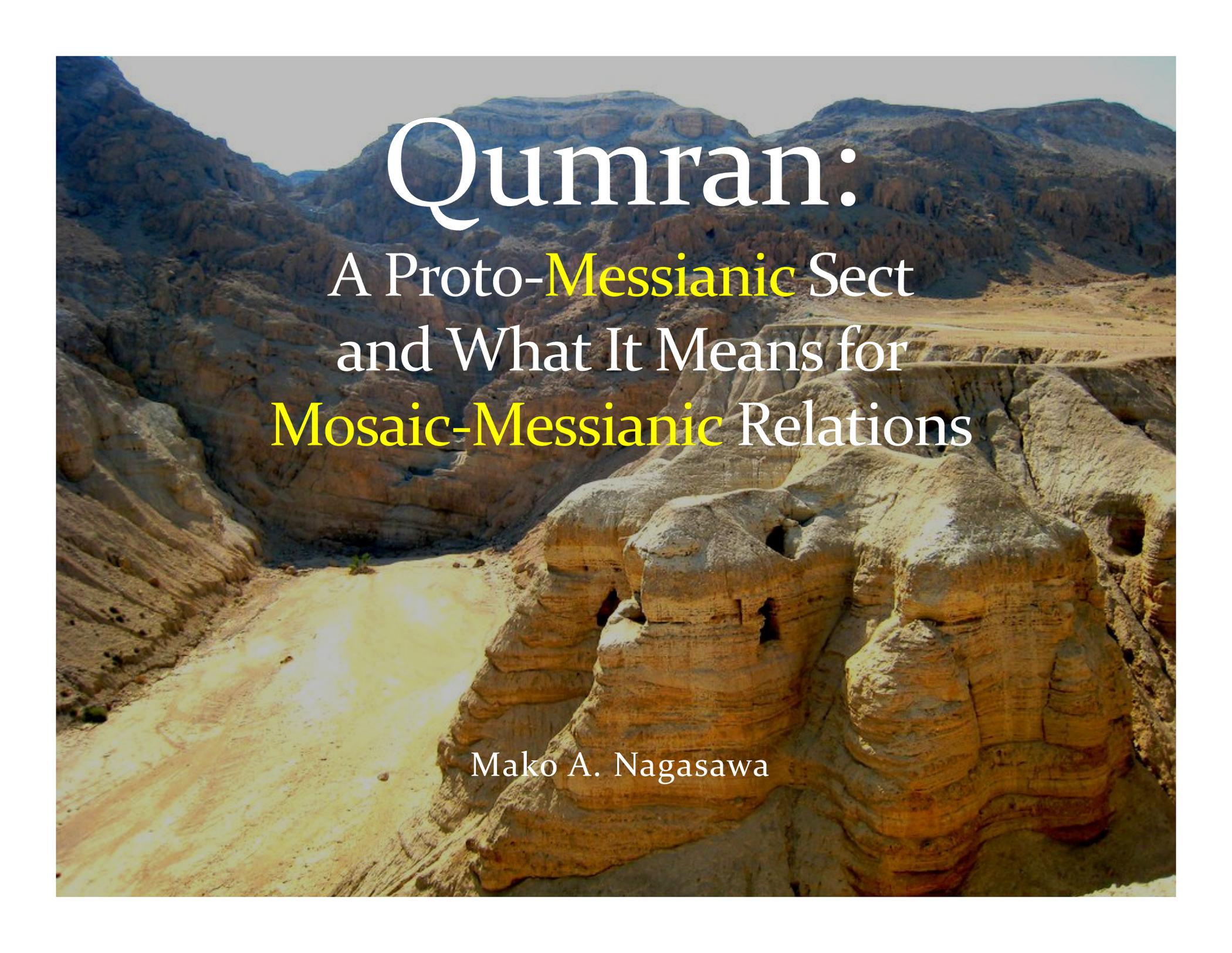
A photograph of a desert canyon with layered rock formations and a dirt path leading into the distance. The text is overlaid on the image.

Qumran:

A Proto-Christian Sect
and What It Means for
Jewish-Christian Relations

Mako A. Nagasawa

A photograph of a desert canyon with layered rock formations and a dirt path. The text is overlaid on the image.

Qumran:

A Proto-**Messianic** Sect
and What It Means for
Mosaic-Messianic Relations

Mako A. Nagasawa

Great Isaiah Scroll, Cave 1

- Among scrolls discovered in 1947 by Bedouin shepherds
- 7.34 meters long; one of two complete copies in Cave 1
- Hebrew manuscript dating back to 335 – 122 BCE
- Affirms the Hebrew Masoretic (and Greek Septuagint mostly)



Dead Sea Scrolls – Origins

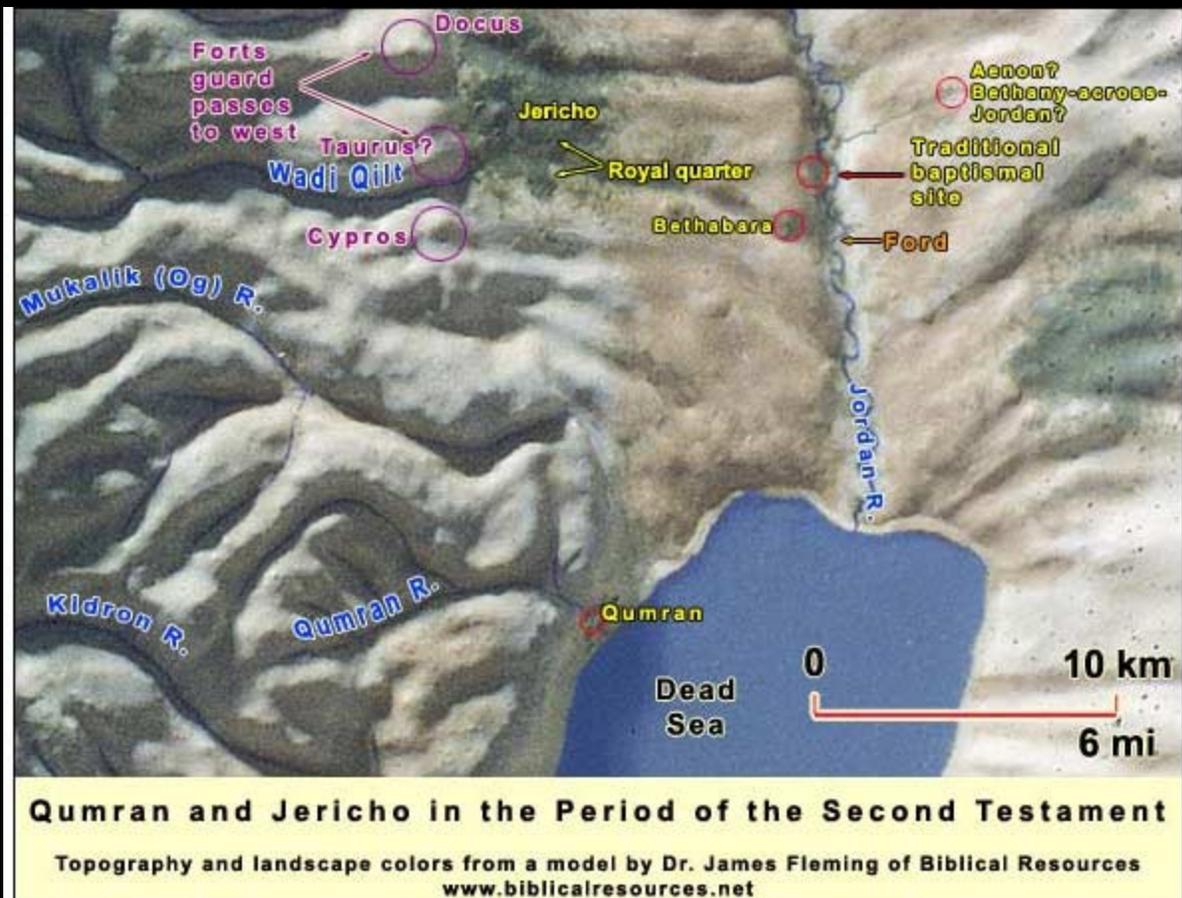
- Hebrew manuscripts dating to 335 BCE – 100 AD
 - Caves
- Apparently from more than one community
 - Essenes at Qumran Community
 - Jews fleeing Jerusalem, deposited scrolls 66 – 70 AD

Qumran Caves 4 and 5



The Qumran Community

- Defensible
- Access to fresh water and places to store water runoff



The Qumran Community

- Essenes moved there between 130 – 100 BCE?
- Population: 4,000 (Josephus, *Apion* 2:108)
- Previously occupied before that



The Qumran Community



The Qumran Community



The Community Rule

- ‘The community described in the Community Rule (as opposed to that in the Damascus Document) offered no animal sacrifices.’
 - N.T. Wright, *The New Testament and the People of God*, p.205 citing Josephus, *Antiquities* 18:18 – 19
- ‘Building on this, and piecing together the ideology of the movement from hints and statements, we reach the clear conclusion that at least one branch regarded itself not just as the true Israel but as the true Temple.’
 - N.T. Wright, continued

The Community Rule

- ‘And when these become members of the Community in Israel according to all these rules, they shall separate from the habitation of ungodly men and shall go into the wilderness to prepare the way of Him; as it is written, prepare in the wilderness the way of [the Lord], make straight in the desert a path for our God.’
(Isa.40:3)
 - 1QS 8:12 – 14

The Community Rule

- ‘For it is by the Spirit of the true counsel of God that are atoned the paths of man, all his iniquities, so that he can look at the light of life. And it is by the holy Spirit of the community, in its truth, that he is cleansed of all his iniquities. And by the Spirit of uprightness and of humility his sin is atoned. And by the compliance of his soul with all the laws of the God his flesh is cleansed by being sprinkled with cleansing waters and being made holy with the waters of repentance.’
 - 1QS 3:6 – 9

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Jeremiah 31:31 – 34

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 - 1QS 3:6 – 9

Ezekiel 36:26 – 36

The Community Rule

- ‘No man shall walk in the stubbornness of his heart so that he strays after his heart and eyes and evil inclination, but he shall **circumcise in the Community the foreskin of evil inclination** and of stiffness of neck that they may lay a foundation of truth for Israel, for the Community of the everlasting Covenant.’
 - 1QS 5:4 – 6

Deuteronomy 30:6

The Two Covenant Theory

- Post-Holocaust sensitivity
- Two covenant
 - Christianity = saving Gentiles
 - Judaism = saving Jews (as an ethnicity)
- One covenant
 - Sequential supercessionism?

'Supersessionism'

- The church 'replaces' or 'displaces' Israel?
 - In a covenantal sense? God made another covenant?
 - In the reading of the Old Testament?

'Supercessionism'

- Problems

- *Qumran (1QS) was supercessionist too!*

- Open, representational

- Historical, biblical development of covenant 'narrowing' in an open way

- Abraham and Sarah, for the sake of 'Adam and Eve'

- Isaac, not Ishmael

- Jacob, not Esau

- Passover open to 'mixed multitude' (Ex.12:38)

- David, not Saul

- Southern Kingdom of Judah, not the Northern Kingdom of Israel

- Messiah

'Supercessionism'

- Problems
 - Neither Judaism nor Christianity is 'ethnic'
 - Paul defines Jesus as the 'climax of the covenant' in Romans 10:4
 - Outreach to Jew and Gentile alike continues

'Supercessionism'

- 'The irony of all this is that the late twentieth century, in order to avoid antisemitism, has advocated a position (the non-evangelization of Jews) *which Paul regards precisely as antisemitic.*'
 - N.T. Wright, *The Climax of the Covenant*, p.253

'Supercessionism'

- Is Christianity:
 - Anti-Semitic?
 - Anti-Judaic?
 - Anti-Temple?

'Supercessionism'

- Is Christianity:
 - ~~Anti-Semitic?~~
 - ~~Anti-Judaic?~~
 - Anti-Temple?
 - See my *Literary Analysis of the Pentateuch*
 - See my *The Chiastic Structure of Matthew's Gospel*

Two Covenant Theory: Problems

- State of Israel = Biblical Israel?
- Palestinians = ?
- Temple = ?
- Muslim Dome of the Rock = ?

Two Covenant Theory: Problems

- See:
 - Sarah Eekloff Zylstra, 'How Should Christians Disagree? Messianic Jews and Palestinian Christians Try a New Model,' *Christianity Today*, Feb 25, 2016
 - Christopher Wright, *Introducing the Larnaca Statement*, Feb 25, 2016