ISAIAH IN THE PESHARIM AND OTHER QUMRAN TEXTS

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The purpose of this chapter is to provide a general survey of the use of Isaiah in the predominantly sectarian scrolls found at Qumran, focusing especially on the six sectarian Isaiah pesher manuscripts. Little will be said about the textual history of Isaiah in the quotations and allusions referred to, nor will many parallels in non-Qumran texts be adduced, since the essay by Emanuel Tov in this volume offers comments on those topics from various angles.

GENERAL COMMENTS

Of the three major prophets Isaiah seems to be handled distinctive-ly in the manuscripts found in the eleven Qumran caves. All three are attested in forms of their scriptural books, in explicit quotations, and in multiple implicit allusions. However, it is surprising that only for Jeremiah and Ezekiel are there rewritten or apocryphal forms. In this Isaiah seems to stand with the Twelve Minor Prophets (taken together) for which there seems also to be no extant rewritten apocryphal form. In the future the improved understanding of the fragments from all the caves may falsify this perception, but to some extent it is substantiated inasmuch as from the prophetic corpus

1 Which may be between two and six separate compositions; see below.
3 It may be by pure chance, however, that a composition like the Ascension of Isaiah has not survived in the Qumran caves. It has sometimes been linked directly with the Qumran community: see D. Flusser, "The Apocryphal Book of Ascensio Isaiae and the Dead Sea Sect," IEJ 3 (1953) 30-47; reprinted in D. Flusser, Judaism and the Origins of Christianity (Jerusalem: Magnes Press, 1988) 3-20; M. Philonenko, "Le Martyre d'Ésai et l'histoire de la secte de Qumrân," Pseudépigraphe de l'Ancien Testament et manuscrits de la Mer Morte (CRHPR 41; Paris: Presses Universitaires de France, 1967) 1.1-10.
proper only Isaiah and the Twelve feature as base texts in pesharim, whereas Jeremiah and Ezekiel do not.

A further factor which marks off Isaiah from Jeremiah and Ezekiel is its apparent popularity. Again, new identifications and fresh allocations of fragments might lead to the correction of such an impression, nor should the accidental character of what has survived be forgotten. Nevertheless it does seem remarkable that whereas in the eleven caves Jeremiah may be extant in six copies⁴ and Ezekiel in five,⁵ Isaiah is extant not only in twenty copies⁶ but also one of those is the best preserved scriptural scroll of all. Similar proportions can be noted in the explicit sectarian citations of each major prophet (apart from the six Isaiah pesharim): Jeremiah seems to be cited explicitly four times,⁷ Ezekiel also four times,⁸ but Isaiah at least

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⁴ 2QJer, 4QJerᵃ-c; to these might be added 3QLam, 4QLam, 5QLamᵃ-b, as well as 4QapocrLam A. Details of all these can be found in G. J. Brooke, “The Book of Jeremiah and its Reception in the Qumran Scrolls,” in A. H. W. Curtis and T. Römer (eds.), The Book of Jeremiah and its Reception (BETL 128; Leuven: Peeters and Leuven University Press, 1997) 184-87.


⁷ 4Q177 12-13 i 1 (Jer 18:18; no extant introductory formula); 4Q182 1 4-5 (probably Jer 5:7 introduced by (כָּאשָׁר כָּהֹדַע עַל חָיוֹת בְּנֵךְ יְהוָה יִרְאוּ); 4Q163 1 4 (no extant citation; introduced by (כָּאשָׁר כָּהֹדַע עַל חָיוֹת בְּנֵךְ יְהוָה יִרְאוּ); 4Q396 1-2 iv 5 (Jer 2:3; introduced by [חָיוֹת]). Jeremiah himself is also explicitly referred to in CD 8:20, but no quotation is given.

⁸ הוהי אֵלֶּה אָשָׁר (probably Ezek 37:23; introduced by אָשָׁר הָיוּ כְּחָיָה הַכִּפּוֹר בְּנֵךְ יְהוָה אֶלֶּה אָשָׁר); 4Q177 11, 10, 26, 9, 20, 7 ix 13-14 (Ezek 25:8; introduced by כָּאשָׁר כָּהֹדַע עַל חָיוֹת בְּנֵךְ יְהוָה יִרְאוּ); CD 3:20-4:2 (Ezek 44:15; introduced by הוהי אֵלֶּה אָשָׁר).