

preserved, this--with the interpretation--gives us not only the text but an hermeneutical understanding of it at Qumran. It offers an interesting insight into how these early pious men saw themselves in terms of biblical perspective. It coincides well with some of the more apocalyptic literature also. Students interested in pursuing this will find helpful material in F.F. Bruce: BIBLICAL EXEGESIS IN THE QUMRAN TEXTS.

(3) Pentateuch and Psalter fragments. Many fragments of Deuteronomy and an old Leviticus fragment. The psalm-fragment shows the chapter headings in the Psalter.

(4) Daniel. The Daniel fragment shows the same Aramaic/Hebrew language division in chapter 2 as is seen in BHS, et al. The antiquity of this change has caused some scholars to give Daniel an earlier date than liberal scholarship had previously allowed.

(5) Non-Biblical Manuscripts. There are several of these including the Manual of Discipline, the Rule of the Congregation, the War of the Sons of Darkness and the Sons of Light, etc. There are the "Thanksgiving Psalms" and a Genesis apocryphon that promised the location of great treasure. All of these gave light to the nature of the community and helped in understanding what was taught, believed and done at Qumran. But these were simply the early discoveries. They have been the most exciting, but they have been joined by a host of other materials. Those interested in pursuing this should keep abreast of the serial publication of DISCOVERIES IN THE JUDAEAN DESERT as well as the various archaeological journals mentioned earlier.

c. The Significance of the Qumran texts

With the calming of the academic waters since the initial discovery and the number of wild claims that followed, the following steps of significance are probably accurate and applicable:

(1) the present Hebrew text of the OT is given great support as being substantially the same text known in the days of the Lord and the Apostles.

(2) the contention that the LXX may have been