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Chapter 1 : The Mystical Texts by Philip S. Alexander Â· calendrierdelascience.com

Qumran and the Genealogy of Western Mysticism. Philip S. Alexander. Centre for Jewish Studies, University of Manchester. Mysticism at Qumran: The State of the Question.

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The second is that the type of mysticism attested at Qumran, for which one could cautiously borrow the later Christian term angelikos bios, somehow fed into not only later Jewish but also later Christian mysticism, and this puts Qumran firmly into the genealogy of the western mystical tradition.

Songs of the Sabbath Sacrifice and related texts. Alexander Library of Second Temple Studies: Alexander Mysticism at Qumran: The present article, however, is not just a summary of the book. The necessity of compressing and simplifying the case has led me, to some extent, to rethink and clarify my argument. A number of points e. My purpose is to open a debate on what happens if we take certain Scrolls seriously as mysticism, and read them into the western mystical tradition. Scholars have shown a marked reluctance to recognize the existence of mysticism at Qumran. Almost as soon as the first reports of the Songs of the Sabbath Sacrifice appeared, the possibility of links between this work and the later Hekhalot literature was raised. The attitude of Scholem set the tone. When he first wrote his agenda-setting monograph Major Trends in Jewish Mysticism the Scrolls had not, of course, been discovered, but his scholarly career continued long after many texts had become widely known, including the passages from the Sabbath Songs first published by John Strugnell in His response to these ground-breaking finds was surprisingly muted. In Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition he makes some passing remarks about the "gnostic" colouring of some of the Dead Sea texts. This comment is highly significant, since it hints that the Scrolls possibly should be included in the genealogy of Jewish mysticism, which Scholem construed as fundamentally a form of Jewish Gnosticism. And in the additional notes to the second edition of this work he drew attention to the stylistic parallels between the numinous hymnology of the Hekhalot treatises and the Songs of the Sabbath Sacrifice. It is interesting to note that at the Berlin conference which convened to assess Major Trends fifty years after its publication, and to discover where it needed to be supplemented and corrected, no one, apparently, mentioned the Dead Sea Scrolls. More recently Rachel Elior has argued for the beginnings of Jewish mysticism in the Second Temple period and drawn on the Scrolls and on apocalyptic to make her case. A similar picture emerges when we turn specifically to the world of Dead Sea Scrolls studies. When Bilhah Nitzan published her seminal article on "Harmonic and Mystical Characteristics in Poetic and Liturgical Writings from Qumran" in , she was immediately criticised for her use of the term "mystical" by Eliot Wolfson, a noted authority on later Jewish mysticism, in an article in the same volume. The study of the Scrolls has been dominated by philological and literary approaches, and mysticism is a term that belongs essentially to the phenomenology or history of religion. It is noticeable that philologists and literary historians tend to be more suspicious of the term than do historians of religion. Yet there is much to be gained in understanding and contextualizing various aspects of the spiritual life of the Dead Sea community if we can identify mysticism there. A range of analogies and parallels is at once opened up, and a body of highly sophisticated theory and analysis can be invoked, to enhance our perceptions of what may be happening at Qumran. Philology and literary history are the bedrock of any analysis of the Scrolls, but they will only take us so far. There comes a point beyond which we can advance only by adopting a more history-of-religions approach. The first is that the evidence that has accumulated for the existence of mysticism in the Qumran community is now substantial and compelling. The second is that the type of mysticism attested at Qumran, for which one could cautiously borrow the later Christian term angelikos bios," somehow fed into not only later Jewish but also later Christian mysticism, and this puts Qumran firmly into the genealogy of the western mystical tradition. If I am correct, then Qumran has to be integrated into the history of western mysticism. On the concept of the angelikos bios see K. Aschendorff, ; D. Linge, "Leading the Life of Angels: Ricklefs, "An Angelic Community: By the angelikos bios type of mysticism I mean a mysticism in which the angels are seen as exemplars of the supreme relationship to God to which a creature can attain. There are two ways in which we can identify mysticism at Qumran. The first is indicatively. We can attempt to show that certain Dead Sea

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texts contain such close parallels in thought, terminology and praxis to other texts universally deemed mystical as to be plausibly placed in the same category. This approach works very well, since, as we have noted, it has been shown that there are quite remarkable parallels between Dead Sea texts like the Songs of the Sabbath Sacrifice and the later Hekhalot literature, which, along with the Sefer Yetzirah, was identified by Scholem as the foundation of the Jewish mystical tradition. If the Hekhalot texts are mystical, then why should we deny that Songs of the Sabbath Sacrifice is mystical as well? This argument is in itself quite strong but it leaves hanging in the air what we mean by mysticism. This brings us to our second way of identifying mysticism at Qumran. Can we find anything at Qumran which would conform to an acceptable abstract definition of mysticism? The definition of mysticism is, of course, hugely contested, and it is this that has frightened many scholars off from using it as a descriptive or analytical category. This is neither the time nor the place to get involved in the deep philosophical debates on this question, and for our present purposes, I would suggest, it is actually quite unnecessary. It is perfectly possible for us to come up with a working definition of mysticism that is relatively uncontroversial and that is adequate to serve our immediate needs. Three elements are essential to that definition. It is the experience that is important. Mysticism is simply a convenient label by which the phenomenon is known. This transcendent presence will be named and described in various ways in the different concrete traditions in the great monotheisms it is identified with God. The sense that this presence is there is very widespread in human experience, and is not confined to the conventionally religious. He or she feels acutely a sense of alienation or separation from this ultimate reality. This desire is commonly described in intensely emotional language, such as "longing," or "yearning," or "love. In theistic systems, which are conscious of an unbridgeable ontological gap between the Creator and the created, this consummation will be described as communion; in pantheistic systems, it will be described as union. However, in actual fact the language of union in the strictest sense is common also in the theisms. Praxis lies at the heart of mysticism: This mystical praxis involves a bewildering variety of ways and means, ranging from the magical and theurgical at one end of the spectrum, with a stress largely on mechanistic practices, to the purely noetic and contemplative at the other, with an emphasis on the exercise of the intellect. There is, however, a broad agreement within the various traditions that there is no instant gratification, no shortcut to the ultimate reality in this respect drug-induced ecstasy is the antithesis of real mysticism: These texts fall into two groups. The first consists of descriptions of the heavenly Temple and the angelic liturgies. The most important work here, and indeed the key document of the whole Qumran mystical corpus, is the Songs of the Sabbath Sacrifice 4Q; 11Q17; Mas1k. But many of the central themes of the Sabbath Songs are found in other Scrolls as well: The second group consists of texts which describe ascents to heaven. The inspiration for this ascent appears to lie in ascents performed by great heroes in the past, notably Enoch and Levi; so the Qumran accounts of these can also be added to the mystical corpus for Enoch, see 4Q 6: Cairo Testament of Levi, Bodleian col. The Nature of the Unio Mystica at Qumran If we try to read these texts from the standpoint of mysticism, what emerges? The transcendent reality towards which Qumran mysticism is directed is, not surprisingly, identified as the God of Israel, but the closest relationship to God which the texts envisage the mystic attaining is that enjoyed by the angels in heaven, who perpetually offer to him worship and adoration in the celestial Temple. In terms of mysticism the descriptions of the celestial Temple and the angelic liturgies function as metaphors for the supreme relationship to God which humans can achieve. The Qumran mystics long to join the angels in their liturgy, to form with them one worshipping community yahad. The following are three of the many passages where this thought is expressed or implied: You cast eternal destiny for man with the spirits of knowledge, so that he praises your name in the community of jubilation. The speaker in the Self-Glorification Hymn possibly the Maskil exhorts his community: The constant reappearance of the term yahad in this context is striking. It points to reflection and theorizing about the nature of the experience involved. The mystics strive for yihud "union" with a transcendent reality; in this case, however, the union is not with God, but with the angels who worship God in purity and perfection. From a comparative perspective this is highly suggestive. The yihud with the angels cannot be an end in itself. The human mystic desires this union only so that he can enjoy the

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same close and privileged relationship to God that the angels enjoy. The angels represent the ultimate perfection in nearness to God. The implication of this is clear. There is no absorption into God in Qumran mysticism: A superficial reading of the texts might suggest that there is a constant blurring of the boundaries between God and the highest angels. What the angels know they know only because God graciously grants them illumination. Thinking of this relationship in ontological terms did not come as readily to the Qumran writers as it would to us, or, possibly, to the ancient Greek philosophers, but they make it perfectly clear that they hold to an absolute qualitative difference between God and the angels, a difference that cannot under any circumstances be erased. Indeed it is arguable that it is because they espouse this view so completely that they sense no problem in speaking of angels as "Gods. This qualitative difference comes out in the reluctance of the texts to describe God. In Songs of the Sabbath Sacrifice much time is spent envisioning in the most vivid and concrete terms the angels and the celestial Temple, but the climactic vision of the King on his throne seems to have been extremely brief. The passage is missing from the surviving manuscripts, but reconstruction suggests that it cannot have been long, and may have contained no more than a fleeting reference to "the Great Glory," as in 1 En. The Songs seem to have concluded with a description, not of God but of the robes of the celestial high priests 11Q17 ; 4Q 23 ii A strategy of displacement or substitution may be involved here. If the supreme mystery is ineffable, then it is hard to focus on it: Instead it is directed to an enumeration of the garments and accoutrements of the beings closest to the supreme mystery, the heavenly high priests. This would be particularly appropriate if the high priestly garments were seen as containing symbols of the ultimate mystery! The texts presuppose that humans possess both a material body and a spirit. It is very tempting to read this on the analogy of later gnostic and neoplatonic thinking as implying that the ascent involves the pure spirit escaping from the shackles of the evil body into an immaterial world. But such a starkly dualist interpretation should probably be resisted as not doing justice to the subtlety of the texts. It is true that the material body is spoken of in derogatory language as "formed from the dust" 1QHa The language of "raising" and "transformation" and "purification" 1QHa The texts are filled with a sense of unworthiness, of the continuing burden imposed upon the mystic by the world, the flesh and the devil. The final transformation will only be achieved at the eschaton, but it clearly can be anticipated in moments of ecstasy now. The final transformation seems to envisage transformed humanity as still embodied, though the eschatological body will be purified and no longer, presumably, subject to the ills which our bodies suffer now, and will no longer act as a drag on our union with the spiritual world see, e.

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Qumran Mysticism: Songs of the Sabbath Sacrifice and related texts. The Mystical Texts: Songs of the Sabbath Sacrifice and Related Manuscripts by Philip S. Alexander(Library of Second Temple Studies: T&T Clark) QUMRAN AND THE GENEALOGY OF WESTERN MYSTICISM by Philip S. Alexander.

In verses Jude uses allusions from the book of Enoch: These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever. It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him. However, by the 4th century A. Like most any subject today we have Christians on both sides. So today we have some Christians quoting the Book of Enoch as if it were Scripture, or at least a true interpretation of Scripture in order to prove their view. While others are dismissing it as obvious fabricated legend without merit, or worse, heresy. Believers, Bereans, as honest pursuers of truth we should not discount any textual assessment because of a preconceived fear of where it may lead. We must follow the truth no matter where it leads us. So who is this Enoch that Jude quotes? The ancient patriarch Enoch is one of the most mysterious characters in all of Bible history. We read about him in: Then Jared lived eight hundred years after he became the father of Enoch, and he had other sons and daughters. Enoch lived sixty-five years, and became the father of Methuselah. Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. So all the days of Enoch were three hundred and sixty-five years. The name "Methuselah" means: Whether these ages are literal or symbolic, Enoch was on earth for only a short time because, as the text says: Enoch walked with God; and he was not, for God took him. This phrase only occurs three times in the Tanakh and none in the New Testament. When God walks with men, it is a really rare thing. Walking with God depicts a direct divine encounter, a direct divine relationship. Enoch had a holy intimacy with the Creator that separated him from the world around him. The New Testament also asserts that Enoch did not die: Wenham, Genesis , vol. Word, Incorporated, , Enoch walked in fellowship with God, his life pleased God, and God removed him from the earth without him dying. Where did Enoch go? Did God take him right to heaven? So where did he go? If you know please fill me in. Enoch is also mentioned in our text in Jude where he is quoted as a righteous man condemning the wicked of his generation. The biblical passages about Enoch paint a picture of a righteous man, in holy communion with God, during a time of great evil before The Flood, who prophesied judgment upon evildoers, and as a result of his God pleasing faith, was taken by God before he could die. When we talk about the book of Enoch, we must understand that there are actually three "Books of Enoch. The word "Pseudepigrapha" literally means: So the author is falsely named. Charlesworth argues, "Rather than being spurious, the documents considered as belonging to the Pseudepigrapha are works written in honor of, and inspired by, Old Testament heroes. Loren Stuckenbruck complains that the modern notion of "falseness" in Pseudepigraphal authorship is an anachronism that fails to capture the ancient acceptance of anonymous writers using "ideal" authorship as a means of uniting the ancient past with the present and future in sacred connection. Stuckenbruck, The Epistle of Enoch: Charlesworth explains, "The Pseudepigrapha includes a large body of manuscripts from various locations and authors that were composed around the period from B. Yale University Press, , xxv. Though 2 and 3 Enoch also contain material about the patriarch Enoch and his alleged visions and experiences, they do not carry the weight or influence that 1 Enoch has had on ancient Judaism and Christianity. Andersen, "Enoch, Second Book Of,"ed. Doubleday, , The book that is traditionally intended when referring to "the Book of Enoch" is the Ethiopian 1 Enoch. Its oldest sections are considered to have been written as early as B. A

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Commentary on the Book of 1 Enoch, ed. Fortress, , 1, 9. What we need to understand here is that in the culture of the Bible, before there were books and handwritten copies, there were only oral texts. There was nobody there writing down what Yeshua said, they memorized it and passed it on orally. What Yeshua said was not written down until at least 20 years later. The ancient world of Enoch and Yeshua was hearing dominant rather than text dominant like our culture. Traditions were passed on by word of mouth from generation to generation. Who knows how long Enoch was orally passed down before it was written down. We know that the rabbis of first-century Palestine apparently wrote nothing. Shmuel Safrai in *The Literature of the Sages* writes, "Rabbinic literature records prohibitions against writing: Some Pharisees came to Yeshua, testing Him and asking, "Is it lawful for a man to divorce his wife for any reason at all? This oral tradition could go all the way back to Enoch himself. Though early Church Fathers and the Ethiopian Church had been familiar with the text of Enoch, it had been considered lost to Western scholarship until its rediscovery and introduction in the s. Collins, *The Jewish Apocalypses*, ed. John Joseph Collins, Semeia 14 Yarbro Collins adds a point of clarification to the definition that apocalyptic is "intended to interpret present , earthly circumstances in light of the supernatural world and of the future, and to influence both the understanding and the behavior of the audience by means of divine authority. Collins, "Apocalypses and Apocalypticism: Early Jewish Apocalypticism" ed. The books of Daniel and Revelation are considered apocalyptic in their genre as Daniel and John are ushered into heaven and receive revelation about coming earthly historical events cloaked in poetic language to communicate the spiritual and theological meaning behind those events. Most scholars believe that the Book of Enoch is really five different books that were written in different time periods and redacted together by editors until it became its current version before A. But there is no manuscript evidence for this theory, and the oldest version that we have of the books are fragments among the Dead Sea Scrolls that indicate all five in one corpus. The five different "books" are subdivided like this: The Book of the Watchers Chapters 1- 36 3rd century B. The Book of Parables 71 1st century B. The Book of Heavenly Luminaries 3rd century B. The Book of Dream Visions 90 2nd century B. The Book of the Epistle of Enoch 2nd century B. The Book of the Watchers Chaps. This book most likely predates the Hellenistic period, being completed by the middle of the 3rd century B. It is announced as an oracle of judgment by Enoch. It tells a detailed narrative of two hundred heavenly Watchers who rebel against God in heaven led by Semyaza and Azazel. They come to earth on Mount Hermon, mate with human women , and produce bloodthirsty hybrid giants as their progeny, leading to the Great Flood. It contains details about the Watchers and their names, along with the occultic secrets they reveal to mankind that violate the holy separation of heaven and earth. The Book of Parables Chaps. This appears to be the latest portion of Enochic texts, dating to about the end of the 1st century B. Scholars point to this book as influential in the development of the Doctrine of the Son of Man leading to the New Testament Gospels. Nickelsburg, "Son of Man,"ed. The Book of Heavenly Luminaries Chaps. These are probably the earliest of Enochian texts with roots in the Persian period between and B. The Book of Dream Visions Chaps. Enoch recounts two dreams he saw to his son Methuselah before his marriage. The first dream is a brief warning about the coming Flood. The second dream is a complex allegory using animals to represent the history of the world from Adam to the Hellenistic period they were in, with a projection into the future judgment. The date for this book is around B. The Epistle of Enoch Chaps. Composed sometime in the 2nd century B. He predicts woes of suffering, shame, misery , and judgment for the wicked who are rich, oppress the righteous, and worship idols. He predicts justice, comfort, eternal life, and glorification like the stars for those who remain pure. There is also some, Additional "Books" Chaps. These last pieces are like appendices added onto the Book of Enoch as additional chapters. Two chapters detail the miraculous birth narrative of Noah. Then one chapter, , is an additional exhortation by Enoch to Methuselah of the judgment of good and evil in the latter days. Lastly, is the Book of Giants.

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Lastly, Philip Alexander's fresh examination of the evidence for mystical praxis in the Scrolls invites reconsideration of Scholem's construction of the development of Jewish mysticism and argues for integration of the Qumran evidence into the history of western mysticism.

History[edit] Location of Qumran Since the discovery of the Dead Sea Scrolls in 1947, extensive excavations have taken place in Qumran. Nearly 900 scrolls were discovered. Most were written on parchment and some on papyrus. Cisterns, Jewish ritual baths, and cemeteries have been found, along with a dining or assembly room and debris from an upper story alleged by some to have been a scriptorium as well as pottery kilns and a tower. Many scholars believe the location was home to a Jewish sect, probably the Essenes. But, according to Lawrence Schiffman, the rules of the community, its heavy stress on priesthood and the Zadokite legacy, and other details indicate a Sadducean-oriented sect either distinct from or one of the various Essene groupings. A large cemetery was discovered to the east of the site. While most of the graves contain the remains of males, some females were also discovered, though some burials may be from medieval times. Only a small portion of the graves were excavated, as excavating cemeteries is forbidden under Jewish law. Over a thousand bodies are buried at Qumran cemetery. Some scholars have claimed that the caves were the permanent libraries of the sect, due to the presence of the remains of a shelving system. Other scholars believe that some caves also served as domestic shelters for those living in the area. Many of the texts found in the caves appear to represent widely accepted Jewish beliefs and practices, while other texts appear to speak of divergent, unique, or minority interpretations and practices. A literary epistle published in the 1950s expresses reasons for creating a community, some of which resemble Sadducean arguments in the Talmud.

Discovery and excavation[edit] Caves of Qumran Early site analysis[edit] The site of Khirbet Qumran had been known to European explorers since the 19th century. In fact, the first excavations at Qumran prior to the development of modern methodology were of burials in the cemetery, conducted by Henry Poole in 1868 followed by Charles Clermont-Ganneau in 1870. The situation is commanding, and well adapted for defensive operations. A cursory surface survey that year produced nothing of interest, [15] but continued interest in the scrolls led to a more substantial analysis of the ruins at Qumran in 1907. This analysis yielded traces of pottery closely related to that found in Cave 1. Chart of various proposed chronologies of Qumran. The site, however, may be identified with Secacah, which is referenced in the same area as the City of Salt in Josh 6:1. Secacah is mentioned in the Copper Scroll, and the water works of Secacah that are described in this source are consistent with those of Qumran. De Vaux divided this use into three periods: Period I, the Hasmonean era, which he further divided in two: The excavation revealed a complex water system that had supplied water to several stepped cisterns, some quite large, located in various parts of the site. Two of these cisterns were within the walls of the main building. Both the buildings and the water system evince signs of consistent evolution throughout the life of the settlement. The water channel was raised to carry water to newer cisterns farther away and a dam was placed in the upper section of Wadi Qumran to secure more water, which was brought to the site by an aqueduct. Rooms were added, floors were raised, pottery ovens relocated and locations were repurposed. De Vaux found three inkwells at Qumran Loci 30 2 and 31 and over the following years more inkwells have come to light with a Qumran origin. Jan Gunneweg identified a fourth locus. Steckoll found a fifth reportedly near the scriptorium. Magen and Peleg found a sixth inkwell. Without counting the Ein Feshkha inkwell [21] or others with debated provenance, that number is more inkwells than found at any other site of the Second Temple Period, a significant indication of writing at Qumran. De Vaux concluded that the remains at Qumran were left by a sectarian religious community. He interpreted the room above locus 30 as a "scriptorium" because he discovered inkwells there. A plastered bench was also discovered in the remains of an upper story. De Vaux concluded that this was the area where the Essenes could have written some of the Dead Sea Scrolls. De Vaux also interpreted locus 77 as a "refectory", or a community dining hall, based on the discovery of

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numerous sets of bowls in the nearby "pantry" of locus 10. Regarding the scrolls De Vaux cautiously stated that "manuscripts were copied in the scriptorium of Qumran. We may also suppose that the scrolls were copied in the scriptorium of Qumran. But beyond this we cannot go. Roland de Vaux died in 1978 without having provided a full report on the excavations at Qumran. Preliminary findings were presented at a conference in New York in 1956, [26] but a final report never eventuated. During the 1950s, according to Catherine Murphy, there were some unpublished excavations at Qumran by John Allegro and by Solomon Steckoll. Dajjani of the Department of Antiquities of Jordan. Between 1956 and 1958 Patrich excavated five caves, including Caves 3Q and 11Q. Most of the small finds from the de Vaux excavations were taken back to Jerusalem to be used in later excavation reports for Qumran, but the death of Roland de Vaux brought a halt to the reports and the small finds were left to gather dust on shelves in museum backrooms. In the late 1960s, archaeologist Robert Donceel worked on the de Vaux materials in a new effort towards publishing excavation reports. He found artifacts he believed did not fit the religious settlement model, including "sophisticated glass and stoneware". A recent final publication of the French excavations by Jean-Baptist Humbert [45] outlining evidence of a decorated frieze, opus sectile, fine columns etc. Pottery[edit] The range of pottery, glass and high quantity of coins found at Qumran do not sit well in the context of a sectarian settlement according to the Donceels. Rachel Bar-Nathan has argued from similarities between pottery finds at Qumran and at the Hasmonean and Herodian palaces of Jericho that Qumran should be seen as part of the Jordan valley context, rather than as an isolated site. Taking into account subtypes of pottery, true cylindrical "scroll" jars are not common outside Qumran. They are, however, clearly not unique to Qumran. This supports the religious settlement model. There are difficulties in understanding all these cisterns as baths, however. If the large cisterns were ritual baths, the water would sit getting dirtier through ritual bathing throughout the year and was extremely infrequently replenished by the run off. The current state of analysis of the cisterns is still unresolved, but Katharina Galor suggests a mixed usage of the stepped cisterns as both ritual baths and water storage. Much of what has been written on the chronology, the occupational periods and the history of Qumran is based on the preliminary report and lecture by the original excavator, Roland de Vaux in 1956, which was translated in 1978. The first lot of the Qumran silver coins was published by Marcia Sharabani in 1978. There are a surprisingly high number of coins from the site. This means that the site was highly monetized in the Hellenistic and Roman periods, i. That the flow of cash at Qumran may have been large in the 1st century CE is hardly surprising given the archaeological evidence of trade at Qumran in luxury goods such as glass, which is specifically dated to this period. The coin profile of Qumran shows that there do not appear to have been any major changes in the role of coins and money in the economic system at Qumran during any of the occupational periods from ca. 100 BCE to 70 CE. Worth noting here is that the amount of coins found at Qumran suggests according to numismatic principles of loss and survival of ancient coins that millions of bronze coins must have circulated at Qumran. It is more than likely that Qumran was destroyed this same time, as the coin finds from Qumran end with the same peculiar bronze coins minted at Ascalon. However, the archaeological and numismatic nature of the silver coin hoard burials may suggest that the coin hoards may have been buried in the early 3rd century CE. The new suggestion made is that the silver coin hoards from Qumran may be connected to Roman military campaigns in the region, as these are widely attested to in the early 3rd century CE. It is also quite possible that the silver were part of Roman army payments made to troops in a local garrison. This payment may have come from a mint, bank or an authority like the treasury of the Roman army. The original Amman Museum records of the Qumran coin hoards and the museum bags where the coins were kept do not support the hypothesis that the 2nd- and 3rd-century Roman coins are intrusive in relation to the Tyrian silver. Population at Qumran[edit] Qumran Caves One important issue for the understanding of the site of Qumran is a realistic calculation of its population. Using estimates based on the size of the cemetery and average lifespan de Vaux calculated that the inhabitants "would not have numbered many more than 200 members". Laperrousaz went as high as 1,000 inhabitants. He concluded that the caves were "stores and hiding places". He found no traces of permanent tent dwellings and that any "dwelling quarters should be sought inside the wall of Khirbet Qumran, mainly on the upper floor". Patrich estimated that the population was only

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50â€”70 people. They turned back to caves mainly artificial ones cut into the marl terrace most of which have not survived and tents pointing to pottery and nails found along one of the paths near Qumran , and staying with â€” inhabitants. He went on to discount the significance of the nails for tent dwelling without "further substantial evidence and returned to a figure of "a few tens of residents, fifty at most". Much hinges on interpretation of two locations at Qumranâ€”the refectory and the pantry. The search for extramural dwelling quarters has failed to provide substantial evidence. While the archaeologist E. Milik ,[citation needed] and F. Cross [citation needed]. Lankester Harding , wrote an article in [83] where he presented Qumran as, " Driver , [86] but their analyses received little lasting attention. More recently, Lawrence H. Schiffman has defended the thesis that the Qumran documents indicate a Sadducean sectarian orientation, but while scholars commonly grant that the term "Essenes" probably included a diversity of groups, the sectarian Sadducean hypothesis remains a minority opinion. Joseph agrees that the Qumran community was a part of the Essene movement, under the influence of the Enoch traditions, adding that they possessed a stronger focus towards eschatology and messianism. Charlesworth in proposed that Qumran was damaged in the Parthian war c. He accepts that the site might have been originally established as a villa rustica, but that the site was abandoned and that it was reoccupied by Essenes in the late 1st century BCE. Humbert argues that the site may also have been used a place where sectarian pilgrimsâ€”barred from entering Jerusalemâ€”may have celebrated the pilgrimage. From this, they argued that the settlement and cemetery are connected to the Dead Sea Scrolls and associated with an Essene-type group, which finds the closest parallels in the contemporary Jewish Therapeutic group known to have lived in Egypt. Cargill suggests that Qumran was established as a Hasmonean fort see below, "Qumran as fortress" , abandoned, and later reoccupied by Jewish settlers, who expanded the site in a communal, non-military fashion, and who were responsible for the Dead Sea Scrolls. They argued that these remains should be interpreted independently, without any influence from the Dead Sea Scrolls. Various reinterpretations have led to various conclusions about the site. Qumran as fortress[edit] The overlooked early suggestion that Qumran was a fortress was given new life by the analysis of Pessach Bar-Adon. He turned the Qumran-Ain Feshka oasis, like the one at En-Gedi, into crown property and incorporated his tenants into his strategic plans.

Chapter 5 : New Perspectives on Old Texts

Qumran And The Genealogy Of Western Mysticism A Reexamination MARTHA HIMMELFARB Qumran and the Genealogy of Western Mysticism PHILIP S. ALEXANDER Index of.

Chapter 6 : Biblical Perspectives: Table of Contents

Consequently Qumran mysticism belongs to the genealogy of Christian as well as of Jewish mysticism. This volume synthesizes and makes accessible a mass of technical research widely scattered in monographs and articles, and offers the reader a clear guide to the most recent scholarly work in the field.

Chapter 7 : Works by Philip Alexander - PhilPapers

Esther G. Chazon and Betsy Halpern-Amaru, with Ruth A. Clements, eds. New Perspectives on Old Texts: Proceedings of the Tenth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, January,

Chapter 8 : Review of Biblical Literature

There are good grounds for arguing that the Qumranian type of mysticism belongs not only to the genealogy of Jewish

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mysticism, but of Christian mysticism as well. The standard histories of early Christian mysticism say little about any Jewish background.

Chapter 9 : Is Enoch Scripture? (Jude a): Berean Bible Church

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