

**Dead Sea Scrolls**  
**Descriptions of Scrolls**

**ROTATION 1 3/15/2018 to ~ 6/15/2018**

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**4Q57 Isaiah**

Numerous copies of the book of Isaiah were discovered in the Qumran caves (and one at Murabba'at), making it one of the more common Dead Sea Scroll texts. The scrolls span nearly 185 years, with copies made as early as 125 BCE. The scroll is one of the latest copies discovered.

Date: ca. 60 CE

Discovery: Cave 1, 1952

Language and material: Hebrew on parchment



**4Q213 Aramaic Levi**

In the Second Temple Period and beyond, “last words” intended to impart the lessons of a lifetime from father to son were common. Here, Levi tells his sons about priests’ (Levites) duties and privileges, including a passage that sheds light on the way the *Yahad* (Hebrew for “unity” or “community”) may have performed purification rites.

Date: 50–25 BCE

Discovery: Cave 4, 1952

Language and material: Aramaic on parchment

Reference: Vermes, p. 557



**4Q275 Communal Ceremony**

These pieces contain information about a covenant renewal ceremony. After ritually counting 49 days, participants are admonished on a day of judgment. The fate of transgressors is decided at an assembly, where they promise to value human life and refrain from putting any man to death.

Discovery: Cave 4

Language and material: Hebrew on parchment

Reference: Vermes, p. 125



**4Q285 War Rule (Sefer ha-Milhamah)**

This six-line fragment, known as the Sefer ha-Milhamah and commonly referred to as the “Pierced Messiah” text, refers to a Messiah from the Branch of David, to a judgment, and to a killing.

Date: 1–68 CE

Discovery: Cave 4, 1952

Language and material: Hebrew on parchment



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#### **4Q274 Tohorot (Purities) A**

This text focuses on ritual purity. In the Second Temple period there was strong emphasis on maintaining the purity of the entire community. Numerous laws in the Hebrew Bible concern conditions and states that might make a community member ritually unclean, including skin diseases, contact with corpses, and bodily discharges.

#### **First time on public display**

Date: 50–1 BCE

Discovery: Cave 4, 1952

Language and material: Hebrew on parchment

Reference: Vermes, p. 235

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#### **4Q258 Community Rule**

This set of rules is about how the *Yahad* (Hebrew for “unity” or “community”) conducted their lives. It contains guiding principles about religion, justice, and conduct of community members, as well as views on predestination. It also includes details of daily life, work, prayer, and study, and steps taken to deal with those who violated the rules.

Date: 100–75 BCE

Discovery: Cave 4, 1952

Language and material: Hebrew on parchment

Reference: Vermes, p. 118

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#### **11Q5 Psalms**

This scroll is substantial and includes as many as 51 psalms. The order of the psalms here does not correspond to that of the present version of the Hebrew Bible, and the scroll contains psalms not found in the present version. The text names King David as author of the psalms, reinforcing his reputation as the greatest of poets.

Date: 1–68 CE

Discovery: Cave 11, 1956

Language and material: Hebrew on parchment

Reference: Vermes, p. 307

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### 4Q22 Paleo Exodus

This version of the book of Exodus deviates from the traditional text of Exodus and even introduces passages from Numbers and Deuteronomy. Paleo-Hebrew script was used only for biblical books thought to have been literally dictated by God to Moses. More modern and recognizable square Aramaic script replaced paleo-Hebrew over time.

Date: 100–25 BCE

Discovery: Cave 4, 1952

Language and material: Paleo-Hebrew on parchment



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### 1340 5/6 Hev 44 Lease of Land (Papyrus Bar Kokhba 44)

This lease agreement belonged to Eliezer ben Shmuel, a farmer who lived in Ein Gedi. The land changing hands was owned by the government of Simeon Bar Kokhba, leader of the Second Jewish Revolt against the Romans (132–135 CE). The document refers to Bar Kokhba as the “Prince of Israel.”

Date: 134 CE

Discovery: Cave of the Letters, 1961

Language and material: Hebrew on papyrus



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### 4Q206 Enoch

The book of Enoch belongs to the *Pseudepigrapha*, a collection of texts written in the names of famous biblical characters, but by others. They are not included in the Hebrew Bible. Enoch is mentioned in the book of Genesis where he is reported to “walk with God.”

Date: 100–50 BCE

Discovery: Cave 4, 1952

Language and material: Aramaic on parchment



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**END ROTATION 1**

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