

THE  
JORDAN PAVILION  
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TRANSLATIONS OF THE DEAD SEA SCROLLS  
EXHIBITED AT THE  
JORDAN PAVILION

WITH THE COMPLIMENTS OF THE JORDAN PAVILION COMMITTEE

4 Q 175 Testimonia  
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Provenance: The Fourth Cave of Qumran, discovered in 1952.

Date: First Quarter of the first century B.C.

This is not the fragment of a scroll. It is a short document, complete in itself, giving a collection of Messianic proof-texts from the Bible, arranged in four groups, the last being followed by a particular interpretation. They refer to the chief figures expected by the sect of Qumran in the last days. Note, twice, the four dots in place of the unwritten divine name, Yahweh. In the translation, the quotations of the Bible are underlined.

Translation:

"(The Lord) spoke to Moses saying:

"You have heard the words which this people have spoken to you; all they have said is right. O that their heart were always like this, to fear me and to keep my commandments always, that it might be well with them and their children forever; (Deut. V, 28-29). I will raise up for them Prophet like you from among their brethren. I will put my words into his mouth and he shall tell them all that I command him. And I will require a reckoning of whoever will not listen to the words which the Prophet shall speak in my Name. (Deut. XVIII, 18-19).

"He took up his discourse and said:

"Oracle of Balaam son of Beor. Oracle of the man whose eye is penetrating. Oracle of him who has heard the words of God, who knows the wisdom of the Most High and sees the vision of the Almighty, who falls and his eyes are opened. I see him but not now. I behold him but not near. A star shall come out of Jacob and a sceptre shall rise out of Israel; he shall crush the temples of Moab and destroy the children of Sheth (Num. XXIV, 15-17).

"And of Levi he said:

"Give Thy Tummim to Levi, and Thy Urim to any pious one whom Thou didst test at Massah, and with whom Thou didst quarrel at the waters of Meribah; who said to his father and mother, 'I know you not,' and who did not acknowledge his brother, or know his sons. For they observed Thy word and kept Thy Covenant. They shall cause Thy precepts to shine before Jacob and Thy Law before Israel. They shall send up incense towards Thy nostrils and place a burnt offering upon thy altar. Bless his power O Lord and delight in the work of his hands. Smite the loins of his adversaries and let his enemies rise no more. (Deut. XXXIII, 8-11).

"When Joshua had finished offering praise and thanksgiving, he said:

"Cursed be the man who rebuilds this city! May he lay its foundations on his first-born, and set its gate upon his youngest

Behold, an~~x~~ accursed man, a man of Satan, has risen to become a flower's net to his people, and a cause of destruction to all his neighbours. And his brother arose (and ruled), both being instruments of violence. They have rebuilt (Jerusalem and have set up) a wall and towers to make its stronghold of ungdliness... in Israel, and a horror in Ephraim, and in Juda... They have committed an abomination in the land, and a great blasphemy among the children~~(of Israel)~~ (of Israel. They have shed blood) like water upon the ramparts of the daughter of Zion and within the precincts of Jerusalem.

4Q 109 = Q oh<sup>a</sup>  
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Provenance: The fourth cave of Qumran.

Date: around 150 B.C.

Fragments of the biblical Book of Ecclesiastes (or Qoheleth). It is written in square script and is one of the earliest manuscripts from Qumran. The fragments contain a part of Eccle. V, 13-17; VI, 3-8; VII, 1-2, 4-9, 19-20. The text is the Massoretic text, with a number of interesting variants.

Translation of the central column:

If a man become father of ~~xx~~ a hundred children and live many years and many be the days of his years, but he is not satisfied with good, nor does he obtain burial, I say that the prematurely born is happier than he. Even though it comes in futility and goes out in darkness and its name is covered with darkness, and it does not see the sun or know it, this finds rest rather than the former. Even though he lives a thousand years twice over and gets no enjoyment do not all go to one place?

'All a man's toil is for his mouth,  
and yet his appetite is not satisfied.  
För what advantage has the wise man over the fool,  
And what has the poor man who knows how to walk before the  
living?'"

.....

"It is better that a man should hear the rebuke of the wise,  
Than that he should hear the song of fools.  
For like the sound of thorns under the pot  
So is the laughter of the fool. This too is futility.  
For oppression makes the wise man mad,  
and a gift destroys the mind.'"

4Q 162 pIs<sup>b</sup>

Provenance: The Fourth Cave of Qumran, discovered in 1952.

Date: First half of the first century A. D.

Fragment of a commentary (called Peshet, i.e. "interpretation") on the Book of Isaiah. The commentator applies the prophetic text to the past, present and future of the sect of Qumran. In the translation, the quotations of the Bible are underlined.

Translation of the central column:

(At the bottom, lost, of the preceding column was the text of Is. V, 10: For ten acres of vineyard shall produce only one bath, and an omer of seed shall yield but one vineyard ephah, and the interpretation follows:)

"Interpreted, this saying concerns the last days, the devastation of the land by sword and famine. At the time of the Visitation of the land there shall be Woe to those who rise early in morning to run after strong drink, to those who linger in the evening until wine inflames them. They have Zither and harp and timbrel and flute and wine at their feasts, but they do not regard the work of Yahweh or see the deeds of His hand. Therefore, my people, go into exile for want of knowledge, and their noblemen die of hunger and their multitude is parched with thirst. Therefore Hell has widened its gullet and opened its mouth beyond measure, and the nobility of Jerusalem and her multitude go down her tumult and he who rejoices in her (Is. V, 11-14).

These are the scoffers in Jerusalem who have despised the Law of Yahweh and scorn the word of the Holy One of Israel. Therefore the wrath of Yahweh was kindled against His people. He stretched out His hand against them and smote them; the mountains trembled and their corpses were like sweepings in the middle of the streets. And His wrath has not relented for all these things and his hand is stretched out still (Is. V, 24-25).

This is the congregation of the Scoffers in Jerusalem ...

10 17, 18, 19, 20.

Provenance: First Cave of Qumran.

17-18: Fragments of two manuscripts of the Book of Jubilees.

This is an apocryphal work, which relates the history of events from the creation to the publication of the Law on Mount Sinai. It has been preserved only in Ethiopic and Latin translations and these fragments are the first evidence of the original Hebrew text. In the translation given here, the gaps of the manuscript fragments are filled according to the ancient versions.

Translation:

17 "And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz in the mountain, that is, Bethel, on the new moon of the first month of this week, and he came to the place at even and turned from the way to the west of the road that night; and he slept there; for the sun had set. And he took one of the stones of that place and laid it at his head under the tree, and he was journeying alone, and he slept.

18 " ... 'for thou art jesting with me idly regarding thy death.' And she went in to Isaac and said unto him: 'One petition I make unto thee. make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and thou knowest all that he has done since the day his brother Jacob went to Haran until this day.'

19 Fragments of a Book of Noah, one of the lost sources of the Book of Enoch, another apocryphal work.

Translation:

" ... the lawless ones had multiplied on the earth ... for every one had corrupted his way on the earth ... and as men perished, they cried and their cry went up to God ...

" ... they were astounded ... and it was not like a son of man that the first-born was born, but like the Glorious Ones ... to his father. And when Lamech saw ... and he lighted up the rooms of the house like the rays of the sun ...

20 Fragments of the Genesis Apocryphon, a free commentary in Aramaic of the biblical book of Genesis. The ink has eaten or blurred the leather and the fragments are almost illegible.

4Q 22 = paleo EX<sup>m</sup>

Provenance: The Fourth Cave of Qumran

Date: II-I century B.C.

Fragments of one column of the Book of Exodus, was written in the Paleo-Hebrew (Phoenician script, which was used in Palestine before the Square) Aramaic script became common, but which was kept unto the Christian Era for some copies of the Books of Moses. The text is the so-called "Samaritan" recension, which differs in some details from the Massoretic text. For instance, in this column, which contains Ex. XXXII, 10-30, is added at the beginning a text borrowed from Deut. IX, 20.

Translation:

"I will make a great nation of you." With Aaron, too, the Lord was angry enough to destroy him but Moses prayed for Aaron. And Moses tried to mollify the Lord his God."

"O Lord," he said, "why does thy anger blaze against thy own people whom thou didst bring out of the land of Egypt by great power and a strong hand? Why should the Egyptians say, "It was at a bad time that he brought them out, slaying them in the highland and obliterating them from the face of the earth?" Turn from thy fierce anger and change thy mind about doing evil to thy people. Remember concerning Abraham, Isaac, and Israel, thy servants, that thou didst swear by thyself to them, saying to them, "I will make your descendants as numerous as the stars in the sky, and all this land that I have spoken of, I will give to your descendants to have as their own forever."

"So the Lord changed his mind about the evil that he said he would do to his people."

"Moses then turned and descended from the mountain with the two tables of the decrees in his hand, tablets written on both their sides, being written on one side and on the other. The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets."

"When Joshua heard the sound of the people shouting, he said to Moses,

'There is the sound of war in the camp.'

But he said,

'It is not the sound of the might, nor is it the sound of the cry of defeat; it is the sound of singing that I hear.'

.....

"The Levites followed Moses' instructions, so that about three thousand of the people fell that day."

"Then Moses said,

'You have installed yourselves today as priests to the Lord, each at the cost of his son and his kinsman, that he may bestow a blessing on you today.'

"Next day Moses said to the people

'You have committed a great sin; so now I will go up to the Lord; perhaps I may make atonement for you, sin.'

1Q 28<sup>a</sup> = 1QS<sup>a</sup>

Provenance: First Cave of Qumran.

Date: First Quarter of the First Century B.C.

This is the rule for all the congregation "a short rule originally included in the same scroll as the Manual of Discipline, the main rule of the Community of Qumran.

Translation:

"This is the Rule for all the congregation of Israel in the last days when they shall join the Community to walk according to the law of the sons of Zadok the Priests and of the Covenant who have turned aside from the way of the people, the men of His Council who keep His Covenant in the midst of iniquity, offering them expiation for the Land."

"When they come, they shall summon them all, the little children and the women also, and they shall read into their ears the precepts of the Covenant and shall expound to them all their statutes that they may no longer stray in their errors."

"And this is the rule for all the hosts of the congregation, for every man born in Israel."

"From his youth they shall instruct him in the Book of Meditation and shall teach him according to his age, the precepts of the Covenant. He shall be educated in their statutes for ten years ..."

"At the age of twenty years he shall be enrolled, that he may enter upon his allotted duties in the midst of his family and be joined to the Holy Congregation. He shall not approach a woman to know her by lying with her before he is fully twenty years old, when he shall know good and evil. And, thereafter, he shall be accepted when he calls to witness the judgements of the Law, and shall be (allowed) to assist at the hearing of judgements."

"At the age of twenty-five years he may take his place among the foundations (i.e. the lower ranks) of the Holy Congregation to work in the service of the congregation."

"At the age of thirty years he may take his place among the approach to participate in law-suits and judgements, and may take his place among the chiefs of the Thousands of Israel, the chiefs of the Hundreds, fifties, and Tens the judges and officers of their tribes, in all their families, under the authority of the sons of Aaron the Priests. And every head of family in the congregation who is chosen to hold office that he may perform his tasks among his brethren in accordance with his understanding and the perfection of his way. According to whether this is great or little, so shall one man be honoured more than another."

"When a man is advanced in years, he shall be given a duty in the service of the congregation in proportion to his strength."

No simpleton shall be chosen to hold office in the congregation of Israel with regard to lawsuits or judgements, nor carry any responsibility in the congregation. Nor shall he hold any office in the war destined to vanquish the nations; his family shall merely inscribe him in the army register and he shall do his service in task-work in proportion to his capacity."

"The sons of Levi shall hold office, each in his place, under the authority of the sons of Aaron. They shall cause all the congregation to go and come, each man in his rank, under the direction of the heads of family congregations - the leaders, judges, and officers, according to the number of all their hosts - under the authority of the sons of

of Zadok the Priests, and (under the direction) of all the heads of family of the congregation. And when the whole assembly is summoned for judgement, or for a council of the Community, or for war, they shall sanctify them for three days that every one of its members may be prepared."

"These are the men who shall be called to the Council of the Community."

"All the wise men of the congregation, the learned and intelligent men whose way is perfect and men of ability, together with the tribal chiefs and all the judges and officers, and the chiefs of the thousands, hundreds, fifties and tens, and the Levites, each man in the class of his duty; these are the men of renown, the members of the assembly summoned to the council of the community in Israel before the sons of Zadok the Priest."

"And no man smitten with any human uncleanness shall enter the assembly of God; no man smitten with any of them shall be confirmed in his office in the congregation. No man smitten in his flesh, or paralyzed in his feet or hands, or lame or blind, or deaf, or dumb, or smitten in his flesh with a visible blemish; no old and tottery man unable to stand still in the midst of the congregation; none of these shall come to hold office among the congregation of the men of renown, for the angels of Holiness are with their congregation. Should one of them have something to say to the council of Holiness, let him be questioned privately; but let him not enter among the congregation for he is smitten."

"This shall be the assembly of the men of renown called to the meeting of the Council of the Community when the Priest Messiah shall summon them."

"He shall come at the head of the whole congregation of Israel with all his brethren, the sons of Aaron the Priests, those called each man in the order of his dignity. And then the Messiah of Israel shall come, and the chiefs of the clans of Israel shall sit before him, each in the order of his dignity, according to his place in their camps and marches. And before them shall sit all the heads of family of the congregation, all the wisemen of the congregation, each in the order of his dignity."

"And when they shall gather for the common table, to eat and to drink new wine, when the common table shall be set for eating and the new wine poured for drinking, let no man extend his hand over the first-fruits of bread and wine before the Priest; for it is he who shall bless the first-fruits of bread and wine, and shall be the first to extend his hand over the bread. Thereafter, the Messiah of Israel shall extend his hand over the bread, and all the congregation of the Community shall utter a blessing, each man in the order of his dignity."

"It is according to this statute that they shall proceed at every meal at which at least ten men are gathered together."

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