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PROPHETIC "LIGHT" VERSUS QUMRAN "DARKNESS". ISAIAH'S AUDACITY OF HOPE

ПРОРОЧЕ "СВІТЛО" ПРОТИ КУМРАНСЬКОЇ "ТЕМРЯВИ"

Зміст статті українською мовою подано в редакції доцента, кандидат філологічних наук Худолія А. О.
Ключові слова: *Новий Заповіт, Кумранські рукописи, текст книги пророка Ісаї, дуалізм.*

Статтю присвячено такому важливому питанню як інтерпретація мови Біблії. Автор намагається висвітлити деякі аспекти мови Євангелій, зокрема використання метафор «світло»/«темрява».

Стаття складається зі вступу, 4 частин і висновків. Автор акцентує увагу на понятті дуалізму у текстах Кумранських рукописів і мові пророка Ісаї, контекстному аналізі уривків із книги Ісаї і Кумранських текстів, опозиції метафор «світло»/ «темрява» у Новому Заповіті.

У ході дослідження професор Хенсен провів паралель між уривком із Кумранських рукописів (КР 3: 2-3) і уривком із книги пророка Ісаї (І 9: 1-4). Автор доводить, що контекст уривку із книги Ісаї є позитивно забарвленим і це підтверджує метафора «світло». Автор дотримується думки, що уривок із Євангелія від Іоанна (І 3: 19-21) віддзеркалює підхід Кумранських рукописів, який є песимістичним за своїм змістом.

У статті розглянуто уривок із Кумранських рукописів (1 КР 3: 2-3) і два варіанти перекладу, які автор порівнює. Незважаючи на особливості перекладу, професор Хенсен переконаний, що існує опозиція метафор «світло»/ «темрява» і її можна легко виявити у Кумранських текстах.

Кумранські тексти (1 КР 1: 9-10) репрезентують дуалізм виразів

«сини світла» і «сини темряви». Подібні вирази трапляються і далі у Кумранських рукописах (1 КР 1-4; 1 КР 10). У зазначених текстах йдеться про те, що «синів світла» слід вчити, зважаючи на людську природу. А завдання вчителя полягає у просвітництві і навчанні «синів світла» щодо характеру і долі людства (1 КР 3:13). Якщо ж знайдеться хто-небудь, хто не приєднається до «синів світла», то його відкинуть за його відступництво (1 КР 2:16).

К. Фаглсем зазначає, що наведена цитата висвітлює контекст Кумранських текстів (1 КР 3: 2-3), читаючи які стає зрозуміло, що відступники обирають темряву. Співвідношення метафоричних понять «світло»/«темрява» і особливості їхнього дуалізму і є метою даного дослідження.

Дехто з науковців вважає, що в уривку з Кумранських рукописів використано мову, запозичену з книги пророка Ісаї [7]. Для того, щоб оцінити наскільки уривок з книги Ісаї відрізняється від текстів з Кумранських джерел, автор пропонує детальніше розглянути тексти пророка Ісаї (І 9:1-4) в контексті [13].

Найбільш вражаючою в уривку книги Ісаї є метафора «світло», що протиставлена метафорі «темрява» (І 8:22). Єрусалим, згідно зазначених текстів, не асоціюється зі світлом. Світлом стане Галілея, земля язичників, на яку зійде світло. Згадка Ісаї про Галілею поширюється і на інші землі. Мова пророка Ісаї віддзеркалює універсальність його підходу.

Карл Фаглсет, розглядаючи питання дуалізму у Кумранських рукописах, зазначає, що ключовими метафорами є метафори «світло»/ «темрява» і подібні вирази трапляються й у Новому заповіті [24].

Балхем зазначає, що мова дуалізму поєднує Кумранські тексти з Євангелієм від Іоанна, а вирази на кшталт «сини/діти світла» трапляються у Євангелії від Луки (16:8), Посланні до ефесян (5:8), 1-му Посланні солунянам (5:5) і Євангелії від Іоанна (12:36) [25].

Професор Хенсен припускає, що Ісус у Євангелії від Луки говорить інакше ніж у Євангелії від Іоанна, у якому він з'являється для того, щоб згадати секту «Мертвого моря» як «дітей світла» тільки з однією метою – припустити, що «діти цього світу» переважають їх мудрістю.

Д. Фласер стверджує, що Ісус із Синоптичних Євангелій був ближчим до світу Фарисейсько/Танаїтських мудреців ніж до Кумранської секти. А «другий прошарок» ранніх християн був під впливом сектантської думки і практики [26]. Праці апостола Павла є яскравим прикладом для підтвердження висвітленої думки. Професор Хенсен уважає, що вражаюче порівняння з мовою Кумранських рукописів можна знайти в Євангелії від Іоанна (1 КР 3:3).

У Кумранських рукописах знаходимо звернення до тих, хто перебуває у гріху і надає перевагу «темряві» перед «світлом»; уривок у Євангелії від Іоанна теж стосується творців зла, тих, хто більше любить «темряву» ніж «світло» і приховує свої вчинки. Загальна ідея полягає в тому, що людство загалом і народ Ізраїлю зокрема живе у «темряві». А «світло» – чи воно представлено товариством Яхад чи Ісусом – відкинуто.

Професор Хенсен припускає, що сектантська ідеологія Кумранських текстів і Євангелія від Іоанна відтворюють мову пророка Ісаї, в якій надія втілена у метафорі «світло», яке просвітлить тих, хто перебуває у «темряві».

У висновках автор зазначає, що існує вражаючий контраст між повідомленням про всепоглинаючу надію у книзі пророка Ісаї і протилежним за змістом повідомленням Кумранських сектантів, із рештою низки авторів Нового Заповіту, від апостола Павла до Іоанна. Надія Ісаї поширюється на землі язичників, у той час як Кумранська винятковість відкидає всіх чужинців.

Така зміна настрою від надії до розпачу відбулася впродовж століть, у ході яких євреї постраждали від ярма поневолення і були змушені вірити, що їхнє спасіння може прийти через надприродний, жорстокий есхатологічний катаклізм. Така трансформація сприяла створенню підґрунтя для появи нових сект і релігійних вчень, серед яких не останнє місце займало християнство.

PROPHETIC "LIGHT" VERSUS QUMRANIC "DARKNESS": ISAIAH'S AUDACITY OF HOPE

There is no question that the sectarian literature of the Dead Sea Scrolls regularly engages in radical exegetical reinterpretations of the Hebrew Bible, frequently recasting the covenantal identity of Israel as a people in terms of a narrow and particularistic identification of the Qumran sect alone. Entire passages from Scripture are reworked in sectarian fashion, and specific terms are redefined according to the limited strictures of Qumranic ideology. This research will focus on a particular passage from the Community Rule that is exegetically linked to specific language from the prophet Isaiah. I will show that while the Isaian passage expresses profound hope for the future, couched in the imagery of "light," the Dead Sea community subsequently borrowed and "inverted" the phraseology of the prophet to illustrate their conviction that their fellow Israelites had gone astray and that only their company represented the "true Israel." It is an attitude reflected also in early Christian literature.

APPROACH. The methodological approach for the research here presented will be as follows. First, I will establish a linguistic link between 1QS 3:2-3 and Isaiah 9:1-4. Second, I will show that the context of the Isaiah passage is entirely positive, using the word "light" (*'or*) as a metaphor of triumphant redemption. Third, I will show that the Community Rule effectively reverses this image, adopting a pessimistic tone and declaring that darkness is the chosen path for the bulk of humanity. Finally, I will show that a passage from New Testament Gospel of John (3:19-21), adopts a Qumranic approach that presents a narrow exclusivism, and is at its core pessimistic, indeed "Qumranic."

QUMRANIC DUALISM AND THE LANGUAGE OF ISAIAH

The passage in question is 1QS 3:2-3 (attested also by 4Q257 3:3-5), which is alternately translated as follows:

His knowledge, strength and wealth are not to enter the society of the Yahad. Surely, he plows in the muck of wickedness, so defiling stains would mar his repentance. Yet he cannot be justified by what his willful heart declares lawful, preferring to gaze on darkness rather than the ways of light. (Wise, Abegg)[2]

His knowledge, powers, and possessions shall not enter the Council of the Community, for whoever plows the mud of wickedness returns defiled. He shall not be justified by that which his stubborn heart declares lawful, for seeking the ways of light he looks towards darkness. (Vermes)[3]

Regardless of the nuances of translation, the language of "binary opposition" ("light" and "darkness") is immediately evident here, being part of a larger pattern throughout Qumranic literature.[4] It has been observed that from almost the very beginning of the Community Rule (1QS 1:9-10), the text employs the dualism of the contrasting expressions "sons of light" and "sons of darkness" (*b'nei khoshekh/ b'nei 'or*). The same terms reappear multiple times in 1QS 1-4 and again in 1QS 10. We read that the "sons of light" are to be instructed with regard to the nature of all humanity:

A text belonging to the Instructor, who is to enlighten and teach all the Sons of Light about the character and fate of humankind. (1QS 3:13)

Conversely, we read with regard to anyone who does not readily join the sons of light:

He shall be cut off from all the Sons of Light because of his apostasy. (1QS 2:16)

K. Fuglseth observes that this establishes the context of 1QS 3:2-3, in which it is understood that such individuals readily choose paths of darkness rather than light.[5] The links and implications of this dualism represent the thrust of the current research.

Returning to the text of the passage itself, it is helpful to note that the word "muck/ mud" (*s'on*) is parallel with an equally obscure term generally rendered as "defilement" (*go'alim*). It is followed, two words later, by the word meaning "from his plowing" (*m'kharsho*). C. Murphy observes that the term *m'kharsho* stems from the verb *kharash*, meaning "to cut in/ engrave," though it can equally mean "to plow" or even "to devise." The passage may well allude to Hosea 10:13, where it is stated that Israel has "plowed wickedness" as a metaphor for its waywardness.[6] J. Baumgarten observes that the precise meaning of this passage has long eluded translators. He focuses on the root *ga'al* and its plural form (*go'alim*), which he renders as "stains." He further observes that the term *s'on* is a variation of *sin*, which frequently appears in Targumic literature as a translation of the Hebrew terms referring to mud or clay. He also argues that the term rendered "his repentance"/ "his returning" (*b'shuvato*) is related to *shiv*, which appears in the Talmud as a "splinter," or the "blade of a plow." All of this gives rise to another possible translation: "For he plows in the mud of wickedness and the blade of his plow is besmirched with stains."[7]

Murphy further comments that the noun *go'alim* ("defilements") is a *hapax legomenon* in biblical Hebrew, occurring in Nehemiah 13:29. There it references the Temple's defilement:

Remember them, O my God, because they have defiled the priesthood.

Since the larger context involves those apostates who break the covenant, and since the Dead Sea Sect identified itself as an alternate Temple, this would be an appropriate link with 1QS 3. Additionally, she notes Alexander and Vermes' rendering of *b'shuvato* as "in his dwelling" at 4Q257 3:4, suggesting that it might also be translated "in his conversion" and that either understanding makes sense at 1QS 3:3. This is because one's home might become a place of defilement, and one's conversion might be incomplete and therefore defiled.

It has been argued, additionally, that this sectarian passage obliquely picks up specific language from the prophet Isaiah and adapts it to this end.[8] At first glance it is difficult to recognize the allusion to Scripture in the Community Rule. On closer examination, however, it becomes clear that the denominative verb *s'on*, on which Baumgarten comments, occurs in one place only in the biblical text – Isaiah 9:4, the larger context of which is reproduced as follows:

The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, Thou hast increased their joy; they joy before Thee according to the joy in harvest, as men rejoice when they divide

the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, Thou hast broken as in the day of Midian. For every boot stamped with fierceness (For every battle of the warrior is with confused noise, KJV), and every cloak rolled in blood, shall even be for burning, for fuel of fire. (Isa 9:1-4).

P. Alexander and G. Vermes point out that the word *s'on* is a *hapax legomenon* in biblical Hebrew, found in Isaiah 9:4 alongside its cognate verb *so'en*. C. Murphy comments that the Isaiah and Qumranic passages share a dualistic contrast between people in light and people in darkness and that it would be natural at this point in the Community Rule for an allusion to Isaiah to be made.[9] As with the Qumranic passage, there is considerable variation regarding how Isaiah 9:4 is understood and translated, ranging from "every boot stamped with fierceness" (JPS) to "every battle of the warrior is confused with noise" (KJV). The parent noun *so'en*, found exclusively in the same verse, refers to a sandal or the boot of a soldier.[10] Jastrow relates it to the verb *sin* and renders it "to tread" (clay or dirt).[11] In any case, the expression *so'en b'ra'ash* must have been familiar to the sectarians, perhaps standing out as a unique occurrence of the verb in Scripture. The Hebrew is admittedly obscure, and it is possible that the sectarian writers did not entirely understand it.

In 1QS 3:2 *s'on* is immediately followed by the word *rasha*, which appears to involve a transposition of the letters *ayin* and *shin* of the word *ra'ash* in Isaiah 9:4. P. Wegner comments that the LXX of Isaiah 9:4 reads "acquired by deceit" and that the Targum of this verse renders *b'ra'ash* as *b'rasha* ("in wickedness or evil").[12] The Qumran sect apparently reproduced this transposition in the Community Rule, completely altering the thrust of the Isaian passage. Interestingly, however, in the Qumranic rendering of Isaiah 9:4 itself (in the Isaiah Scroll and parallel attestations) there is no such transposition, and the verse appears as it does in the Masoretic text.[13] In any case the emphasis of 1QS was certainly befitting to a community fixated, as they were, on the "evil" that surrounded them, mired in the "mud/ muck of wickedness" (*s'on rasha*).

THE ISAIAN PASSAGE IN CONTEXT

In order to appreciate the degree to which the sense of the Isaiah passage was altered by the Qumranic material and, as we shall see, related literature of the Second Temple period, it is important to examine Isaiah 9:1-4 in context.[14] The general sense of the Isaiah passage is straightforward enough, and conceivably laden with political implications, referencing a deliverance from whatever is intended by the words *so'en*. The prophet, in an entirely

different context, has just warned the people about a time of trouble soon to come upon the land of Israel. In the days of King Ahaz of Judah the empire of Assyria has been threatening to swallow up the little kingdom of Judah. King and people alike are in terror. The land has already been threatened by both Syria and Israel to the north, and because the people have trembled in fear rather than trusting in divine providence, the heart of the emperor of Assyria is now being stirred to come against them. The people are destined to wander through the land hungry and destitute, cursing both their king and their God. Whether they look to the sky or to the ground, they will see nothing but trouble and darkness (Isa 8:21-22).[15]

The land of the tribes of Zebulun and Naphtali was once disgraced, but the future will bring a profound reversal of fortunes. It has been noted that even if the argument that the message is related to the destruction of the kingdom of Israel at the hands of the Assyrians is incorrect, the "darkness" referenced here is not about the general human condition, or about redemption in a broad sense, but rather to an unexpected turn of historical events, calling for open jubilation, comparable to the "day of Midian."[16] From the Mediterranean eastward to Transjordan, and across the whole of the Galilee, long inhabited by foreigners, a great light will shine upon those who have been in darkness. Despair will be exchanged for joy, as at the time of the harvest. The yoke of foreign oppression will be broken; the boots of the invading army and all their bloodstained clothing will be destroyed.[17]

The most compelling image in the passage is that of light (*'or*) as opposed to the darkness mentioned in Isa 8:22.[18] Of note is Isaiah's choice of location, regarding *where* this light will shine. Though he is a resident of Jerusalem, he does not reference his own city, and while his king rules over Judah and Benjamin, it is not these tribes he highlights, but two northern tribes (Zebulun and Naphtali). It is the Galilee – "of the Gentiles" – which will be enlightened. Why does the prophet not concentrate his imagery on his own particular locale?

In this seminal passage we are certainly catching a glimpse of the sort of prophetic universalism that would be in the vanguard of Isaiah's approach.[19] It was a stunning new development in the religious history of Israel that would have profound implications across religious and cultural boundaries. Isaiah's embrace of the Galilee would, as his oracles continued, be extended to include other lands as well, in a true universalism that would mark him as a remarkably progressive voice in an ancient and unprogressive age.[20]

THE QUMRANIC PASSAGE IN CONTEXT

The context of the Community Rule, by contrast deals with admission to

the Dead Sea sect, and specific requirements incumbent upon new recruits. E. J. Christiansen points out that 1QS aligns with CD in terms of "entry into the covenant" as part of a larger purpose of "covenant renewal," in which a clear separation from the outside world is demanded.[21] Considerable detail has just been devoted to the priests and Levites, describing their orderly entrance into the community (1QS 2:19-22). They are followed by the multitude of the assembly, by thousands, hundreds, fifties and tens. Everything is described, however, in terms of stark contrast with evildoers and the "dominion of Belial" (*memshelet bliya'al*).[22] The text references evil as an internal condition (1QS 2:11; 2:26). There is discussion of those who enter the covenant while continuing in the "idols/ impurity of the heart" (*go'alei lev*) and the "stubbornness of the heart" (*s'rirut lev*). The passage declares:

Anyone who refuses to enter [the society of G]od, preferring to continue in his willful heart, shall not [be initiated into the As]sociation of His truth, inasmuch as his soul has rejected the disciplines foundational to knowledge: the laws of righteousness. He lacks the strength to repent. He is not to be reckoned among the upright. (1QS 2:25-3:1)

Such a person is said to despise the teaching of the just laws, having not persisted in the conversion of his life.[23] It is this individual whose knowledge, powers and possessions will not be allowed in the council of the community.

For anyone who plows the mud of wickedness returns defiled. This person will never be justified by what his stubborn heart declares lawful. He may seek the ways of light but in fact looks toward darkness (1QS 3:2-3).

It is my contention that the sectarian author is reminded of the Isaian passage and the unique use of the verb *so'en*. C. Murphy also notes this link, pointing out that Isaiah 9:1 makes mention of those who walk in darkness along with the parallel metaphor of treading in wickedness.[ ] Isaiah of course declares that these people will see a great light. I will argue, however, that the sectarian author decides to place the emphasis not on the light but on the darkness.

In sum, what the author effectively does is to take one of the grandest statements of prophetic universalism to be found in all of Scripture, completely ignores its larger context, meaning and message, borrows two specific words from the passage, and re-appropriates them to say something entirely different – narrow, focused, and negative. It is not that people formerly in darkness will be spiritually enlightened, but that people who might have chosen light in fact choose darkness. It is a theme echoed in other literature of the period, the New Testament being a case in point.

LIGHT/ DARKNESS DUALISM IN THE NEW TESTAMENT

Kare Fuglseth observes with regard to Qumranic dualism that that principal metaphor relates to "light/ darkness" and that similar expressions are also found in Philo Judeaus as well as a number of passages in the New Testament.[24] Baukham notes that the language of dualism not only connects Qumranic literature with the Gospel of John, but that the specific term "sons/ children of light" also appears in Luke 16:8 ("For the children of this world are in their generation wiser than the children of light."), Ephesians 5:8 ("For you were once darkness, but now you are light in the Lord; walk as children of light."), 1 Thessalonians 5:5 ("You are all the sons of light and the sons of the day.") and John 12:36 ("While you have the Light, believe in the Light so that you may become sons of Light.").[25] I suggest, however, that the Jesus of Luke speaks from a very different vantage point than the Jesus of John's Gospel, for he appears to make reference to the Dead Sea sect as "children of light," only to assert that the "children of this world" are superior to them in wisdom. David Flusser concluded that the Jesus of the synoptic Gospels was closer to the world of the Pharisaic/ Tannaitic sages than to the Qumran sect. He further argued that a "second stratum" of early Christianity was directly and profoundly influenced by sectarian thought and practice.[26] The writings of Paul are a prime example, but I would suggest that the most striking comparison with the language of 1QS 3:3 is to be found early on in the Gospel of John:

And this is the condemnation, that the Light has come into the world, and men loved darkness rather than the Light, because their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light, lest his deeds should be exposed. But he who practices truth comes to the Light so that his deeds may be made known, that they have been worked in God. (John 3:19-21)

Whereas the Jesus of Luke appears to be lambasting the Qumran sect, John's Jesus speaks in broad solidarity with them.[27] 1QS addresses those who plow in wickedness and prefer darkness to light; the passage in John refers likewise to evildoers who prefer darkness to light so as not to expose their deeds. The underlying concept is that humanity at large and even the nation of Israel is dwelling in darkness and is utterly corrupt. The light – whether represented by the society of the *Yahad* or by John's Jesus – has been willfully rejected.

I will not attempt to argue any literary dependency between the Gospel of John and 1QS; however, I suggest that the sectarian ideology of both the Qumranic material and John's Gospel represents a deliberate reversal of the inclusiveness of Isaiah's language, in which hope is embedded in the metaphor of light, which will illumine those who have known only shadows.

CONCLUSION

In sum there is no stronger contrast to be found than between the message of hopeful triumphalism of Isaiah and the complete inversion of that message by the Qumran sectarians, and subsequently by a number of New Testament writers, from the Apostle Paul to the writer of John's Gospel. Isaiah's hope deliberately extends to the land of the Gentiles, whereas Qumranic exclusivism deliberately broad-brushes all outsiders with the most harshly negative terms. This transformation from hope to despair was forged in the crucible of centuries, during which time the Israelites suffered under the yoke of foreign oppressors, and were goaded into believing that their only salvation lay in supernatural, violent, eschatalogical cataclysm. This change in worldview was anything but serene, but ironically it laid the groundwork for the emergence of yet new sects and new religious expressions, that would emerge in its wake. Not the least of these was early Christianity. To define as Christianity as "Essenism that succeeded" (as Renan affirmed) is certainly an exaggeration, but it is hardly an exaggeration to reference a considerable portion of early Christian thought as, ironically enough, "hope inverted."

(Endnotes)

1. M. O. Wise, M. G. Abegg Jr, and E. M. Cook, *Dead Sea Scrolls: A New Translation* (San Francisco: Harper Collins, 1996). All English citations of Qumranic material are taken from this translation unless otherwise noted.

2. G. Vermes, *The Complete Dead Sea Scrolls in English* (New York: Penguin, 2004), 100.

3. For a general overview of the phenomenon of "binary opposition" in the Qumran corpus, see K. Hanson, "The Dead Sea Scrolls and the Language of Binary Opposition: A Structuralist/ Post-Structuralist Approach," *Australian Journal of Jewish Studies,* XXII, 2008, 26-55. C. Murphy, *Wealth in the Dead Sea Scrolls and in the Qumran Community* (Leiden: Brill, 2002), 120, observes that 1QS 3:2-3 is an explicit echo of 1QS 1:1-2.

She points out that the three offerings, knowledge, strength and wealth, reflect the set of commitments required of the Israelites in Deuteronomy 6:5.

4. See K. S. Fuglseth, *Johannine Sectarianism in Perspective* (Lieden: E.J. Brill, 2005), 341-2. He adds that in 1QS 3:20-21, the fact that the Prince of Lights rules over the sons of justice (i.e. those who walk in the paths of light) while the Angle of Darkness governs the sons of deceit (i.e. those who walk in paths of darkness) is evidence of a dualistic framework. There is also mention of the paths of darkness in 1QS 4:11, whereas the spirit of deceit that accompanies this path is detailed in the preceding lines. Doubtless, this dualistic set of terms "light and darkness" is the most fundamental expression of the community's negative attitude with respect to "outsiders." The meaning of "Israel" is nonetheless ambiguous, and could possibly refer to the whole nation or to the

whole sectarian community. For a discussion of the "two spirits" dualism of 1QS 3, see H. Stegeman, *The Library of Qumran: On the Essenes, Qumran, John the Baptist, and Jesus* (Grand Rapids: Eerdmans, 1998), 108-10; J. R. Levison, "The Two Spirits: Their Relation to Qumran Thought," in J. Charlesworth, ed., *The Bible and the Dead Sea Scrolls, Vol. 2* (Waco, TX: Baylor Univ. Press., 2006), 186-94; H. Waltherus, M. van de Sandt, H. Van de Sandt, D. Flusser , *The Didache: Its Jewish Sources and its Place in Early Judaism and Christianity* (Philadelphia: Fortress, 2002) 147-56.

5. Murphy, 119, also points out that the Hosea passage shares with 1QS 2:25-3:6 both the general context of apostasy and the specific metaphor of plowing wickedness. Bearing in mind also its use in the context of 4QWays of Righteousness, she suggests that in 1QS 3, the term may apply equally to the wicked and the righteous.

6. See J. Baumgarten, *Studies in Qumran Law* (Lieden: Brill, 1977), 89-90. He additionally links the term *go'alim* with CD 12:16, where it also conveys the clear meaning of "stains." See also Murphy, 119. James Charlesworth, ed., *The Dead Sea Scrolls: Hebrew, Aramaic and Greek Texts with English Translations* (Tübingen: J.C.B. Mohr, 1994), 1.13, translates "for in the filth of wickedness (is) his plowing, and (there is) contamination in his repentance. Wernber-Møller (*The Manual of Discipline*, 24) suggests "for his cofitation (is done) <with impious sin>, and there is contamination by his sitting." A. R. C. Leany, *The Rule of Qumran* (London: S.C.M., 1966), 137, reads "For he plows with evil step and defilement clings to his drawing back." Michael Anthony Knibb, *The Qumran Community* (Cambridge Univ. Press, 1987), 90, offers "for he plows with wicked step, and defilement accompanies his conversion."

7. The link between 1QS 3:2 and Isa 9:4 is noted in M. Wise, M. Abegg, E. Cook eds. *The Dead Sea Scrolls: A New English Translation* (New York: Harper Collins, 1996).

8. See P. Alexander and G. Vermes, *Discoveries in the Judean Desert* 26, 74-7; Murphy, 118-20.

9. P. Wegner, *An Examination of Kingship and Messianic Expectation in Isaiah* 1-35 (Lewiston, N.Y.: Mellen, 1993), 146, takes note of the term *s'on* as a *hapax legomenon* that likely means "shoe" or "boot." Noting that the more usual word for shoe or sandal is (as in Isa 5:27; 11:15; 20:2, he suggests that this unique word may have been selected due to its relation to the army of Assyria, in that it may have derived from the Akkadian *senu*. Another possible link may be with the Aramaic *sina*, although the Akkadian noun may lie behind them both. The context of Isa 9:4 indicates that the word must relate to something that can be burned for fuel, as army "boots" certainly would. Such a translation is therefore preferable to that of Jerome, Rashi and the Peshitta – "noise" or "din" of battle, based on *sh'on*$ (BDB, 981a; KB 936a).

10. M. Jastrow, *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* (New York: G. P. Putnam's Sons, 1903), 947.

11. Wegner, 146. See also N. H. Tur-Sinai, "Isaiah i-xii," 177f.; J. Zieglier, *Septuaginta: Vetus Testamentum Graecum* (Auctoritate Academiae Litterarum Gottingensis editum, vol. 14: Isaias; 2nd ed.; Gottingen: Vandenhoeck & Ruprecht, 1967), 195f.

12. See M. Abegg, P. Flint, E. Ulrich, eds., *The Dead Sea Scrolls Bible* (San Francisco: Harper, 2000), 284.

13. See M. B. Crook, "A Suggested Occasion for Isaiah 9:2-7 and 11:1-9, " *Journal of Biblical Literature* 68 (1949) 213-224; L. Alonso-Schokel, "Dos poemas a la paz," *Estudios Biblico* 18 (1959) 149-169. S. Herrmann, *Die prophetischen Heilserwartungen im Alten Testament*, *Beitraege zur Wissenschaft vom Alten und Neuen Testament* 85 (1965).

14. This passage is not without its own textual difficulties. See H. Wildberger and T. Trapp, *Isaiah 1-12: A Continental Commentary* (Philadelphia, Fortress, 1991), 376-7. The subject of the word *avar* ("he passes through") is not identified; nor is the referent of the suffix *bah*. Consequently, additional difficulty is presented in the general understanding of the text. The Isaiah Scroll reads *yitkatzaf* ("he will become angry"), substituting the simple imperfect for the perfect consecutive. See E. Y. Kutscher, E. Qimron, *The Language and Linguistic Background of the Isaiah Scroll* (Lieden: Brill, 1997), 340.

15. Wilderberger and Trapp, 407-10. For this turn of events people were simply to thank God, no mention being made of their active participation alongside divine providence. Human activity is not completely excluded, however, and there is no reason to suspect that Isaiah is necessarily calling for quietism in this passage.

16. Various points of similarity have been noted between this passage and the Gideon tradition. The Assyrians, like the Midianites, are a serious threat to the independence of Israel. The raids of the Midianites were also carried out at harvest time, and they consequently reaped the benefits of the whole year; Isa 9:2 compares the joy anticipated with that of the harvest and with the division of the spoils of battle. See J. P. J. Olivier, "The Day of Midian and Isaiah 9:3b," *Journal of Northwest Semitic Languages* 9 (1981) 147-49; Wegner, *Messianic Expectation*, 194.

17. Isa 9:2 may also be seen in contrast with Isa 50:10, where those walking in darkness are depicted as having no light. Their only recourse is to trust in God's name or to walk by the light of their own fire. See E. R. Ekblad, *Isaiah's Servant Poems According to the Septuagint An Exegetical and Theological Study* (Wilsele, Belgium: Peeters, 1999), 158 ff.

18. Scholars have long suggested that universalism, in terms of a universal availability of redemption/ salvation, may be seen as a corollary of monotheism, having developed as a direct consequence of monotheistic religious ideology. See J. Blenkinsopp, *Treasures Old and New: Essays in the Theology of the Pentateuch* (Grand Rapids: Eerdmans, 2004), 80 ff.

19. Isaiah would declare that Egypt, the land from which the Israelites had come forth in freedom after four centuries of bondage, will one day be included in divine favor:

Blessed be Egypt My people and Assyria the work of My hands, and Israel My inheritance (Isa 19:25).

Such ideas dovetail with the Isaiah' early pronouncement (Isa 2:3), also found in the prophet Micah (4:2), that all nations, not just the Israelites, will one day ascend to the mountain of God. See A. Feuillet, "Un sommet religieux de l'Ancien Testament: L'oracle d'Isa 19:19-25 sur la conversion de l'Egypte," *Recherches de Science Religieuse* 39 (1951) 65-87; J. Harmatta, "Zur Geschichte des fruhhellenistischen Judentums in Agypten," *Acta Antiqua Academiae Scientiarum Hungaricae* 7 (1959) 337-409.

20. See E. J. Christiansen, *The Covenant in Judaism and Paul: A Study of Ritual Boundaries as Identity Markers* (Lieden: Brill, 1995), 170-3. She further observes that the language for entrance usually expresses "entrance into the community," employing the noun *Yahad* in construct with *bo*, as in 1QS 1:16; 2:26; 3:2; 5:7 cf. 1QH 3:22. She stresses that 1QS seems to outline the "process" of entering the community, including several boundaries to be crossed. Evidence may be found in it for a yearly liturgical ceremony designed to mark belonging to the covenant, marking a boundary between that which is inside and outside the reign of God.

21. It is clear that in much of the Qumran corpus, opposing moral powers were perceived to be active in dueling arenas, respectively referred to as spirit and flesh. Belial cannot gain control as long as the human spirit, led by the "spirit of truth," is vital. If, however, the human spirit is so weak as to be dominated by the "spirit of flesh," the actions of the individual may be controlled by Belial. The Qumranic terminology "sons of Belial" further magnifies this duality. See A. T. Wright, *The Origin of Evil Spirits: The Reception of Genesis 6:1-4 in Early Jewish Literature* (Tübingen: Mohr Siebeck, 2005), 177ff. See als 4Q386 1.2.3f; 4Q387a 3.3.f; 4Q388a 1.2.6; 4Q390 1.11; 4Q390 2.1.6f; 4Q286 7.2.1-3; 1QS 3.20-23; 1QM 13.10-12; 1QM 14.9f; 1QM 1.5; 1QM 1.13; CD 16.4f; CD 4.12-15, 5.8; 1QHa 11.19f.

22. This passage and others appear to detail a general principle of reproof. In some cases the transgressor is already a member of the community, having determined to return to the truth (cf. 1QS 6:15; CD 15:12), but has sinned with or without intention. See B. Nitzan, "The Lws of Reproof in 4QBerakhot," in *Legal Texts and Legal Issues: Proceedings of the Second Meeting of the International Organization for Qumran Studies, Cambridge 1995* (Lieden: Brill, 1997), 161-3.

23. Murphy, 119.

24. Fuglseth, 341, observes that the presence of the "light/darkness" binary in various literary traditions makes it particularly suitable for analytical comparison. J. Frey, "Different Patterns of Dualistic Thought in the Qumran Library," in J. Baumgarten, M. Bernstein, F. Martinez, *Legal Texts and Legal Issues* (Leiden: Brill, 1997), 275-336, notes that the early analysis of Qumranic dualism focused on the issue of its extra-biblical (possibly Persian) origins on the one hand, and its relationship to New Testament thought and language on the other.

25. R. Bauckham, *"Qumran and the Fourth Gospel: Is There a Connection?"*

in Stanley E. Port and Craig A. Evans eds., *The Scrolls and the Scriptures: Qumran Fifty Years After* (Sheffield: Sheffield Academic, 1998) 279.

26. According to David Flusser, the initial stage of the Jesus movement derived from the character of Jesus' message, which he insists was largely rabbinic. A "second stratum" found expression in the *kerygma* of the hellenistic Christian communities and was largely influenced by the Essenes/ Dead Sea Sect. See D. Flusser, *Judaism and the Origins of Christianity* (Jerusalem: Magnes, 1988), xviii.

27. For a comparison of New Testament dualism (especially Johannine) with Qumranic material, see G. Baumbach, *Qumran und das Johannes-Evangelium* (Berlin: Evangelische Verlagsanstalt, 1958); O. Bocher, *Der Johanneische Dualismus im Zusammenhang des nachbiblischen Judentums* (Gutersloh: Mohn, 1965), J. H. Charlesworth, "A Critical Comparison of the Dualism in 1QS 3:13-4:26 and the 'Dualism' contained in the Gospel of John," *New Testament Studies* 15 (1968/69) 389-418, reprinted in Charlesworth, *John and the Dead Sea Scrolls* (New York: Herder & Herder, 1990), 76-101, and G. Bergmeier, *"Glaube als Gabe nach Johannes,"* *Beitraege zur Wissenschaft vom Alten und Neuen Testament*, 112.