



Orion Center News Update

The Orion Center for the Study of the Dead Sea Scrolls and Associated Literature
מרכז אוריון לחקר מגילות מדבר יהודה והספרות הקרובה להן

June 2011

The Thirteenth Orion Symposium Tradition, Transmission, and Transformation: From Second Temple Literature through Judaism and Christianity in Late Antiquity

The Thirteenth Orion International Symposium, cosponsored with the Hebrew University Center for the Study of Christianity, took place from February 22–24, 2011. Nineteen scholars from Israel and abroad examined the transmission of texts and traditions across a wide variety of genres, time periods, and communities. The texts considered ranged from postbiblical literature (*1 Enoch*, *Jubilees*, and so on) to rabbinic and medieval Christian texts.

The symposium addressed the ways in which texts, traditions, conceptions, and motifs from the Second Temple period were transmitted and transformed in later texts. The papers focused on these questions from a number of angles, including:

- the study of important hermeneutical techniques in the interpretation of biblical texts that continue from inner-biblical interpretation to Second Temple period and rabbinic literature (Shinan and Zakovitch);
- detailed comparison of rabbinic literature with apocryphal or pseudepigraphical writings (e.g., 2 Maccabees, *Jubilees*, and 3 *Baruch*), along with Hellenistic Jewish writers such as Aristobulus and Philo, for the sake of mutual clarification (Milikowsky; Kugel; Kister; Kulik; van der Horst);
- examination of the ways in which the halakhah of the Dead Sea Scrolls and of rabbinic writings shed mutual light on each system (Furstenberg);
- exploration of the continuity of traditions from the Second Temple period in Jewish works from Late Antiquity such as *piyyut* (religious poetry) (Granat); *hekhalot* literature (early mystical writings) (Alexander). Late rabbinic works contain readings from an ancient biblical scroll comparable with the Qumran biblical scrolls (Lange).

Christian writers were aware of pseudepigraphical works from the Second Temple period, and interpreted such writings within Christian theological frameworks. Two lectures dealt with the influence of the *Book of Jubilees* on Christian writers of the fourth century CE, as well as with the ambivalent reception of an ancient tradition concerning the fall of Satan in patristic literature (Yoshiko Reed; Minov).

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Thirteenth Symposium, continued

Many motifs first attested in the literature of the Second Temple persist in later Jewish and Christian writings; for example, the notion of “treasure in heaven,” (Anderson); and “the body as tabernacle/temple” (Ruzer). Acquaintance with these motifs is important for the interpretation of the New Testament as well as for patristic writings. Another motif, “the star as a symbol of salvation,” illuminates the messianic interpretation of the figure of Bar Kokhva, and shows remarkable textual continuity from Second Temple writings through medieval midrashim (Newman).



Lorenzo diTommaso and Michael Stone in dialogue at the 13th Symposium's opening session

Finally, a number of lectures dealt with non-Jewish medieval compositions ultimately derived from Second Temple literature: Armenian apocryphal stories of Abraham (Stone); the Byzantine *Palaea Historica* (Adler); the various versions of “the fifteen signs of doomsday” tradition (DiTommaso), and a Moslem reworking of “fallen angels” traditions (Reeves).

The symposium allowed for an in-depth exploration of texts that demonstrated the afterlife of the literature of the Second Temple period. Participants investigated many facets of the transmission of texts and traditions across era and cultures: textual issues, transformations of traditions, biblical interpretation, pagan motifs, and theological and halakhic problems. Each lecture addressed specific examples, but when taken together, the scope and breadth of the papers presented led to a greater appreciation of the broader textual and cultural phenomena at play from the Second Temple period and onward. Only through mutual cooperation between scholars, such as that fostered at the Orion Center Symposium, will it be possible to further develop a more profound understanding of the relationships between these vast bodies of literature.

For abstracts or full web versions of the papers, please see our website:

<http://orion.mscc.huji.ac.il/symposiums/13th/main.shtml>.

New DSS Fragments at Azusa Pacific University Robert Duke

During the 2000–2001 academic year, I received a Rotary Ambassadorial Scholarship to study for one year at the Rothberg School in the Hebrew University. Little did I know while interning at the Orion Center that year that I would ever find myself working on the material I am today. In August 2009, Azusa Pacific University (APU), where I teach, added five Dead Sea Scrolls fragments to the Special Collections of the university. The acquisition was brokered by Lee Biondi of Venice, California. The four identifiable Dead Sea manuscripts include a Leviticus fragment (Lev 10:4–7); two Deuteronomy fragments (Deut 8:2–5; 27:4–6); and a fragment of Daniel (Dan 5: 13–16). The fifth Scrolls fragment cannot confidently be identified.

APU's acquisition has opened a new chapter in the history of Dead Sea Scrolls research. The Special Collections staff and APU scholars working on these fragments see clearly our two responsibilities: preservation and publication. We look forward to sharing our complete research on these texts, which is to be published in 2012 in the Princeton Theological Seminary Dead Sea Scrolls Project series. The general editor for the volume is William Yarchin, a faculty member at APU and a former director of the Ancient Biblical Manuscript Center at Claremont School of Theology.

For this short article, I will give an overview of the Daniel fragment, which I have been assigned (see photo). This small fragment has five visible lines. The fragment

shows two significant variants from the Masoretic Text. The first of these variants can be seen in the second line of the text. This line adds the adjective קדישין, not present in the MT; although some Hebrew, Syriac, and Arabic manuscripts witness to this variant. The Aramaic

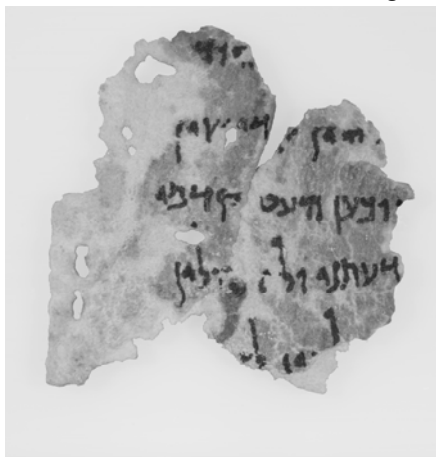


Photo by West Semitic Research Project

phrase present on this fragment, אלהין קדישין, is found at other locations in the book of Daniel (cf. Dan 4:5; 4:6; 4:15; 5:11). The second variant is in the final line, reconstructed as: [ח]למין למ[פשר]. Some Hebrew manuscripts demonstrate the variant חלמין on this verse, instead of the MT פשרין. This variant may have been a change made in order to bring the text into agreement with MT Dan 5:12.

This is but a brief glimpse at one of the Azusa fragments; the Princeton volume will include in-depth presentations of all the fragments, with numerous photographs provided by the West Semitic Research Project. Finally, the volume will feature essays discussing how these fragments add to our knowledge of the state of the Hebrew Bible in the Second Temple period.

Ed. note: Hebrew University Prof. Alexander Rofé presented the Deut 27 fragment to a University audience in an Orion program on May 5, 2011. A comprehensive abstract of his presentation is available on the Orion Website: <http://orion.mscc.huji.ac.il/orion/activities/coffee.shtml>.

New Geniza Fragment of Aramaic Levi

Prof. Gideon Bohak of Tel-Aviv University has identified a previously unknown fragment of the *Aramaic Levi Document*. Fragments of *Aramaic Levi* were originally discovered at the end of the nineteenth century, among the manuscripts from the Cairo Genizah stored at Cambridge University and at the Bodleian Library (Oxford). Seven copies of *Aramaic Levi* were later found at Qumran. The new fragment, which belongs to the same Genizah manuscript as the Cambridge and Oxford fragments, was discovered in the Rylands Library at Manchester University. Prof. Bohak presented the fragment, which is to be published in the journal *Tarbiz*, at the Orion Center. This tiny fragment supplies part of the story of the destruction of Shechem by Simeon and Levi following the rape of their sister Dinah, and thus extends our present knowledge of the narrative sequence of *Aramaic Levi*.

**As new manuscripts and fragments are brought to light, the Orion Center is pleased to help get the word out. Check our "Newly Published Texts" page, which features new editions of known texts as well as editions of newly discovered or identified texts, from the Judean Desert, the Cairo Genizah, and elsewhere:*

(<http://orion.mscc.huji.ac.il/resources/NewlyPublishedTexts.shtml>).

Orion Calendar, Spring, 2010

March 16 Presentation and Discussion

12:15–2:00 p.m. Shlomit Harel-Kendi (Department of Land of Israel Studies and Archaeology, Bar-Ilan University; Orion Center Matlow Scholar): "The Priests and the People: The Hidden Polemic between the *Temple Scroll* and Rabbinic Literature"

April 7, 2011 Jonas C. Greenfield Scholars' Seminar (in cooperation with the Hebrew University Bible Project)

10:30–12:00 a.m. Prof. Jan Joosten (Université Marc Bloch, Strasbourg, France, Faculté de théologie protestante): "The Historical and Theological Lexicon of the Septuagint (HTLS): Reflections on a Projected Research Tool"

May 5 Presentation and Discussion

10:15–12:00 a.m. "Two Newly Discovered Fragments." Prof. Gideon Bohak (Tel Aviv University): "A New Fragment of the Aramaic Levi Document from the Genizah"; Prof. Alexander Rofé (The Hebrew University of Jerusalem): "Mount Gerazim or Mount Ebal: A New Fragment of Deut 27:4"

May 19, 2011 Jonas C. Greenfield Scholars' Seminar

12:15–14:00 a.m. Dr. Cana Werman (Ben Gurion University): "The *Book of Jubilees*: Covert Interpretation in Overt Rewriting"

May 29, 2011 Jonas C. Greenfield Scholars' Seminar

10:15–12:00 a.m. "Leviathan"

Prof. Andrei Orlov (Marquette University): "'What is Below': The Mysteries of Leviathan in Jewish Pseudo-epigrapha and *Mishnah Hagigah* 2:1"; Dr. Reuven Kiperwasser (The Open University): "Leviathan and Behemoth from the Enochic to the Amoraic Literature: Midrashic Perspectives"

♦We ask our colleagues to **keep checking the *On-Line Bibliography*** for your own relevant publications and to **send us additions and corrections.** *Thank you!*