

“The Demonology of the Dead Sea Scrolls”

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A. Introduction

Distinguish between 5 groups of documents (among the DSS):

- (i) documents that later came to be called ‘biblical’
- (ii) non-‘sectarian’ documents composed during 4th to 2nd cent.’s BCE that shaped Jewish ideas during the 2nd and 1st cent.’s BCE (Enochic traditions, Tobit and other [mostly] Aramaic writings)
- (iii) non-‘sectarian’ documents which reflect readings of sacred tradition in relation to general circumstances (Jubilees, Genesis Apocryphon)
- (iv) documents anticipating the formation of the Yahad (Damascus Document)
- (v) documents composed by members of the Yahad (e.g. Serekh ha-Yahad, Hodayoth, later editions of the War Rule, pesharim)

Some documents preserved in the DSS do not engage in discourse about the demonic.

B. The Enochic Tradition and its Influence in the Dead Sea Documents

- bastards (1 En. 10:9) – 4Q510-511, 4Q444
- offspring of humans and mutinous angels – 11Q11

C. ‘Demons’, ‘Spirits’, and ‘Angels’

C.1 ‘Demon’ (*šed*)

Hebrew Texts (6 X): 11Q11 i 10; ii 3, 4; v 12 (restored); 4Q510 1.5; 4Q386 (=4QPs-Ezekiel) 1 iii

Aramaic Texts (8 X): Tobit (4Q196 14 i 5, 12; 4Q197 4 i 13; ii 9, 13); Pseudo-Daniel (4Q243 13.2 and 4Q244 12.2) – reflects developments at work in 1 Enoch and Jubilees

No overt connection with any ‘Yahad’ document

C.2 ‘Spirit’ (*ruah*)

Never applied in the absolute sense without being qualified or associated with other Beings

Aramaic Texts (8 X, only singular and for evil being): Genesis Apocryphon (1Q20 xx 16, 20, 26, 28; Tobit 6:8 (4Q197 4 i 13); 4Q538 1+2.4; 4Q560 1 ii 5, 6.

Hebrew Texts: (28 X, 27 X in the plural) – often ‘spirits of Belial’, ‘spirits of wickedness’, ‘spirits of the bastards’, ‘spirits of vanity’

Demonstrate a growing association of the spirits with Belial who acts as their Leader (Dam Doc, Comm Rule, War Rule, Hod., 4QCat – ‘sectarian context’ – often treated as part of human being

Beings distinguishable from humans:

- (1) Two Spirits Treatise – ‘the spirits of truth and of deceit’
- (2) 4QBerakhot – curse against ‘the ange[l] of the pit and [the] spiri[t of destr]ruccion’ (4Q286 7 ii 7)
- (3) Songs of Maskil (4Q444 1-4 i + 5.8)
- (4) 11Q5 ‘Prayer of Deliverance (xix 15)
- (5) Dam Doc ‘spirit of life’ and ‘spirit (causing the disease)’ in ‘fragment on skin disease’ (4Q266, 269, 272, 273)

Jubilees – ‘spirits’ as evil beings: 10:3, 5, 8, 11, 13; 11:5; 12:20; 15:31-32; ‘spirit’ as a designation for a top-ranked malevolent force (1:20)

C.3 ‘Angel’ (*mal’ak*)

Never as an absolute, but in combination with another word.

Hebrew Texts: mostly plural, often in combinations – ‘angels of enmity/Mastema’, ‘angels of destruction, ‘angels of his (Belial’s) rule’; in 4Q180-181 (Ages of Creation = fallen angels)

Hebrew Texts: singular occurrences – ‘angel of darkness’ (Two Spirits Treatise), ‘angel of enmity/Mastema’ (Damascus Document, War Rule)

Jubilees – never in the singular; the plural denotes the fallen angels (4:15 – ‘angels of the Lord’; 5:1 – ‘his (God’s) angels’; cf. 5:6)

Aramaic Texts: complete absence of ‘angel’ or ‘angels’ as evil beings; the term refers to beings subordinate to God or acting on God’s behalf (Genesis Apocryphon 1Q20 xv 14; 4Q157 1 ii 3; Tobit 4Q196 13.2, 17 i 5 and 4 i 5; Aramaic Levi Document 4Q213a 2.18; 4Q529 1.1, 4; Book of Giants 4Q531 47.1; Visions of Amram 4Q543 2a-b.4, 4Q545 1a i 9, 17; 4Q552 1.5; 4Q553 2 ii 1; 4Q557 2; Tg. Job 11Q10 xxx 5).

In Book of Watchers no *single* fallen angel is called ‘angel’, while the ‘sons of heaven’ are collectively referred to as ‘angels’ a number of times (1 En. 6:2, 8; 10:7; 19:1-2; 21:10; 106:5-6, 12)

Jubilees, then follows the early Enoch tradition in not having a single malevolent being called ‘angel’; the single high-ranked evil being is given other designations (Mastema, Belial, Satan)

Aramaic Texts call the fallen angels ‘watchers’ or, more rarely, ‘holy ones’ (which influences a few Hebrew texts (Jubilees, Damascus Document, Ps-Jubilees, 11Q11)).

D. Prominent Adversarial Beings

D.1 Melki-resha’

Aramaic Text: Visions of Amram (4Q544 2.13)

Hebrew Text: 4Q280 (1.2-7) – curse of Melki-resha’, similar to curse of Belial in 1QS ii 5-9)

D.2 ‘Angel of Darkness’

Two Spirits Treatise (1QS iii 20, 21)

D.3 ‘Satan’

Hebrew Texts: 1QHa 4.6; 45.3; 1QSB i 8?; 4Q504 1-2 iv 12) – *kol satan* (‘any satan’)

Jubilees 23:29 – ‘the satan’ = Mastema

11Q5 Prayer of Deliverance (xix 13-16)

... Do not let have authority over me satan or a spirit of uncleanness...

Aramaic Levi Document (4Q213a 1 i 10)

... do not let have authority over me *any* satan ...

(cf. Ps. 119:33b: do not let any iniquity rule over me)

D.4 and D.5 ‘Mastema’ and ‘Belial’

MASTEMA

4Q286 (Berakot); Ps-Jubilees 4Q225 2 ii 14 (‘the Prince of An[im]osity/Mastema, and Belial listened to[’

Damascus Document (CD xvi 2-5 pars 4Q270 6 ii 188 and 4Q271 4 ii 6): ‘the Angel of Animosity (*mal’ak ha-mastema*) – cf. Ps-Jubilees 4Q225 2 ii 6

Jubilees (12X) – not clear if underlying Heb. text had *ha-mastema* – most often ‘Prince Mastema’ (11:5, 11; 18:9, 12; 48:2, 9, 12, 15)

BELIAL

Most frequent designation in DSS (most in ‘sectarian’ documents)

Jubilees 10

Songs of the Maskil (4Q510 1.4-6a par. 4Q511 10.1-3a)

E. Conclusion

E.1 Diversity:

Terms (demon, spirit, angel, watcher, holy one)

Proper names (for fallen angels, giants, single prominent figures)

Different classes of evil beings

Figures designated in accordance with their functions or characteristics

E.2 Importance of two sets of distinctions among the literature which reflect an overall shift in thought, i.e. between (a) earlier Aramaic documents and those composed later in Hebrew and (b) between earlier non-‘sectarian’ and later ‘sectarian’ writings.

E.3 Pivotal for this shift are Jubilees, Two Spirits Treatise, and Songs of the Maskil.

E.4 “Demons” and lower-class beings are powers to be managed by various means, including “exorcism”, prayer, hymns, and other acts of piety. A chief of demons (Mastema, Belial, Satan, etc.) is not exorcised or “managed”; the Qumran Community resorted to the formal reciting of curses for such a being at the top of the hierarchy of evil.

E.5 Implications for the treatment of demons in the Gospel tradition:

- distinction between present and future
- distinction between humans and evil activity
- distinction between matters of “salvation” and the “management of evil”