studia Liturgica</i>
SUNT	Studien zur Umwelt des Neuen Testaments
SVTP	Studia in Veteris Testamenti pseudepigraphica
<i>TBei</i>	<i>Theologische Beiträge</i>
TBN	Themes in Biblical Narrative (Brill)
<i>TJT</i>	<i>Toronto Journal of Theology</i>
<i>TLZ</i>	<i>Theologische Literaturzeitung</i>
<i>TRE</i>	<i>Theologische Realenzyklopädie</i>
<i>TRu</i>	<i>Theologische Rundschau</i>
TTS	Theologische Texte und Studien
VT	<i>Vetus Testamentum</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

NOTE ON CITATIONS

The following format is used throughout this volume for citations of the Dead Sea Scrolls and related documents. Note that the Dead Sea Scrolls are cited by column and line numbers in the original manuscripts, not by “verses.”

cave number/Q(umran)/manuscript number column.line

Or, in the case of fragments of documents:

cave number/Q/manuscript number “frag.” fragment number column.line

In the case of fragments, a single number following the fragment number refers to the relevant line in the fragment—many smaller fragments do not have distinct “columns.”

Example: “1QS 1.10” refers to line 10 in column 1 of the Community Rule, which is catalogued under the heading “1QS.”

Example: “4Q177 frag. 3 8” refers to line 8 in fragment 3 of 4Q177.

Example: “4Q417 frag. 2 1.11–13” refers to lines 11 through 13 in column 1 of fragment 2 of 4Q417, which is popularly titled “4QInstruction^C.”

Example: “4Q163 frags. 4–7 2.10–12” reflects an instance where multiple fragments have been combined to reconstruct the original document. In this case, fragments 4 through 7 of 4Q163 have been combined to reconstruct the original text. The citation here refers to lines 10 through 12 in column 2 of the reconstruction.

Please note that, except where indicated, all citations of the Dead Sea Scrolls reflect the column, line, and fragment numbers indicated in the respective critical editions from the *Discoveries in the Judean Desert* (DJD) series (Oxford: Clarendon).

The Editors wish to thank Loren Stuckenbruck, Eileen Schuller, and Jeremy Penner for their tireless and patient assistance in the review of citations of the scrolls and the preparation of the index of citations.

