

## **A VISIT TO SOME DEAD SEA SCROLLS. November 2007**

**As remembered by Bill Huntley and Lillian Larsen**

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**During lunch or at least during dessert, Lillian and I answered questions. The lead off question was:**

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**L. (Lillian Larsen) The materials that they were using were very valuable. In any ancient context, preparation of both parchment and papyrus was costly and time intensive. It may have been particularly difficult to get and prepare materials for writing in this relatively remote place.**

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**B. I did have a class in graduate school at Duke years ago, under John Strugnell, (Fields, p. 676) who had studied Hebrew at Oxford, just in time to be invited to Jerusalem to put the small pieces of the manuscripts together. He had us read selections from the Hodayot or the Psalms. I recently found my paper for him on "1QH xv" 12-25. My translation and comments on those 13 verses now seem a very amateur project and my translation was never published, nor should it have been (But I do still have it).**

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**To give a sense of the language and feeling of the scrolls, I would like to read from Vermes' translation in English. For example, The "War Scroll" reflects a very fearful time, when the folks at Qumran (who thought of themselves as "Sons of Light") would return from the desert. The King of the Kittim (perhaps Romans, perhaps the Greeks) would soon attack. The scribe wrote, "Battle formations would be marshaled, and the priests shall sound their trumpets...but do not fear. For your God goes with you to fight for you against your enemies that He may deliver you." (here the scribe seems to be quoting. Deut: 20:2-4 cf. Vermes, 118). I found this fragment to have a connection to the tone and expectation in the New Testament Book of Revelation. These folks at Qumran had a sense of being in a cosmic battle. They thought that they were living in the "end of time." Indeed they were; none of them survived.**

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**Q. What about this Enoch manuscript, I never heard of him until today?**

**L. Enoch is a well-known text that stands outside the canons of both Hebrew and Christian Scripture but seems to have been well known by both. The story attaches itself to the biblical figure of Enoch found in Genesis. Enoch is significant because he is said never to have died a normal death but was taken to be with G\_d. There are repeated allusions to Enoch in Christian Scripture, particularly in the book of Revelation.**

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