

The "Qumran-Essene Hypothesis" - How (Not) to Solve an Ancient Mystery

זיהוי האיסיים עם כת מגילות ים המלח - איך (לא) לפתוח תעלומה עתיקה

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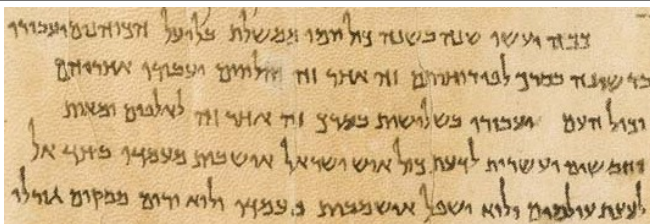


1) Mishnah Parah 3:7 (ed. early 2nd century CE)

ומטמאים היו את הכהן השורף את הפרה מפני הצדוקים שלא יהיו אומרים במעורבי שמש היתה נעשית

...And they would contaminate the priest who was to burn the [red] heifer, because of the Sadducees; so that other shouldn't say that the service was [required to be] done with those whose purification process was complete by virtue of the sun having set.

2) 1QS (Community Rule) 2:19-21 (ca. 100 BCE)



They shall act in this way year after year, all the days of Belial's dominion. The priests shall enter in order foremost, one behind the other, according to their spirits. And the levites shall enter after them. In third place all the people shall enter in order, one after another...so that each Israelite may know his standing in God's Community in conformity with an eternal plan. And no one shall move down from his rank nor move up from the place of his lot.

"They should keep apart from the congregation of the men of injustice in order to constitute a Community in law and possessions, and acquiesce to the authority of the sons of Zadok (בני צדוק), the priests who safeguard the covenant... (1QS 5.1-2)

3) Josephus, Jewish War 2.8.1

Jewish philosophy, in fact, takes three forms. The followers of the first school are called Pharisees, of the second Sadducees, of the third Essenes.

4) Discrepancies between Dead Seas Scrolls & Josephus' Essenes

Latrine (Qumran, Locus 51) (ca. 125 – 31 BCE)



Josephus, Jewish War (ca. 79 CE)

On the other days [the Essenes] dig a hole of a foot's depth with a trowel – this is what that small hatchet given by them to the neophytes is for – and wrapping their cloak around them completely, so as not to outrage the rays of God, they relieve themselves into [the hole]. After that, they haul back the excavated earth into the hole. (When they do this, they pick out for themselves the more deserted spots).

5) Philo, (apud. Eusebius, *Preparation* 8.11.2 – this later work composed ca. 324 CE)

But our Lawgiver [i.e. Moses] trained to community of living many thousands of his disciples, who are called Essenes because, as I suppose, of their holiness. They dwell in many cities of Judea and many villages, and in large and populous societies. Their sect is formed not by family-descent, for descent is not reckoned among matters of choice, but on account of zeal for virtue and a longing for brotherly love.

6) The Essenes as a “Fraternity” (*thiasoi*) – Philo of Alexandria (20 BCE – 50 CE)

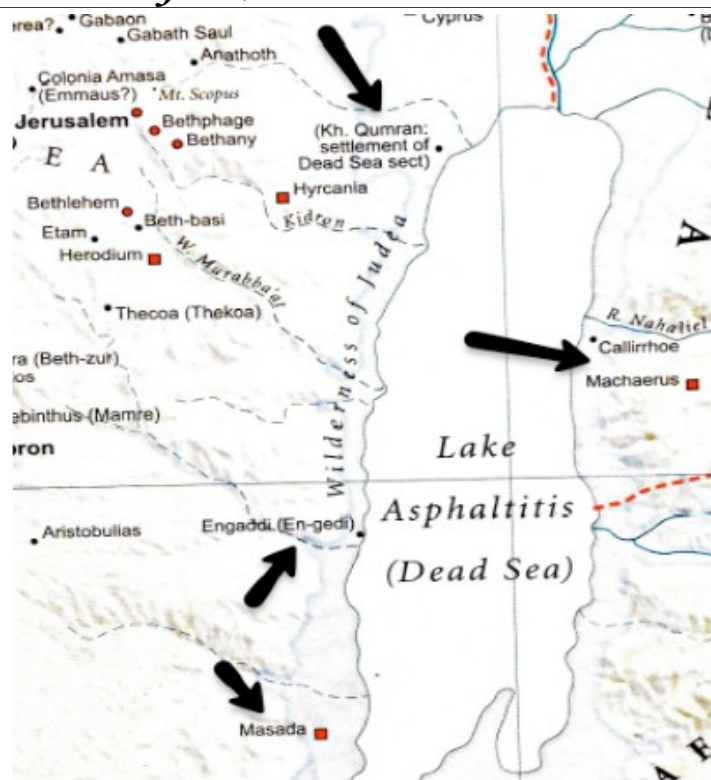
Philo, <i>Every Good Man</i> 85	Philo (apud. Eusebius, <i>Preparation</i> 8.11.5)
First of all, then, no [Essenes'] house is his own in the sense that it is not shared by all, for besides the fact that they dwell together in fraternities (<i>thiasoi</i>), the door is open to visitors from elsewhere...	And their mode of life is an evidence of this liberty: none ventures to acquire any private property at all...but they deposit them all in...common. And they dwell together in one place forming fraternities (<i>thiasoi</i>) and messes in companies...

7) Pliny the Elder (23 – 79 CE), *Natural History* 5.72-3

It [Lake Asphaltites – the Dead Sea] is **more than 100 miles long, and fully 75 miles broad at the broadest part** but only 6 miles as the narrowest. **On the east** it is face by Arabia of the Nomads, **and on the south** by Machaerus...**On the same side** there is a hot spring possessing medicinal value, the name of which [is] Callirhoe...

To the west, the Essenes flee the shores, sufficiently far from where they cause harm; a solitary tribe and amazing beyond all others in the world, as it has no women and has renounced all sexual desire, has no money, and has only palm-trees for company...

Below these [*infra hos*, i.e. next on my list (?)] used to be the town of En Gedi, second only to Jerusalem in fertility and groves of palm trees, but now likewise a ruin. **After that** [*inde* i.e. from there] Masada, fortress on a crag – for its part not at all far from Asphaltites.



8) The Essenes & Oil

Josephus, <i>Jewish War</i> 2.123 (c. 79 CE)	CD (<i>Damascus Document</i>) 12.15-17 (c. pre-110 BCE)	Plutarch (46 – 120 CE), <i>Lycurgus</i> 16.6
[The Essenes] consider olive oil a stain, and should anyone be accidentally smeared with it, he scrubs his body, for they make it a point of honor to remain hard and dry , and to wear white always.	And all the wood and the stones and the dust which are defiled by man's impurity, by defilement of oil in them , in accordance with their uncleanness will make whoever touches them impure.	After [the Spartan boys] were twelve years old, they were no longer allowed to wear any undergarments...their bodies were hard and dry , with but little acquaintance of baths and unguents