## Converts in the Dead Sea Scrolls

The Ger and Mutable Ethnicity

Ву

Carmen Palmer



BRILL

LEIDEN | BOSTON

## **Contents**

Acknowledgments IX

	List	List of Abbreviations XI									
	Key	to Symb	ools XII								
	_										
1		oduction									
	1.1	Contex									
		1.1.1	Context Part 1: "Sectarianism" and Levels of Social Closure								
			within the Sectarian Movement Affiliated with the DSS 5								
	•	1.1.2	Context Part 11: Ger Research within Scriptural Tradition 10								
	1.2 Problem and Significance 16										
		1.2.1	Problem and Significance Part 1: Who Is the Ger in the								
			DSS? 16								
		1.2.2	Problem and Significance Part 11: of What Does Ethnicity and								
			Conversion Consist? 23								
		1.2.3	Problem and Significance Part 111: Summary and Moving								
			Ahead to the DSS 31								
	1.3	Response: Methodology 32									
	1.4	Chapter Outlines 38									
			·								
2	Prov		and Dating of the <i>Gēr</i> in the Dead Sea Scrolls 41								
	2.1	ew of the Provenance of the Sectarian Movement and the									
		cus and Serekh Traditions 42									
		2.1.1	The Sectarian Movement: Deposed Zadokite Priests? 42								
		2.1.2									
		2.1.3	The Sectarian Movement: Essenes? 45								
		2.1.4	The Relationship between D and S: Chronology 48								
	2.2 Means of Establishing Provenance and Dating of the Texts										
		2.2.1	Literary Devices 52								
		2.2.2	Paleography 53								
		2.2.3	Orthography Style 54								
	2.3	An Ass	essment of the Occasions Where the Term <i>Gēr</i> Has Been								
		Employ	yed 55								
		2.3.1	A Text That Influences Damascus (D) and Serekh (S) Traditions:								
		=	4Q423 Instruction <sup>9</sup> Frag. 5, 1–4 55								
		2.3.2									

Damascus Document Manuscripts: Cairo Genizah, 2.3.2.1 4QD, and 6QD 58 2.3.2.1.1 CD VI, 14-VII, 1 CD XIV, 3-6 62 2.3.2.1.2 11QTa Temple Scroll XL, 5-6 2.3.2.2 4Q377 Apocryphal Pentateuch B Frag. 1, I 2.3.2.3 4Q159 Ordinancesa Frags. 2-4, 1-3 2.3.2.4 4Q279 Four Lots Frag. 5, 1-6 2.3.2.5 *Texts Correlated with the Serekh (S) Tradition* 2.3.3 4Q169 Pesher Nahum Frags. 3-4, 11, 7-10 2.3.3.1 4Q174 Florilegium Frag. 1, 1, 1–4 2.3.3.2 Texts Correlated with the Sectarian Movement: Alignment with 2.3.4 Damascus (D) or Serekh (S) Tradition Indeterminate 4Q307 Text Mentioning Temple Frag. 1 4Q498 Hymnic or Sapiential Fragments Frag. 7 2.3.4.2 4Q520 Nonclassified Fragments Inscribed Only on 2.3.4.3 the Back Frag. 45 88 Chapter Conclusions 91 3 A Textual Study of the Ger in the Dead Sea Scrolls A Text That Influences Damascus (D) and Serekh (S) Traditions: 3.1 4Q423 Instructiong Frag. 5, 1-4 Texts Correlated with the Damascus (D) Tradition 3.2 3.2.1 CD VI, 14-VII, 1 97 CD XIV, 3-6 .99 3.2.2 11QTa Temple Scroll XL, 5-6 3.2.3 3.2.4 4Q377 Apocryphal Pentateuch B Frag. 1, 1 4Q159 Ordinances<sup>a</sup> Frags. 2-4, 1-3 3.2.5 3.2.6 4Q279 Four Lots Frag. 5, 1–6 Texts Correlated with the Serekh (S) Tradition 3.3 4Q169 Pesher Nahum Frags. 3-4, 11, 7-10 3.3.1 116 3.3.2 4Q174 Florilegium Frag. 1, 1, 1–4 119 Texts Correlated with the Sectarian Movement: Alignment with 3.4 Damascus (D) or Serekh (S) Tradition Indeterminate 4Q307 Text Mentioning Temple Frag. 1 3.4.1 4Q498 Hymnic or Sapiential Fragments Frag. 7 3.4.2 4Q520 Nonclassified Fragments Inscribed Only on the Back 3.4.3 Frag. 45 125 Chapter Conclusions 126 3.5

CONTENTS VII

4	Locating the	<i>Gēr</i> a	nd Assessing	Ethnic	Ide	atity	in the	Sectar	rian
	Movement	129		,		,			

- 4.1 Shared Kinship as a Marker of Ethnic Identity in the Sectarian Movement: How *Gēr* Represents Kin 130
  - 4.1.1 Ger Is (an Israelite) Brother 130
  - 4.1.2 Ger Is Identified as Israelite Kin through Other Kinship
    Terminology 131
  - 4.1.3 Physical Proximity with Respect to Other Judeans Indicates Ger as Sharing in Kinship 132
  - 4.1.4 Effacement of Ger as a Resident Alien 132
  - 4.15 Judean Convert Status of a Ger Is Denied 133
  - 4.1.6 Who Is a "Brother"? 133
  - 4.17 Ethnic Identity in the Feature of Shared Kinship: Conclusions 136
- 4.2 Connection to Land as a Feature of Ethnic Identity: *Gēr*'s Incorporation in the Promise of Land 137
  - 4.2.1 The Promise of a Land of Honey 138
  - 4.2.2 Land Inheritance and Lots 139
  - 4.2.3 Significance of Birth and/or Livelihood in the Land of
    Israel 140
  - 4.2.4 Connection to Land as a Feature of Ethnic Identity: Conclusions 140
- 4.3 Common Culture in the Covenantal Practice of Circumcision as a Feature of Ethnic Identity in the Sectarian Movement 142
  - 4.3.1 Overview According to Pre and Post-Hellenistic Influence 142
  - 4.3.2 Allusions to Physical Circumcision as a Reminder of Complete Covenantal Obedience in the D Tradition 146
  - 4.3.3 Circumcision of the Heart as Spiritual Obedience in the S Tradition 148
  - 4.3.4 Common Culture in Circumcision as a Feature of Ethnic Identity in the Sectarian Movement: Conclusions 152
- 4.4 Ethnic Identity in the Sectarian Movement Chapter Conclusions 154
- Sociohistorical Comparison between the Sectarian Movement and Greco-Roman Associations 158
  - 5.1 Greco-Roman Associations: An Introduction 165
  - 5.2 Greco-Roman Noncosanguinal Brothers: Professional Associations 167

VIII CONTENTS

5.3 Greco-Roman Noncosanguinal Brothers: Cultic Associations 172
 5.3.1 Nuclear "Families" and Hierarchical Relationships in Cultic Associations 172

- 5.3.2 Adopted Brothers in Cultic Associations and Beyond 176
- 5.4 Shared Kinship and Mutable Ethnicity in the Brothers of Greco-Roman Associations: Conclusions 183

## 6 Conclusion 185

- 6.1 Summary of Findings 186
- 6.2 Further Implications for Scholarship 191
- 6.3 Proposals for Further Research 194

Bibliography 197
Index of Modern Authors 217
Index of Ancient Sources 220