

Scriptures Lost & Found


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The Coptic Gospel of Thomas
from Nag Hammadi

OSHER Lifelong Learning Institute
Santa Clara University
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Discoveries in the Judean Desert: The Dead Sea Scrolls

The Great Isaiah Scroll
1QIsa^a







Three Ancient “Bibles”

1. The Masoretic Text

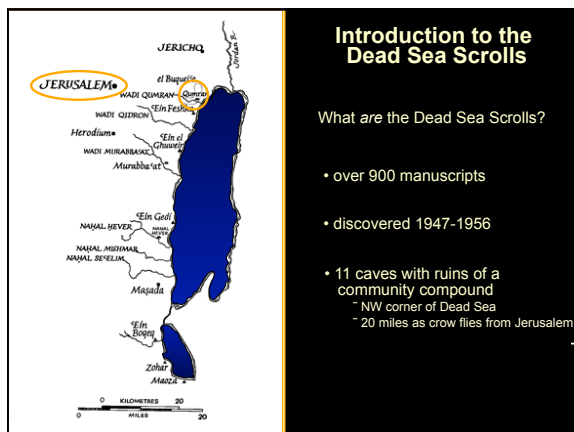
- ✧ Leningrad Codex (1008 C.E., basis of *Biblia Hebraica Stuttgartensia*)
- ✧ Aleppo Codex (925 C.E.: earlier, but portions are lost; basis of the Hebrew University Bible Project, Jerusalem)

2. The Septuagint (Greek translation of Hebrew Bible)

- ✧ includes works composed in Greek (e.g., Maccabees)
- ✧ includes other extra works
- ✧ form of books found in Hebrew Bible often differs (e.g., Jeremiah)
- ✧ Earliest mss: John Rylands Papyrus 458 (2nd c. BCE), Papyrus Fouad 266 (c. 100 BCE), Codices Sinaiticus and Vaticanus (300s CE), Codex Alexandrinus (400s CE)

3. The Samaritan Pentateuch







The Types of Manuscripts

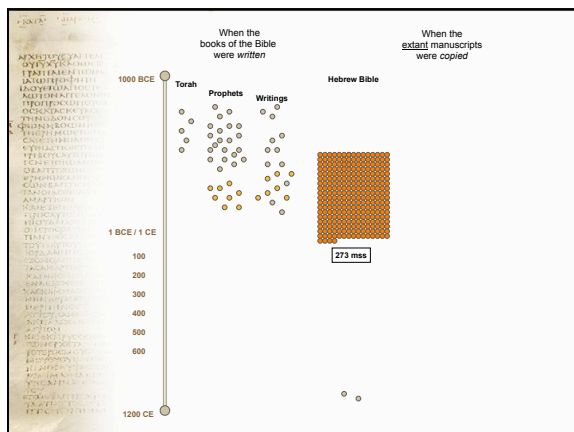
- **books of the Hebrew Bible (Old Testament)** 215 + 1
- **“parabiblical” texts** (including apocryphal works like Tobit, parts of Daniel, and proto-Esther, plus some pseudepigrapha, targums (+ pesharim)) 67
- **sectarian literature**
 - ✦ rules and other halakhic texts
 - ✦ liturgical texts
 - ✦ pesharim (commentaries)
 - ✦ astronomical texts, horoscopes & calendars
- **poetic/wisdom texts**
- **the Copper Scroll**

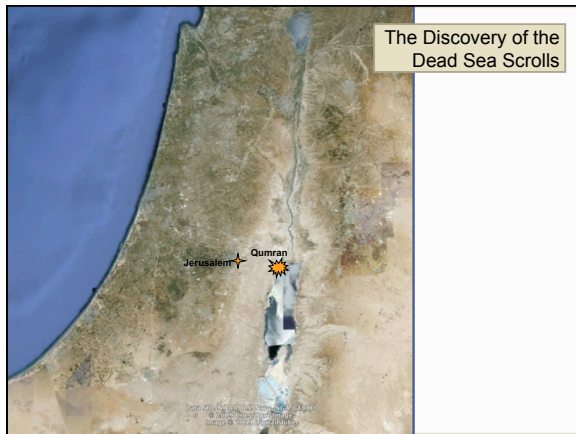


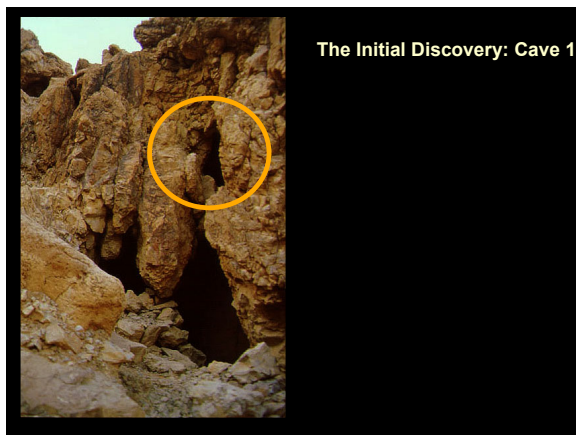
Biblical Manuscripts

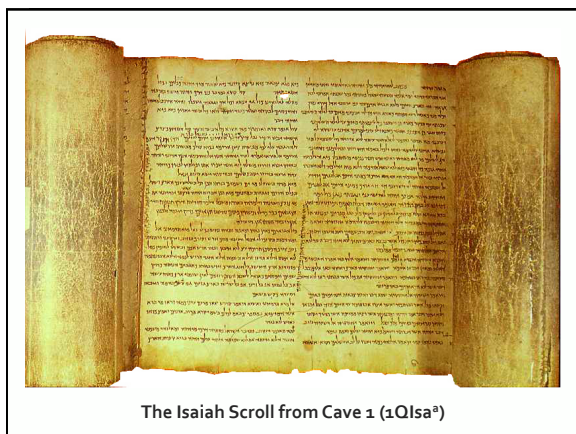
215, + 12 from other sites

- **all books of the Hebrew Bible except Esther and Nehemiah, plus**
 - ✦ apocryphal books of Tobit, Ben Sira, and the Letter of Jeremiah
 - ✦ books they likely considered scripture: 1 Enoch, Jubilees
- **most popular**
 - ✦ Psalms (37 mss)
 - ✦ Deuteronomy (30 mss)
 - ✦ Isaiah (21 mss)









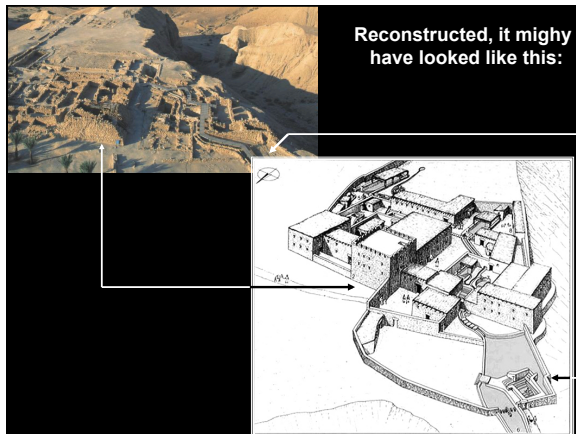


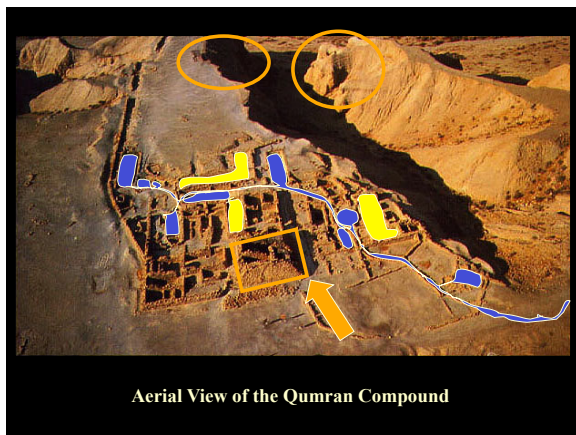
The Psalms Scroll from Cave 11 (11QP5^a)

Excavations at Nearby Khirbet Qumran
revealed a sizeable public facility







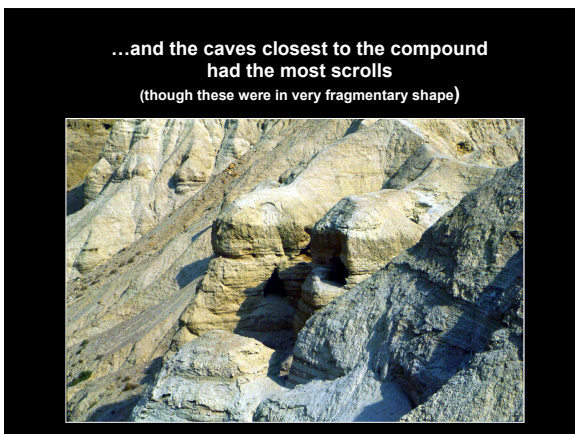


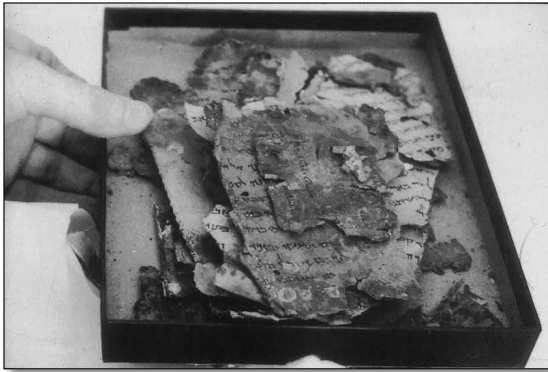
Aerial View of the Qumran Compound











Dead Sea Scrolls Fragments bought from the Bedouin



Part of the "Thanksgiving Scroll"
from Cave 11 (11QH⁹)

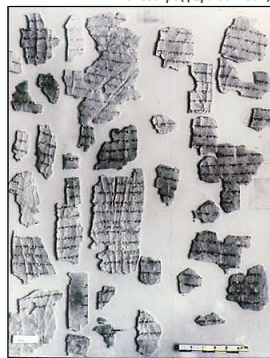


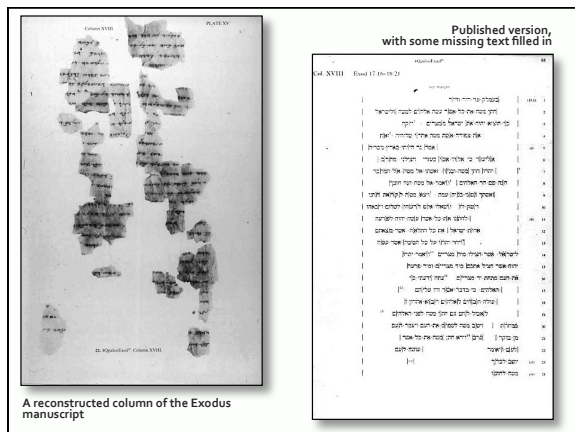
Part of the same scroll,
under normal (left) and
infrared (right) light



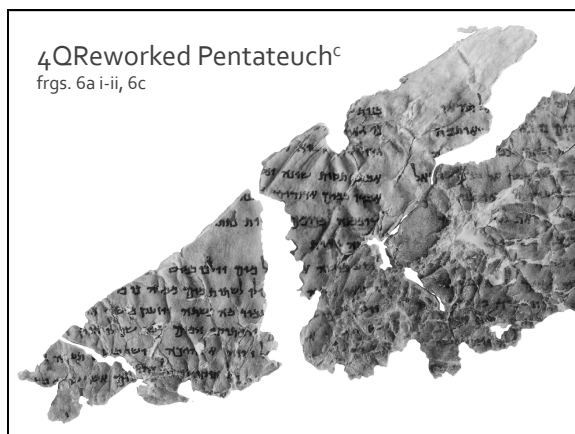
Scholars separating the scrolls
manuscripts in Jerusalem

Fragments of Exodus that belong to the same
manuscript (4QpaleoExod^a)

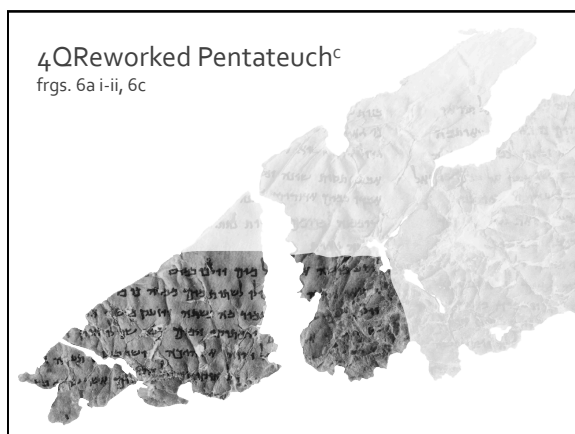




A reconstructed column of the Exodus manuscript



4QReworked Pentateuch^c
frgs. 6a i-ii, 6c

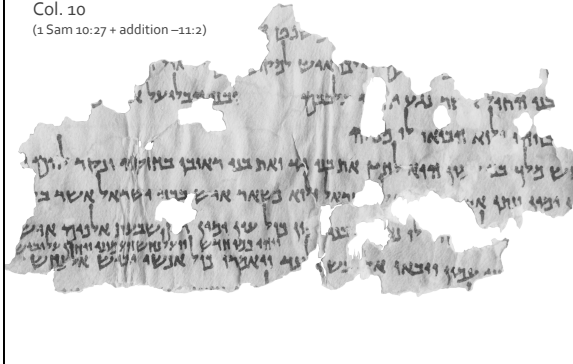


4QReworked Pentateuch^c
frgs. 6a i-ii, 6c

4QSamuel^a

Col. 10

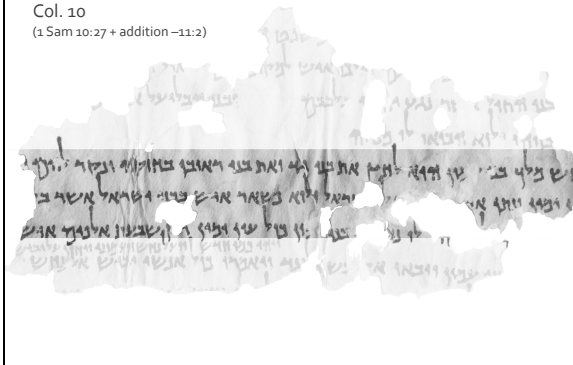
(1 Sam 10:27 + addition -11:2)



4QSamuel^a

Col. 10

(1 Sam 10:27 + addition -11:2)

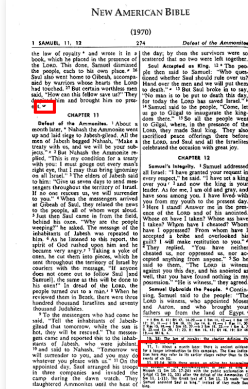


New American

Bible

official Catholic translation in U.S.

1970



107- -- Q4 and Q carefully distinguish between the past fact of oppression against Reuben and Gad and the present threat against Jashab. The former is entirely lacking in N G.

108- -- "3" -- It is admittedly difficult to divide Jashab's speech into two parts. The evidence of the text in 13-5, the conflicting statements of 13:21, 31 also 70 ST, p. 297), but Gilead was recorded with Manasseh (the territory is eponymously named after the grandson of Manasseh in Gen 26:29 and not with Gad (Gen 26:15-19). More importantly for our present textual considerations, J distinguishes clearly between you and you people. In 108:13-21 you people and you people are used. In 108:21-31, you people is used. In 108:31-32, you people is used. In 108:32-33, you people is used. In 108:33-34, you people is used. In 108:34-35, you people is used. In 108:35-36, you people is used. In 108:36-37, you people is used. In 108:37-38, you people is used. In 108:38-39, you people is used. In 108:39-40, you people is used. In 108:40-41, you people is used. In 108:41-42, you people is used. In 108:42-43, you people is used. In 108:43-44, you people is used. In 108:44-45, you people is used. In 108:45-46, you people is used. In 108:46-47, you people is used. In 108:47-48, you people is used. In 108:48-49, you people is used. In 108:49-50, you people is used. In 108:50-51, you people is used. In 108:51-52, you people is used. In 108:52-53, you people is used. In 108:53-54, you people is used. In 108:54-55, you people is used. In 108:55-56, you people is used. In 108:56-57, you people is used. In 108:57-58, you people is used. In 108:58-59, you people is used. In 108:59-60, you people is used. In 108:60-61, you people is used. In 108:61-62, you people is used. In 108:62-63, you people is used. In 108:63-64, you people is used. In 108:64-65, you people is used. In 108:65-66, you people is used. In 108:66-67, you people is used. In 108:67-68, you people is used. In 108:68-69, you people is used. In 108:69-70, you people is used. In 108:70-71, you people is used. In 108:71-72, you people is used. In 108:72-73, you people is used. In 108:73-74, you people is used. In 108:74-75, you people is used. In 108:75-76, you people is used. In 108:76-77, you people is used. In 108:77-78, you people is used. In 108:78-79, you people is used. In 108:79-80, you people is used. In 108:80-81, you people is used. In 108:81-82, you people is used. In 108:82-83, you people is used. In 108:83-84, you people is used. In 108:84-85, you people is used. In 108:85-86, you people is used. In 108:86-87, you people is used. In 108:87-88, you people is used. In 108:88-89, you people is used. In 108:89-90, you people is used. In 108:90-91, you people is used. In 108:91-92, you people is used. In 108:92-93, you people is used. In 108:93-94, you people is used. In 108:94-95, you people is used. In 108:95-96, you people is used. In 108:96-97, you people is used. In 108:97-98, you people is used. In 108:98-99, you people is used. In 108:99-100, you people is used. In 108:100-101, you people is used. In 108:101-102, you people is used. In 108:102-103, you people is used. In 108:103-104, you people is used. In 108:104-105, you people is used. In 108:105-106, you people is used. In 108:106-107, you people is used. In 108:107-108, you people is used. In 108:108-109, you people is used. In 108:109-110, you people is used. In 108:110-111, you people is used. In 108:111-112, you people is used. In 108:112-113, you people is used. In 108:113-114, you people is used. In 108:114-115, you people is used. In 108:115-116, you people is used. In 108:116-117, you people is used. In 108:117-118, you people is used. In 108:118-119, you people is used. In 108:119-120, you people is used. In 108:120-121, you people is used. In 108:121-122, you people is used. In 108:122-123, you people is used. In 108:123-124, you people is used. In 108:124-125, you people is used. In 108:125-126, you people is used. In 108:126-127, you people is used. In 108:127-128, you people is used. In 108:128-129, you people is used. In 108:129-130, you people is used. In 108:130-131, you people is used. In 108:131-132, you people is used. In 108:132-133, you people is used. In 108:133-134, you people is used. In 108:134-135, you people is used. In 108:135-136, you people is used. In 108:136-137, you people is used. In 108:137-138, you people is used. In 108:138-139, you people is used. In 108:139-140, you people is used. In 108:140-141, you people is used. In 108:141-142, you people is used. In 108:142-143, you people is used. In 108:143-144, you people is used. In 108:144-145, you people is used. In 108:145-146, you people is used. In 108:146-147, you people is used. In 108:147-148, you people is used. In 108:148-149, you people is used. In 108:149-150, you people is used. In 108:150-151, you people is used. In 108:151-152, you people is used. In 108:152-153, you people is used. In 108:153-154, you people is used. In 108:154-155, you people is used. In 108:155-156, you people is used. In 108:156-157, you people is used. In 108:157-158, you people is used. In 108:158-159, you people is used

W21 - Again, H & G do not speak of the accomplished
outrage.

Manah is defined by the $\text{P} \rightarrow \text{C}$ rule: $\text{P} \rightarrow \text{C} \text{ 2312 } \text{ 0 2 8 10123}$ and in 2.8.12.12. In 2.1.1391 we find $\text{P} \rightarrow \text{C} \text{ 10123 } \text{ 123 } \text{ 7012 } \text{ 0123}$; we are told that he has died, $\text{123 } \text{ 7012}$. After verse 1, Manah is never termed 7012 but rather in 2a $\text{0123 } \text{ 123 } \text{ 123}$, and thereafter simply 123 . The pattern is identical in 2.8.10: the proper name 0123 is not used in verse 1, but the identifying title is given: $\text{123 } \text{ 0123 } \text{ 7012}$; we are told that he has died, $\text{123 } \text{ 7012 } \text{ 7012}$. After verse 1, Manah is never termed 7012 but rather in 2a $\text{0123 } \text{ 123 } \text{ 123}$, and thereafter simply 123 .

Returning to 2q at 1.1.1, we note the identical pattern. Nahash is identified in the first phrase as $\text{10123 } \text{ 123 } \text{ 7012 } \text{ 0123}$. Subsequently 7012 never appears on the three-fourths complete

NEW REVISED STANDARD BIBLE

(1991)

14 Saul's wife said to him and to the boys, "Where did you go?" And he replied, "To seek the donkeys, and when we saw they were not to be found, we went to Samson." 15 Saul's wife said, "Tell me what Samson said to you." 16 Saul said to his uncle, "He told us that the donkeys had been found." But about the manner of the kingship, of which Samson had spoken, he did not tell him anything.

your tribes and by your clans."
 20 Then Sarai brought all the tribes of Israel near, and the wife of Benjamin was taken by lot. And she brought the tribe of Benjamin near by lot, and the family of the Manasses was taken by lot. Finally she brought the family of the Manasses near man by man,¹ and Sael the son of Noah was taken.² But when they sought him, he could not be found.
 21 So they inquired again of the Lord,

1 Q M: GA: Hb: *He came to the altar* 2 Hb: *to the people of Israel* 3 GA: Hb: *He took Sael from man by man* 4 GA: Hb: *He took a son for a man to seek her* 5 Q M: *Companions Joseph, Benjamin, V1: 1 (M: Hb: 1) 6 M: *Manasseh* 7 M: *Nahab* 8 *second lot taken* 9 Q M: GA: *Mt lacks: About a month later**

Saul began to be annoyed. 10:21 The phrase, And who is more foolish? may have something to do with as *homotone* also applied to a great person. See 2 Kings 13:24, 2:12.

10:23-27 Saul chided him by his name, possibly reflecting his age. 10:25, at least in 10:26-27. The story told here follows naturally upon ch. 8, and the same basic point of

view. 21: The class of the *Mamot* is most mentioned elsewhere. 21:22. These verses seem to reflect on Saul unfavorably.

10:23. This verse may be an editorial passage for ch. 12. The mention of a host is designed to show Saul at a time of illness as well as fearful, treacherous and jealous. We know nothing more of this host. 20:22

354
577[illegible]

4QJeremiah^b

Differences between the Masoretic and Septuagint Versions

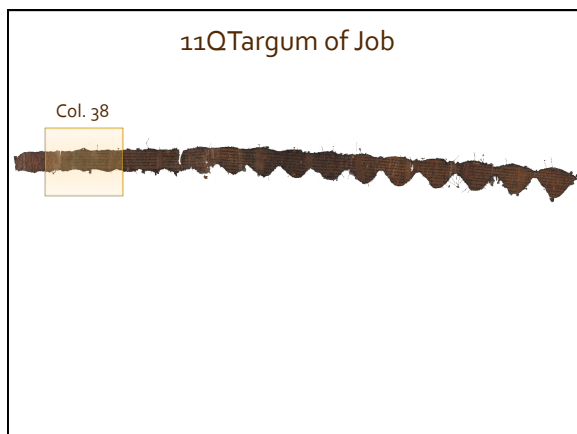
- The Masoretic is 1/8 longer; adding 33:14-26 + shorter passages, moving oracles to the end, and rearranging other verses
- Two Dead Sea Scrolls of Jeremiah, 4QJer^b and 4QJer^d, preserve Hebrew manuscripts more like the Septuagint

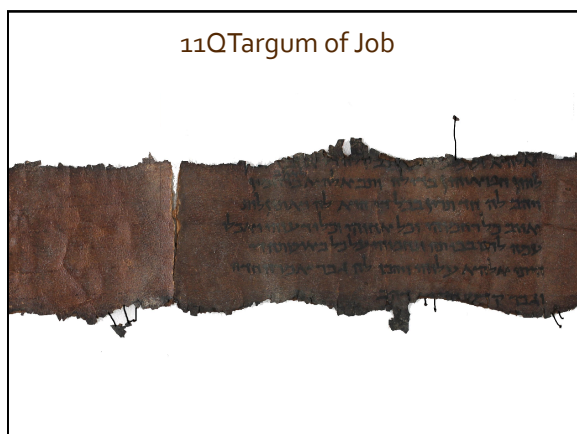


11QTargum of Job



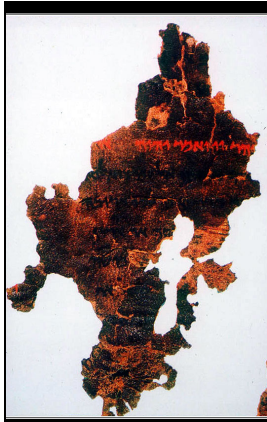






Pesher of Habakkuk





Red lettering on 4QNumbers^b

Red lettering signals new content units:

- Col I (right): Numbers 20:22
- Col II (left) Numbers 21:13
(where the River Arnon is mentioned) +
Deut 2:42 (which has a divine blessing
of the River Arnon)

This "blending" of parts of Torah is called
"harmonization." It's a common feature
of some DSS, the Samaritan Torah,
and of many gospel manuscripts.
