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Glossary of Terms

Dead Sea Scrolls from Qumran



Scrolls, the Dead Sea (dss), broadly, scrolls and fragments discovered roughly between 1947 and 1960 at seven sites along the northwest shore of the Dead Sea (eleven caves near Wadi Qumran, three caves of Wadi Murabba‘at, caves of Nahal Hever, Nahal Se‘elim, and Nahal Mihras, and at Khirbet Mird and Masada); related to the dss in this sense are medieval copies of Qumran texts found in 1896 in the Cairo, Egypt, Genizah. More specifically, however, dss is restricted to the Qumran scrolls and fragments, which are the most important of the finds.

Specific finds are the following: Qumran Cave One: seven major scrolls (two copies of Isaiah, one complete and one fragmentary; Manual of Discipline; War Scroll; Thanksgiving Hymns; Genesis Apocryphon; Peshar [or ‘commentary’] on Habakkuk) and fragments of seventy-two other texts. Qumran Cave Two: thirty-three fragmentary texts (eighteen biblical, fifteen nonbiblical). Qumran Cave Three: fourteen fragmentary texts (three biblical, eleven nonbiblical) and the Copper Scroll. Qumran Cave Four: the most important, no complete scrolls, but a heap of fragments (between 15,000 and 40,000), which have constituted a giant jigsaw puzzle for scholars; to date, 520 texts have been identified (157 biblical texts, thirteen pesharim or

‘commentaries’ on quoted parts of the Jewish Bible, and 350 nonbiblical documents including sectarian texts, Semitic originals of previously known intertestamental literature, and many previously unknown Hebrew and Aramaic texts). Qumran Cave Five: twenty-five fragmentary texts (eight biblical, seventeen nonbiblical). Qumran Cave Six: thirty-one fragmentary texts (seven biblical, twenty-four nonbiblical). Qumran Cave Seven: nineteen fragmentary texts, all written in Greek (two have been identified: Exod. 28:4-7; Let. Jer. 43-44; the others are tiny and unidentified); despite claims to the contrary, none of these is from the nt. Qumran Cave Eight: five fragmentary texts (four biblical, one nonbiblical). Qumran Cave Nine: a lone papyrus fragment. Qumran Cave Ten: an inscribed potsherd. The total number of texts found in Qumran Cave Eleven is not known, but sixteen have been published in whole or in part. The texts from Caves One through Three and Five through Ten have been fully published, as have the majority from Cave Eleven, but approximately seventy percent of those from Cave Four still await publication (since 1952!).

The texts from Qumran are dated roughly between the end of the third century b.c. and a.d. 70. The Hebrew and Aramaic documents were written in four basic scripts, which permit their palaeographic dating (within a fifty-year margin of error): Archaic Script (end of the third century to 150 b.c.); Hasmonean (150-50 b.c.); Herodian (50 b.c. to a.d. 40); and Ornamental (mid-first century a.d. on), a form also used in the Murabba‘at texts. The majority of the Qumran texts are in the Hasmonean and Herodian scripts, as are those of Masada. The Hebrew, Aramaic, and Greek texts of Murabba‘at date roughly from between the two Jewish revolts against Rome (a.d. 66-70 and 132-135). According to preliminary reports, the texts from Hever, Se‘olim, and Mihras apparently come from that same period, but they have not yet been published. The texts from Khirbet Mird are of later date (roughly fifth to eighth centuries a.d.); the Arabic texts and a few Christian Palestinian Aramaic fragments found there have been published.

The Qumran texts, ‘the greatest manuscript discovery in modern times’ (W. F. Albright), are important for the light they shed on three areas: Palestinian Judaism before and at the beginning of the Christian era; the transmission of the ot text in the same period; and the Palestinian background of the nt.

Palestinian Judaism: Josephus mentions three kinds or ‘sects’ of Palestinian Jews in his day: Pharisees, Sadducees, and Essenes. He devotes his longest description to the Essenes, and, even though what is learned from

the dss about the Qumran community does not agree in every detail with this description, most modern scholars have accepted the identification of the Qumran community with the Essenes (or some branch of them). Thus, the Qumran scrolls would represent the library of this sect. The sectarian writings in the Qumran literature provide an almost complete copy of the Essene rule book (Manual of Discipline) and ten fragmentary copies of it from Cave Four (not yet published). This text differs from another, previously known rule book of the sect, the Damascus Document, found in the Cairo Genizah, extensive copies of which came to light in Caves Four, Five, and Six. How to relate these two rule books is a major problem of interpretation and of understanding the sect. From Cave One have also come a copy of the community's prayer book (Thanksgiving Hymns) and a text describing an eschatological war in which God and his angels will join the 'sons of light' (the sect) in wiping out all evil and their enemies (War Scroll). Further fragmentary copies of both texts were found in Cave Four but are only partially published. From Cave Eleven have come the community's psalter (or possibly another form of prayer book), containing biblical psalms in a different order mixed with nonbiblical writings; and the lengthy Temple Scroll, which recasts much of the pentateuchal legislation in a new form put on the lips of God himself and gives elaborate details about the building of the Jerusalem Temple. Lastly, light has been shed on this sect's mode of interpreting Scripture, not only in their pesharim (verse-by-verse 'commentaries' on passages from the Prophets and Psalms) but also in isolated quotations from the OT in their sectarian writings. This mode is quite different from anything in the later writings of the rabbis (third to fifth centuries A.D.). We also learn of the messianic expectations of this sect: their expectation of a prophet like Moses (cf. Deut. 18:15-18), a Messiah of Israel (Davidic), and a Messiah of Aaron (priestly).

Transmission of OT Text: Prior to the discovery of the dss, the oldest copy of any extended portion of the Hebrew Bible was dated A.D. 895 (a codex of the Former and Latter Prophets, from the Cairo Genizah). In Cave One, however, a full text of Isaiah was found, dated palaeographically to 100 B.C. The differences between the Qumran text and the Masoretic Text (MT), the Hebrew text preserved from medieval manuscripts, separated in date by a thousand years, amounted to thirteen significant variants and a host of insignificant spelling differences, which have proved a gold mine for the study of first-century B.C. Palestinian Hebrew. This illustrated the care with which the text of Isaiah had been transmitted over the centuries. When Cave Four was discovered, however, a different picture appeared. For certain

books of the ot, especially 1 and 2 Samuel, Jeremiah, and Exodus, there were copies of the Hebrew text, from pre-Christian times, in forms differing from the medieval mt. In some cases, the Qumran biblical texts were closer to the Greek Septuagint (lxx); in others, closer to the Samaritan Pentateuch. It is now apparent that these differing ancient text forms of the ot deserve far greater care and attention than they received in the past. The lxx, for example, is now seen not just as a poor, tendentious translation of the Hebrew, but rather as a witness to a different pre-Christian Hebrew text form. Moreover, there appear to have been three local text types in pre-Christian times: a form of the Pentateuch known in Babylon, close to the mt; a form known in Palestine, close to the Samaritan Pentateuch; and a form of ot books known in Egypt, related to the lxx. Eventually (probably between a.d. 70 and 132 in Palestine), a process of standardization apparently set in, preferring one form of text, a set spelling, and even a definitive shape of writing.

Palestinian Background of nt: So far, no mention has been found in these thoroughly Jewish writings of Jesus, John the Baptist, or early Christians. Many of the tenets and practices of the Essene community, however, as seen in the dss, provide a new and interesting background for aspects of nt writings. The use of isolated ot quotations in the nt resembles many of the similar quotations of the ot in the dss; the formulas introducing such quotations in the nt are far closer to Qumran introductory formulas than to those in the Mishnah (the earliest part of the rabbinic writings). The 'sons of light,' a designation for Christians (Luke 16:8; John 12:36; 1 Thess. 5:5), has no ot background and is not found in rabbinic writings, but it occurs, with its counterpart 'sons of darkness,' in the Manual of Discipline and the War Scroll. Light has been shed from various Qumran texts on several titles applied to Jesus in the nt ('Son of God,' 'Son of man,' 'Lord,' 'Prophet,' 'Christ'); thus, these titles apparently were not the product of the hellenization of the Christian gospel as it was carried by early missionaries from Palestine into the Greco-Roman world, as some have maintained. Parallels have been found for many items and expressions in the Gospels of Matthew and John, in the Pauline corpus, and in the Letter to the Hebrews. Lastly, whereas the origins of Christian monasticism were formerly traced to the Christian fathers of the Egyptian desert, the dss, in agreement with Josephus' description of the Essenes, reveal Qumran as an ascetic community, at least partially celibate, living a strict communal life, and thus, in the judgment of some, a far more intelligible matrix for early Christian monasticism than the Egyptian fathers.



Khirbat Qumran

Discoveries by the Dead Sea

The Essene Controversy

(1) Settlements, Estates and Fortresses

Date Palms and Balsam

"In the 7th century B.C. Judah incorporated the 'desert province' (Josh 15:61-62) into its eastern frontier. This gave Jerusalem access to minerals in an around the Dead Sea (salt, sulfur, and bitumen being the most important) and control over date-palm plantations first developed along the western littoral in the 7th century BCE. These plantations extended from **Khirbet Qumran** in the north to **En Gedi** in the South.

"To secure these economic advantages, Judah had to keep the Bugeah route from becoming the 'haunt of robbers.' For these reasons, a string of three paramilitary outposts - Khirbet Abu Tabaq, Khirbet es-Samrah, and Khirbet el-Maqari- with outliners and nearby desert farms was established in the Baqeah wasteland in the 7th century B.C." The entire area "from Jericho to Engedi ...[was] populated according to a careful plan with a dense line of settlements, agricultural estates, and fortresses, in an area that had been previously completely unihabited. All these new sites were presumably based on the cultivation of perfume-producing plants, especially balsam. Date palm plantations were probably also developed and minerals extratcted from the Dead Sea."

- Ephraim Stern, "The Eastern Border of the Kingdom of Judah in Its Last Days", *Scripture and Other Artifacts, Essays on the Bible and Archaeology in Honor of Philip J. King*

edited by M. Coogan, J.C. Exum, and L. Stager, Westminster John Knox Press (1994)

Pompey "pitched his camp at Jericho, (where the palm tree grows, and that balsam which is an ointment of all the most precious, which upon any incision made in the wood with a sharp stone, distills out thence like a juice)... "

- Flavius Josephus, *Antiquities of the Jews*, Bk XIV, Ch IV, Sn 1 (Also Bk XV, Ch IV, Sn 2)

"Balsam was a medicinal herb as well as used for incense and perfume. The Essenes were known as herbalists."

- Jack Kilmon (Orion)

Qumran, in Feshkha, Ain el Ghuweir, En-gedi, and Ain Boqeq.were occupied during the Roman period which "suggests there is a pattern typical for this area of successive occupations....All, including Qumran, show clear evidence of industrial use which was very probably connected with perfume manufacture."

- Mark Dunn (Orion)

Ein Gedi

"Dr. Hirschfeld, of the Hebrew University, recently invited reporters to see 25 spartan stone cubicles above Ein Gedi [35 kilometers south of Qumran], which he suggested had been the Essene settlement rather than the Qumran location hitherto regarded as such....What Hirshfeld found in the past month's dig was a cluster of 22 detached cells measuring 2 x 3 meters. Each cell, he believes, constituted a habitat for one person. The cells were built of rough assemblages of stones, including large boulders. Roofless now, they would have been covered in antiquity with palm fronds. Beaten earth served as flooring. In addition, there were three cells, twice the size of the others, which Hirschfeld suggests served communal purposes such as cooking."

- Abraham Rabinovich, "A new 'address' for the Essenes ", *Jerusalem Post*, February 4, 1998

Dr. Hirschfeld bases his opinion that Ein Gedi was the original site of the Essenes on a passage from Pliny.

"On the west side of the Dead Sea, but out of range of the noxious exhalations of the coast, is the solitary tribe of the Essenes , which is remarkable beyond all the other tribes in the whole world, as it has no women and has renounced all sexual desire, has no money , and has only palm-trees for company."

- Pliny the Elder (23 C.E?-79 C.E.)

"...En Gedi was famous for its palms whereas the nearest palms to Qumran were a few kilometers south; the higher sea level at the turn of the era put Qumran much closer to the sea, yet Pliny talks of the settlement being out of range of the harm from the sea."

- Ian Hutchesson (CrossTalk)

"Tiny cells only large enough to house one man each point to an abstinent and austere existence. What seems to be a mikveh, or Jewish ritual bath, lends credence to his theory as well, according to Hirschfeld...Moreover, the excavation turned up no evidence of animal bones -- suggesting vegetarianism, which would have been highly unusual at the time."

- Ilene Prusher, "Archaeologist says new site casts doubt on Essenes' role", *newsday.com*

"The spartan cluster evokes comparison to the lauras, or clusters of Christian hermits, that dotted other parts of the Judean Desert in the Byzantine period a few centuries later. The month-long excavation produced no finds, except for a few pottery shards and part of a tiny glass bottle..."

"Hirschfeld says that the spartan facilities contrast starkly with the settlement at Qumran. The more luxurious living there does not square with the austere existence of the Essenes. 'Qumran doesn't fit the character of the Essenes -- it seems like a fortified manor house,' says Hirschfeld, who readily concedes that his theory runs counter to most scholars' positions on the issue."

- Abraham Rabinovich, "A new 'address' for the Essenes ", *Jerusalem Post*, February 4, 1998

"Pottery found in the cells is of a type that existed in the A.D. 70-100 period, a period when Roman historians such as Josephus Flavius and Pliny the Elder wrote about the Essenes. A glass perfume bottle found in one of the cells supports the idea that the Essenes made perfume. So do the remnants of a perfume factory in the valley below."

- Associated Press, January 26, 1998



"The excavated site, at the foot of the cliffs rearing over Ein Gedi, is 200 meters higher in elevation than the village and about a kilometer distant on foot. In antiquity, the terraced slopes between the site and the village were planted with balsam, which produced a rare and expensive perfume highly valued in the Roman world. Balsam was grown only at Ein Gedi and Jericho. Alongside the excavated cells are two pools from the same period, which collected water from one of the springs issuing from the bottom of the cliffs. The water was used to irrigate the agricultural terraces."

- Abraham Rabinovich, "A new 'address' for the Essenes ", *Jerusalem Post*, February 4, 1998

Other Residences

"There is an interesting article in the March/April 98 BAR entitled: 'Babatha's Story' by Anthony J. Saldarini. It discusses items hidden in the Cave of Letters in the walls of Nahal Hever, a wadi three miles south of En-Gedi. Among the items discovered were a 'beautiful jewelry box, bowls and knives, a frying pan, a mirror, clothing, sandals, cloth and jugs.' The article states, in part 'Babatha's documents refer to date-palm orchards, houses, courtyards, a trust fund of 400 denarii, a loan of 500 denarii, and other loans, depositis and contracts' The cave where the archive was found also contained expensive clothes and personal items, such as cosmetics and utensils. These items of luxury contradict the common belief that the Dead Sea area was barren, inhabited only by austere sectarians such as those at Qumran 60 years earlier. Babatha's and Judah's families were probably typical of the more prosperous residents of the area."

- Mark Dunn (Orion)

The archaeologist Uzi Dahari is currently excavating a site of one-man stone huts on a cliff similar to those at Ein Gedi about 20 miles away.

"Dahari's site is located in the cliffs south of Wadi Kidron, between Ein Gedi and Qumran--that is, closer to Qumran than to Ein Gedi. The site includes more than ten cells from the first century CE. His excavation found many coins from the first revolt against the Romans. There is no central building nor any Jewish baths or water installations, so he does not think that this site served the Essenes, but perhaps refugees from the first revolt."

- Stephen Goranson (Orion)

In the winter of 1995-96 "Hanan Eshel of Bar-Ilan University and Magen Broshi of the Israel Museum, under the auspices of Bar-Ilan University, the Israel Museum, and the Israel Exploration Society...investigated three previously unexplored artificial caves near Qumran . The presence of dishes, cooking pots, and storage jars indicates that these caves were inhabited during the Second Temple Period. The excavators also discovered a tent neighborhood north of Qumran, with complete vessels identical to those found in the settlement, and coins of the first century C.E.

"These discoveries indicate that the members of the community lived in tents and in at least some of the caves around the site....The excavators located the main trail along which members of the sect walked from the community center to their dwellings at the foot of the northern caves [Caves 1, 2, 3, 11]. The finds, which do not postdate the Second Temple Period, include 2 Hasmonean coins and 60 nails of Roman boots. The nails demonstrate that the trail was used by many people over a long period. In many ways , Qumran was a dead-end road , with the Dead; Sea reaching the base of the cliffs to the south. Thus, one may assume that everyone using this trail was walking to or from Khirbet Qumran."

- ASOR Annual Meeting Abstracts 1996 ("New Data from the Excavations at Qumran" by Hanan Eshel, Bar-Ilan University

(2) Khirbat Qumran

The Myth of the Scriptorium

Close by the hillside caves where the Dead Scrolls were found is a group of ancient ruins called the Khirbat Qumran - "stone ruins".

John Allegro, "a Semitic philologist, would see a clear root-meaning to the word 'Qumran'. He describes its origins and states that it would have been called 'Gimron' at the time of Jesus and James."

"The verbal root of 'Qumran' is given as 'vault, arch, doorway or the like'. The Qumranians identified themselves with an 'arched doorway'; or put more precisely, they were the people of the pillars with the arch over it!"

- Christopher Knight & Robert Lomas, *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*

Recent findings are forcing archaeologists and historians to revise earlier theories that Qumran served as a "scriptorium" (a large writing room with benches) and communal center for the sectarians such as the Essenes.

"R. de Vaux, the excavator of Qumran, originally thought that the settlement had been destroyed by a fire sometime before the massive earthquake in 31 B.C.E. (Josephus, *Ant 15.121-47; War 1.370-80*). Later he attributed the destruction to the earthquake and a subsequent fire. It is more likely, however, that the devastation had already occurred, either through the invasion of the Parthians (40/39 B.C.E.) or as a result of the struggle of the Hasmonean Antigonus against Herod the Great (40-37 B.C.E.). Resettlement began between 4 and 1 B.C.E. during the early part of the reign (4 B.C.E.-6 C.E.) of Archelaus (Mt 2:22). It is striking that the period when no one lived at Qumran is covered by the reign of Herod the Great (37-4 B.C.E.). Even more astonishing is that according to Josephus (*Ant 15.373-78*) Herod favored the Essenes. Josephus attributes this preference both to the fulfillment of a prophecy made by Manaemos the Essene that Herod would ascend his throne and to Herod's own hatred of the Hasmoneans. Scholars have raised the possibility that the Essenes inhabited the Holy City during a period when the political climate was in their favor.

"Furthermore, it is noteworthy that the resettlement at Qumran turned out to be significantly smaller than the first. Could it be that the group which returned to the wilderness was even more radical and decidedly esoteric than the Essenes who remained in Jerusalem? If this was the case, then we do well to examine arguments based on a remark by Josephus (*Ant 18.19*) according to which at least a few Essenes (perhaps at an isolated spot) after Herod the Great's reign offered sacrifices at the Jerusalem Temple according to their own halakah. Also interesting in this connection is evidence suggesting that those who lived at Qumran during the second phase no longer made use of the Aramaic parts of 1 Enoch that were found there. The oldest portions of these apocalyptic books date back to before the separation in the mid-second century B.C.E. and, consequently, do not represent Qumran literature as such."

- Rainer Riesner, "Jesus, the Primitive Community, and the Essene Quarter of Jerusalem" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 207

"Probably taken from the libraries and synagogues of Jerusalem, the [Dead Sea] scrolls represent many ages and traditions of Hebrew writing, with their contradictions, variants and repetitions. The theory of the Essene scriptorium makes a romantic tale; but, unfortunately, little sense."

- John Romer, *Testament*

"...Pauline Donceel-Voute...argues that the principal evidence for the scriptorium - the plastered 'tables' - points rather to a Roman-period dining room, or *triclinium*. The Romans did not sit down to eat, but instead reclined on cushioned couches. During the years of the Second-Temple period, the Jews came to do likewise. She says the tables were actually couches."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) pp. 22, 23

A Judean Fortress?

"Recent investigation by Joseph Patrich and other Israeli archaeologists has uncovered no network of paths converging on the supposed communal center. Medieval monasteries always display such a network connecting the church and dining room to the dispersed cells. Moreover, Patrich has been unable to locate any traces of the hypothesized huts and tents, although in the case of desert archaeology such traces should still be evident. Ancient Bedouin temporary encampments in the desert are readily identifiable centuries later. Qumran was supposedly no mere temporary encampment, but a site occupied more or less continuously for two centuries. Yet there are no traces of any surrounding inhabitants. At most, then, about fifty people inhabited the site, only those who could fit within its walls."

In 1993 "Amir Drori and Yitzhak Magen conducted a limited dig and came to the conclusion that the Qumran complex was founded by the Hasmoneans, not by the Essenes. They pointed out (as, indeed, others had before them) that Qumran was right in the middle of a line of fortresses established by the Hasmonean dynasty. These fortresses ran from Nablus in the north to Masada in the south. They further noted that the elaborate waterworks of the site would have required heavy investment more consonant with a state project than a sectarian initiative. The two scholars' final conclusion was that the founding of Qumran should be viewed as an integral part of the Hasmonean plan to settle and fortify the Jordan Valley."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) pp. 22, 23

"...The finds from Khirbat Qumran show that it was originally built as a Judean fortress at some time between the ninth and seventh centuries BC; that it had been fortified for the last time a century or so before Christ and finally destroyed, perhaps by an earthquake, after a siege in which some of the building walls had been sapped. Roman arrowheads found in the ashes suggest that this sack of Qumran took place during the Jewish rebellion of AD 66-70 as the legions had traveled down the western shore of the Dead Sea."

- John Romer, *Testament*

In the graves at Qumran, "burnt bones were among the skeletal remains. Approximately 10 percent of the skeletons, in addition, had broken bones. There were further indications of a post-battle, military cemetery, installed - because of the practical necessity of quick burial - close to the site that had been defined."

"The graves nearest the walls of the settlement were only thirty-five meters away from them. For reasons of ritual purity, rabbinic law later on ordained, for normative Judaism, a distance of at least fifty cubits between a Jewish settlement and cemetery (*Mishnah*, Bab, Bathra 2.9), and the thirty-five meters at Qumran just barely satisfied such a requirement. It is impossible to believe, however, that the purity-obsessed brethren described in the *Manual of Discipline*, who were governed by priests, would have allowed themselves to build a communal cemetery so close to their settlement, particularly when more abundant space was available farther away."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 34

"The current issue of *_Revue de Qumran_* (June 1999) has a report from some German scientists on study of de Vaux's 1956 Qumran cemetery skeletons (which were recently found after all these years). The article is Rohrer-Ertl et al, 'Uber die Graberfelder von Khirbet Qumran, Insbesondere die Funde der Campagne 1956', pp. 3-46. The authors concluded after study of six of the skeletons that the cemetery consisted of (quoting from the English abstract) 'individuals of all ages at death and both sexes'; also that they were 'part of a pre-industrial ruling class, that is they didn't earn their living by physical work'; and finally that they ate little or no bread. De Vaux had reported women in the cemetery although they were categorized as exceptional and statistically minor. In the forthcoming *Dead Sea Discoveries* (Dec 1999) Joan Taylor has an article citing new data saying not only that the number of women in the cemetery was greater than de Vaux's picture (this may be a reference to the work of Rohrer-Ertl above)--but also that de Vaux minimized the incidence of women already suggested from the old data, the data he had, through the influence of the Essene sect interpretation. However apparently Joe Zias gave a presentation at SBL in Boston suggesting the opposite...that there was no evidence of women in the cemetery, also citing new data!"

- Greg Doudna (Orion)

The two fortresses of Qumran and Macherus "on either side of the Dead Sea, within direct sight of each other, could mutually communicate by either fire signals or carrier pigeon, and this way correspondence with Jerusalem could be readily maintained. In time of need troops could be sent straight across the sea to Macherus by boat from landing situated near Khirbet Qumran. The boats employed for this purpose were perhaps of the type used in the Dead Sea as depicted in the Madaba map (sixth century A.D.), which had both oars and sails and could generate considerable speed on the highly buoyant waters of the sea. Khirbet Qumran was thus an integral part of the defense system of encircling fortifications designed to ward off attacks against the capital and the heartland of Judea; and it also served as a stronghold, in times of both peace and war, to guard the route carrying salt, balsam, asphalt, and sugar from the Dead sea region to the capital."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 39-40

Broken Continuity

"Pere Roland de Vaux, a mid twentieth-century excavator of Qumran, relied heavily on coin evidence for his dating and interpretations of the various strata of the site. The early coins in the hoard were minted in Tyre and included tetradrachms of Antiochus VII Sidetes and Demetrius II Nicator (136/135 - 127/126 B.C.E.), as well as six Roman Republican denarii from the mid-first century B.C.E. The bulk of the hoard represents the autonomous continuation of the Seleucid mint: the well-known series of Tyrian shekalim and half-shekalim, minted from 126/125 B.C.E. onward. These are the same coins that were prescribed in the Temple for the poll tax and other payments (Tosefta. Ketubot 13, 20)."

- [Scrolls from the Dead Sea](#) - an Exhibit at the Library of Congress, Washington, DC

"That Qumran was destroyed in 68 or 70 or so is agreed. But before that, back to c.100 BCE, there appear to have been only two physical upheavals. The 31 BCE earthquake, which most agree caused some damage, and an intentional destruction dating approximately within 7 to 3 BCE. The latter possibly resulted from the agitation and perhaps paranoia of Herod the Great's last years or from the unrest following his death. (For example, perhaps some temporary gang sought the wealth that the Tyrian silver coins attests to.) But in both cases Qumran was apparently rebuilt without much delay. Evidently it was not considered a fortress nor the inhabitants soldiers. In the war of c. 40 BCE, Ein Gedi (which was fortified) was destroyed, as archaeology shows. This is confirmed, IMO, by the source in Pliny from c. 15 BCE describing Qumran/Ein Feshkha then as peaceful and Ein Gedi as still in ashes or like a graveyard."

- Stephen Goranson (Orion)



Tetradrachm of Antiochus VII Sidetes

"What we find is a drastic reduction of coins from soon after the reign of Alexander Jannaeus [c. 65 BCE] only picking up again under the procurators [c. 6 CE]Such a gap of occupation would make it likely that there was no relationship between those who occupied the site during Hasmonean times and those during the middle part of the following century. There may for example have been a state installation during the Hasmonean period, justifying the costly water system and the defensive tower, then under the procurators a Roman style farm/villa.

- Ian Hutchesson, "[Qumran coins and site occupation](#)"

A Rural Manor House?

Archeologist Yizhar Hirschfeld also disputed the " notion that Qumran was a fortress in the Judean wilderness, maintaining it was primarily a civilian society that used the tower to store grain."

- Rebecca Paley, "Scrolls theory disputed ", Associated Press, July 25, 1997

Hirschfeld, "basing himself on his excavation of a similar complex [to that at Ein Gedi] near Zichron Ya'acov, contends that Qumran was a **[fortified] rural manor house** which oversaw agricultural cultivation at the nearby springs of Ein Fash'ha."

- Abraham Rabinovich, "A new 'address' for the Essenes ", *Jerusalem Post*, February 4, 1998

Owners of the villa were "members of the ruling class of the Herodian kingdom....who enjoyed the fruits of the Roman occupation."

- Yizhar Hirschfeld (quoted in "Scrolls theory disputed ", Associated Press, July 25, 1997)

"Hirschfeld bases his argument that Qumran is a wealthy Roman-style manor on a comparison of its architecture with other nearby Roman villas from the same period. All the sites share a tower and a residential area surrounding a courtyard.

"Jodi Magness from Tufts University in Boston challenged Hirschfeld's interpretation, saying 'the comparison is only skin deep.' She argued that none of the mosaics, bath houses or Roman pottery typical of the other villas were found at Qumran."

- Rebecca Paley, "Scrolls theory disputed ", Associated Press, July 25, 1997

Purpume bottle(s?) excavated at Qumram also support the thesis that Qumran was an Agrarian center "and the inhabitants may have been cultivists and processors of Balsam. This would tie in the En-Gedi site where the Balsam plants were cultivated to Qumran, perhaps where it was processed and bottled."

"It would also explain why Qumran was 'fortress-like.' Balsam was extremely precious and valuable. It was a targeted spoil for Pompey."

- Jack Kilmon (Orion)



The Dead Sea Scrolls

Dating the Scrolls

"In 1947 Jum'a, a shepherd of the Ta'amireh tribe of the nomadic Bedouins, discovered ancient scrolls rolled up in leather and cloth in a cave to the northwest of the Dead Sea in the Qumran Valley. A remarkable archaeological find, the scrolls formed the first part of a collection of Hebrew and Aramaic manuscripts that were discovered in quick succession after Jum'a's original find. These ancient texts, which include the Book of Isaiah in its entirety and fragments from all other books of the Old Testament except for the Book of Esther, turned out to be more than 1000 years older than any other known Hebrew texts."

- Douglas Burrows/Liaison International, *Encarta Concise Encyclopedia*

"The **Carbon 14 dating** has pretty much settled the matter of the dating of the scrolls [to the 1st and 2nd century B.C.E.]. Also texts such as the Nuchem Peshet has names of historical figures which date it in the 2nd century B.C.E."

The Dead Sea Scrolls "reflect quite well the social situation and the tension between the Qumran community [more properly the Yahad which did not reside at Qumran] and the corrupt priesthood."

- Moshe Shulman

"Scholars with a special interest in obtaining carbon 14 dates for particular texts because of the documents' contents suggested which scrolls from the Judean Desert might be dated. Three scrolls came from Qumran Cave 1, twelve scrolls from Cave 4 and three from other sites in the Judean desert. Scholars and researchers agreed to take no samples which might cause any significant damage to the scrolls themselves. Only milligrams of a sample are needed for radiocarbon age dating by accelerator mass spectrometer technique. All samples were taken from ragged edges of top or bottom margins, and photographs record the exact locations of the pieces taken for analysis. Some samples from date-bearing documents were added as control texts, and the identity and ages of these materials were not revealed to the UA science team in advance. One of the control

samples -- a sample of the Book of Isaiah scroll from Qumran Cave 1 -- previously had been radiocarbon age dated at ETH-Zurich in 1990-91, and its identity, too, was unknown to the UA scientists during their tests. The new test results agree with actual written dates on the dated documents and with the Zurich radiocarbon results obtained earlier. The new test results also confirm the reliability of paleography, a comparative study of script.

"The major importance of the new carbon 14 examinations is that they suggest dates which are very close to the dates suggested by paleographers,' said Emanuel Tov [Editor-in-Chief of the Dead Sea Scrolls Publication Project, Hebrew University]."

"Some of the newly analyzed texts are of central importance for our understanding of the Qumran community', he added, citing four such texts that concern various aspects of the Qumran legal system. Another text, the well-known peshet or commentary on Habakkuk, which is on display at the Shrine of the Book, is of fundamental importance for the historical reconstruction of the origins of the Qumran sect. The new radiocarbon dates show the manuscript was written before 43 BCE -- contrary to theory that says there was an early Christian connection to the Qumran sect.

"The UA team radiocarbon dated the famous Book of Isaiah scroll at between 335 BCE and 122 BCE. Paleographers had dated this scroll at between 150 - 125 BCE. The team also analyzed the commentary on the Psalms (UA radiocarbon dated at between 22 CE and 78 CE); the Messianic Apocalypse that paleographers date at 100 BCE to 80 BCE (UA radiocarbon dated at between 35 BCE and 59 CE); the Exodus scroll of the Bible written in ancient Hebrew script that paleographers date at between 100 BCE and 25 BCE (UA radiocarbon tests date it between 159 BCE and 16 CE); and an inscribed round leather patch with holes that was attached to the Exodus scroll. Paleographers date the patch between 50 BCE and 50 CE (UA radiocarbon dated the patch at from 98 BCE to 13 CE). 'Inscribed patches of this sort have been described in ancient Jewish writings', Tov said."

- "New Radiocarbon Age Dates for Dead Sea Scrolls Agree With Paleographic Dates", Lori Stiles University of Arizona, News Services (April 11, 1995)

There still remains some dispute over the results of the Carbon 14 dating of the scrolls.

"The historical references, especially in the *Habakkuk Peshet*, the *Temple Scroll* and the *Damascus Document* clearly contradict any C-14 reports, which cannot be calibrated that precisely, anyway. For one thing, C-14 only measures approximately when the material was produced, NOT when somebody wrote on it. As Eisenman points out, C-14 gave a 4th century BC/CE dating of the Kohath, which is most likely a 1st century BC/CE document. One papyrus with an actual known date of 135 AD/CE was dated to 231-332 AD/CE and another with an actual known date of 128 AD/CE was dated to 86-314 AD/CE (quite a range!)."

- Libertarius

Traces of **castor oil** (used to brighten the texts on the leather) was found on 4QpPs, one of five "outliers", scrolls dated by radiocarbon analysis which show later dates than the bulk of the others.

"John Allegro, John Strugnell, and Frank Cross have all explained that they regularly cleaned the Scrolls with castor oil in order both to get the dust off and to bring up some readings. They could not at the time have known that this would interfere with future C-14 studies, as, in their day, radiocarbon analysis required such enormous quantities of material that direct testing of the manuscripts themselves was out of the question; hence they had no reason to be cautious in this respect."

- Fred Cryer (Orion)

This finding makes the date anomalous: it may or may not reflect a true date. In addition to castor oil, nicotine contamination by smokers handling the scroll material has to be taken into account.

"Little reliance should be placed on an individual 14C date to provide an estimate of age for a given object, structure, feature, or stratigraphic unit. A critical judgment of the ability of 14C data to infer actual age can best be made with a suite of determinations. Concordance of values on different sample types from well-defined stratigraphic contexts provides one of the strongest arguments for the accuracy of age assessments based on 14C values."

- R. E. Taylor, *Radiocarbon Dating*, 1987, p. 105).



Scroll Jar

Unique wide-mouthed jars which held many of the scrolls are found only the region around Jericho and the Dead Sea. They have been used to attempt to determine when the scrolls were deposited in the caves. De Vaux, the archaeologist who excavated Khirbat Qumran, found a similar wide-mouthed jar in the ruins there.

"A piece especially important is the jar of Fig. 2, 4, found intact and buried in the ground at the northwest corner of room 2. It was empty and covered by a slab (or square) of chalky bituminous substance which covered the paved floor. It is identical to those which were recovered from the first cave of the manuscripts and which were found in great number in other caves explored in 1952 in the region of Qumran."

- De Vaux, RB 1953.

A number of scholars argue that the jar (and others installed in the corners) date to Period 1b (before the 31 B.C.E. destruction of Qumran) when the paved floor was built. However, there are a number of good reasons to date the jar to Period II (after Qumran's second destruction in 9/8 B.C.E.).

(a) Some first century C.E. coins were found on top, around, and within the jar.

(b) A jar of the same type "in North Jordan [Abila] was found in a tomb context ranging later than Qumran....It was found in a salvage dig, with inkwells (one of which, which was photographed, resembles Qumran ceramic inkwells). Records of that dig, apparently, are lost."

- Stephen Goranson (Orion)

(c) Similar scroll jars were discovered at Masada, Herod's mountain retreat seized by the fanatic Sicarii in 66 C.E.

A Wide Diversity

"The major corpus of the Dead Sea scrolls, about 600 manuscripts, dates from c. 250 B.C. to 68 B.C. Others works from the Southern Jordan Rift, Nahal Hever and Nahal Seelim chiefly, date from 131 to 135 B.C. Masada produced materials from the first century B.C. to A.D. 73.

"The manuscripts include segments of all the Hebrew scriptures (except Esther; see Old Testament), and more than one variant of many. For example, the three Samuel manuscripts from Qumran are much fuller texts than those of the Masoretic Bible (the traditional text). Also found were fragments of apocryphal and pseudepigraphical books, as well as manuscripts of previously unknown religious works, including a Temple Scroll, a Manual of Discipline, and a Thanksgiving Scroll."

- Frank Moore Cross, Jr., "Dead Sea Scrolls: Overview"

"The Biblical manuscripts found in the Qumran, are distributed as follows: 60% Proto-Masoretic texts, 20% Qumran style manuscripts, 10% Nonaligned texts, 5% Proto-Samaritan texts, and 5% Septuagintal type texts. Further more, the Qumran style manuscripts have their bases in the proto-Masoretic texts. The Masoretic type texts were dominant in the time of the Hasmonean period (about 160 B.C.E.). [p. 172 of *Reclaiming the Dead Sea Scrolls* by Shiffman]

"...Most of the texts that vary from the Masoretic (4 LXX manuscript fragments, for example, dating to the 1st and second century B.C.E.), come from cave 4. This is the cave where the texts were not preserved carefully in jars. It is conjectured, that cave 4 was a geniza for the depositing of texts that were damaged or had textual errors."

- Gretchen Haas

"...According to Frank Moore Cross (another DSS scholar) there are at least 3 'families' of texts at Qumran : the MT 'family', the 'Egyptian' family, and a 'Palestinian' family . The 'Egyptian' version which, among other things, has a different version of Jeremiah, became the basis for the LXX. The 'Palestinian ' became the basis for the Samaritan version. The MT variety was the ancestor of what we use today--although even within these 'families' there was sometimes variation. We do not know which version was being used by, say, the Sadducees of the Temple sect, or even which the Essenes themselves used. The Jewish community at Alexandria evidently used the Egyptian 'family' or the LXX."

- Randolph Parrish

"The 'biblical' library of Qumran represents a fluid stage of the biblical text. Those documents show no influence of the rabbinic recension of the canon, the direct ancestor of the traditional Hebrew Bible. The scrolls help to place both the Pharisaic text and the canon in the era of Hillel, roughly the time of Jesus. In their selection of canonical books, the rabbis excluded those attributed to prophets or Patriarchs before Moses (e.g., the Enoch literature, works written in the name of Abraham and other Patriarchs). They traced the succession of prophets from Moses to figures of the Persian period. Late works were excluded, with the exception of Daniel, which, the rabbis presumably, attributed to the Persian period."

- Frank Moore Cross, Jr., "[Dead Sea Scrolls: Overview](#)"

"...While the scrolls consisted of works of literature, none of them [other than the [Copper Scroll](#)] seemed to show signs of an original author in the act of writing down his thoughts; none, that is, could be considered which is properly called a *literary* autograph....The scrolls...were apparently all smoothly written copies of literary works, made by scribes, and -judging by the nature of the scribal errors - sometimes two or more steps removed from the original authors' texts, now vanished, upon which they were based."

Text reconstructed from the fragments of a number of documents "appear to consist of accounts of grain sales, lists of witnesses, and deeds of purchase; there may also be an acknowledgment of debt from the reign of Herod (ruled 37-4 B.C.) and an act of ownership dating to the reign of Tiberius Caesar (ruled 17-37 A.D.). They reflect the private ownership of goods and property, a fact basically inconsistent with the principles of communal ownership laid down in the [Manual of Discipline](#)."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 54, 60-61

"One of the most remarkable finds to result from these explorations [into the caves] was that of **phylacteries** (Hebrew, *tefillin*) discovered in several caves. until the present day, strictly observant Jews attach leather thongs to small capsules, containing the text of Exodus 13.1-16, Deuteronomy 6.4-9 and 11.13-21, and bind these capsules to forehead and arm in literal fulfillment of the Deuteronomic injunction..."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 101

"Bind [these words that I command you this day] as a sign upon your hand and as frontlets between you eyes."

- Deuteronomy 6:8

"...The texts of most of the [approximately 30] phylacteries found in the caves - published by several scholars in the 1950s, 1960s, and 1979s - *showed no consistency with one another*.", varying in both the length and selection of texts.

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 102

"There is no basis in the evidence that I can see to assume continuity of a single group from early 1st B.C.E. to the 1st C.E., to assume two long major periods of habitation, or to put more specific dates on habitation periods other than an AJ-55 B.C.E. phase on one end and the 60's CE on the other end (and a moment in time attested at 8 B.C.E.).

Continuity of a single group through all of this seems to me so seriously improbable that it does not seem to me to merit even the status of reasonable conjecture."

- Greg Doudna (Orion)

"Over fifty different handwritings were represented in this first Qumran cave alone - where, according to the notion of a sect living at Qumran and the corresponding identification of one building there as a scriptorium, one would have rather expected to find several *groups* of texts, each written by a much smaller number of scribes, and with a relatively large number of texts done by a single scribe. Such was the situation on the island of Elephantine, in upper Egypt, where...Aramaic manuscripts of the fifth century B.C. were discovered many years ago. Michael Wise of the University of Chicago, an incisive interpreter of the Qumran texts and their cultural milieu, has pointed out that, by any reasonable estimate, the number of inhabitants at Elephantine was perhaps fifty times the estimated number of 'sectarians' who have been claimed to live at Khirbet Qumran, and that nevertheless the Elephantine inhabitants 'relied upon only a dozen or so scribes. And this total served over a period of three or four scribes at the most could have been active there in a given generation."

In contrast, the Dead Sea Scrolls are "a cache of Hebrew manuscripts copied by at least **five hundred scribes...**"

"The great number of scroll remnants, exhibiting a variety of disparate doctrines, many without tangible sectarian bias, indicates their place of origin was a large cultural center in Hellenistic and Roman Judea, such as only Jerusalem was before A.D. 70."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 97-98, 332, 148

Additional Caches

After the fall of Galilee (November 67 C.E.) and , the Romans swept through northern and eastern Judea before bringing their forces to bear against Jerusalem.

"Those charged with hiding artifacts of importance would clearly have sought to do so in areas the Romans did not yet control; but already by the summer of A.D. 68, the only such territory was that portion of Judea lying to the east and south of the city..."

Josephus "described how during the seize Judah son of Ari, commander of a company at the siege, had 'secretly escaped through some of the underground passages' (*War* 7.215), fleeing then to the Jardes forest. The Jerusalemites were particularly able to utilize points of egress in the southern part of the city, where Roman troops would not concentrate until the capture of the second wall of the capital had been completed (end of May, A.D. 70)."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 145

Titus "showed them how impracticable it was to cast up any more banks, for want of materials, and to guard against the Jews coming out still more impracticable; as also, that to encompass the whole city round with his army was not very easy, by reason of its magnitude, and the difficulty of the situation, and on other accounts dangerous, upon the sallies the Jews might make out of the city. For although they might guard the known passages out of the place, yet would they, when they found themselves under the greatest distress, contrive secret passages out, as being well acquainted with all such places; and if

any provisions were carried in by stealth, the siege would thereby be longer delayed."
- Flavius Josephus, *War of the Jews*, Bk V, Ch XII, Sn 1

"It was only after the fall of the capital [70 C.E.] that the Romans captured several known fortresses of the region, i.e., Herodium, Macherus, and Masada." Qumran was likely captured during this time "when the Roman troops under Lucilius Bassus began their entrance into the Judean Wilderness, the last remaining area of Jewish resistance."
- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 13

Two significant finds of hidden scrolls in the neighborhood of **Jericho** (northwest of the Dead Sea) were recorded long before the famous discovery at Qumran in 1947.

"...Toward the middle of the third century A.D., the learned and prolific church father Origen had made use of a Greek translation of the Bible that, so he stated, had been found 'together with other Hebrew and Greek books in a jar near Jericho'. [Origen added three columns to his Psalter - making it an Enniapla. He is quoted as stating that the last (the third of the three additions and the ninth of the total) came from the jar.] Origen wrote that this find had been made during the reign of Antoninus Severus (i.e., Caracalla) who ruled from A.D. 211 to 217."
- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 101

"The dog of a hunting Arab...entered a cave and did not come out. His master followed him and found a dwelling within the rocks, in which were many books. The hunter went to Jerusalem and informed the Jews. They came in throngs and found books of the Old Testament and others in Hebrew script."
- Nestorian Patriarch Timotheus I of Seleucia in a letter mentioning an incident 'near Jericho' (aprox. 800 C.E.)

"...Neither Origen nor Timotheus actually state that the finds were made near the shore of the Dead Sea, which is much closer to Qumran than Jericho...Origen in particular, who lived for some years in Palestine and was intimately acquainted with its geography, would never have spoken so vaguely."
- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 101

The *Copper Scroll*, discovered near Qumran in 1955, alludes to the possibility of still more undiscovered caches of scrolls (and treasure!) in the wilderness near Jericho.

"The listing of riverbeds, water systems, and gorges described in this scroll as hiding places forms a word map of the complex system of wadis leading out from Jerusalem though the Judean Wilderness and toward the Dead Sea. The great treasure described as hidden there, and the scrolls and 'writings' associated with them in several columns of the text, are thus geographically traceable directly back to Jerusalem."
"...It may have been the priests who hid the Temple treasures described in the *Copper Scroll*, along with the scrolls mentioned in that document, but it was other Jews, both individuals and those associated with houses of study in the city, who had hidden most of

the Dead Sea Scrolls."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 147, 161-162

Texts similar to the Dead Sea Scrolls were found in the mountaintop fortress of Masada, most likely brought in by refugees fleeing Jerusalem during the Jewish War (66 C.E. to 70 C.E.).

"In the ruins were found, beside many artifacts of the period, inscribed coins, jars with names of their owners, ostraca, and most importantly, fragments of at least fifteen Hebrew texts."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 132

A room projecting from the double wall surrounding the fortress may have served as a synagogue for the Sicarii. It had "four tiers of plastered benches around its sides, and places for pillars in the middle of the room. It was nearly the same size as the hall at Herodium, about 15 meters/50 X 12 meters/40 feet."

- Alan Millard, *Discoveries From the Time of Jesus*, p 31

Fragments from the Book of Ezekiel, chapter 37, the vision of the valley of dry bones and the last part of the Book of Deuteronomy were found at the site of the alleged synagogue.

In addition to the room at Masada and a few other locations, texts were also found "in the areas of Masada that had been mostly occupied by the Zealots and the refugees from Jerusalem. They included a fragment of Leviticus, fragments of two copies of Psalms, portions (twenty-six fragments) of the original Hebrew text of the Wisdom of Ben Sira (= Ecclesiasticus), fragments of two copies of Jubilees, fragments of several otherwise unknown literary texts, some documentary papyri fragments in Hebrew, Latin, and Greek, and, most remarkably, a part of the so-called Songs of the Sabbath Sacrifice (known also as the 'Angelic Liturgy'). Manuscript fragments of this latter work, but in other handwritings, had also been found, *mirabile dictu*, in Qumran Caves 4 and 11 more than a decade earlier."

"The literary texts were, generally speaking, of the same character as those found at Qumran - i.e., canonical writings, apocryphal and pseudepigraphic compositions, and texts otherwise unknown. In addition, the handwritings in the fragments were all different from one another just as they almost constantly were in the Qumran scrolls."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 132

"The Qumran manuscripts were, by the evidence, part of yet larger collections of scrolls, hidden away at some time during the first century A.D. in *various* places throughout the Judean Wilderness, including Masada, the caves near Khirbet Qumran, and areas near Jericho. Artifacts of great material value quite obviously from Jerusalem had been buried in the same general area and at the same time..."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 136, 143

Resemblances to Rabbinic Judaism

The Dead Sea Scrolls "show that at the time the scrolls were hidden, there was not yet a

single authoritative text of scriptural writings but rather different versions of the same texts that circulated widely among the Palestinian Jews. Some of these version were closer to that of the (Greek) Septuagint version of the Bible, others to the Samaritan tradition, and still others to the traditional Massoretic text of the Hebrew scriptures that has survived among the rabbinic Jews until today."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 362

Unlike the lunar calendar used by the priesthood of the Temple, the Book of Jubilees insists on a solar calendar.

"The Jewish lunar calendar was believed to be erroneous by comparison with solar calendar of Jubilees putting the heavenly sabbath and other rituals out of alignment because the 'great eternal light which for ever and ever is named the sun' appointed the heavenly course of time. Many of these factors are consistent with Persian influence, including the sun worship and the conflict between order and disorder."

- Chris King, "The Apocalyptic Tradition"

"The calendars also show a wide variety of practices among the intertestamental Jews....What we have in most of them is a system of computation of the yearly cycles that was slightly more primitive than the particular lunisolar system eventually adopted by rabbinic Judaism."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 363

Interpreting the Scrolls

"The people who wrote them [the Dead Sea Scrolls] read the Bible as if it was written about them. That is a very common attitude. Daniel had already told how a promise made by the prophet Jeremiah would come true in his time."

- Alan Millard, *Discoveries From the Time of Jesus*

"In the first year of his reign, I, Daniel, understood from the Scripture, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years."

- Daniel 9:2

"So the authors of these commentaries identified themselves, their leaders, their enemies and foreign powers with figures in the biblical prophecies."

- Alan Millard, *Discoveries From the Time of Jesus*

"I will build...your foundations with sapphires."

- Isaiah 54:11

"A commentary on Isaiah interprets the sentence as follows: 'this concerns the priests and the people who laid the foundations of the council of the Community...the congregation of his elect will be like a sapphire among stones.'"

- Alan Millard, *Discoveries From the Time of Jesus*

"The Dead Sea Scrolls consist of fragments from many manuscripts, however, some of the most interesting among them are the **Pesher texts**. The Pesher texts are strings of interpretations of Biblical verses compiled by the most knowledgeable among the Jews. The word itself is derived from the Hebrew root word *p-sh-r*, which means, 'to explain'. The texts consist of Biblical passages followed by the words *pesher ha-davar* 'the interpretation of the matter is', and then the interpretation itself.

"The basis of all of these texts is the notion that all of history is preordained by God. In other words, God is not restricted to looking at matters as 'past' , 'present' , or ' future', rather, all of time is an open book to God. Indeed, this is the essence of how prophets receive 'prophesies' , because God 'sees' the future."

- Misheal Al-Kadhi

The pesher is a system in which "the scroll writer takes an Old Testament book such as the minor prophet Habakkuk, which deals with events in 600 BC, when the armies of the Babylonians were marching towards Judea, inspiring fear and terror. He goes through it verse by verse, and after quoting each passage adds 'Its pesher is...', then explains that it is really about events in his own time."

- Barbara Thiering, *Jesus and the Riddle of the Dead Sea Scrolls*



War Rule
4Q285 (SM)
Copied early first century B.C.E.

The Messianic Elite

The Communities of the Scrolls

(1) The Habakkuk Peshar

The Wicked Priest

"The city is Jerusalem in which the wicked priest did works of abomination and defiled the Temple of God."

- 1QpHab 12.7-9

The Habakkuk Peshar "describes the struggle between the Teacher of Righteousness and his opponents - the Man of Lies (termed the Spouter or Preacher of Lies) and the Wicked Priest. The Spouter is pictured as heading a community. The dispute between the Teacher and the Spouter seems to have been based on matters of religious interpretation and law. The Wicked Priest is said to have begun his rule in truth but then to have abandoned the way of truth. He then persecutes the Teacher, confronting him on the holiest day of the year, the Day of Atonement."

- Lawrence H. Schiffman, *Reclaiming the Dead Sea Scrolls*

"The Wicked watches for the righteous, seeking to put him to death."

- Psalm 37:32

"Its interpretation concerns the Wicked Priest who watched out for the Teacher of Righteousness and sought to put him to death."

- 1QpHab 11.4

"...The Habakkuk Peshar, xi 13-15...deliberately transmutes an underlying scriptural reference to 'trembling' into an allusion about the Wicked Priest 'not circumcising the foreskin of his heart.' This image plays on Ezekiel 44:7-9's reconstructed Temple vision,

also including the language of pollution of the Temple. This last image is specifically related to the demand to ban from it rebels, Law-breakers, foreigners and those 'of uncircumcised heart'."

- Robert Eisman and Michael Wise, *The Dead Sea Scrolls Uncovered*

"In the time of the interpreter, the Wicked Priest was apparently still alive; because of the latter's perfidy, we read, he would someday be swallowed up by the 'cup of the (Lord's) wrath' (11.12 ff.) and paid back in full for his wickedness against the 'Poor' (Hebrew, *ebyonim*). The partly untranslatable passage, Habakkuk 2.17, includes the phrases 'The violence of the land, of the city, and of all that dwell therein'. The interpreter explains that the word 'Lebanon' stands for the Council of the Unity - an expression identical with the one used several times in the Manual - and that the 'beasts' of the same verse of Habakkuk stand for the 'simple ones of Judah who perform the Torah' (column 12, lines 1 ff.)."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 85

"The Lord will render destructive judgment (on that Wicked Priest) just as he plotted to destroy the Poor."

- IQpHab 12.2

The Habakkuk Peshier alluded to God by writing the Tetragrammaton YHWH in archaic Hebrew letters.

"The 'city' stands, according to the interpreter, for Jerusalem, 'where the Wicked Priest performed his abominations, defiling the sanctuary of the Lord', and the phrase 'the violence of the land' refers to 'the cities of Judah (where) he stole the wealth of the Poor'. The doers of the Torah, we are informed, will ultimately be saved 'by virtue of their toil and their belief in the Teacher of Righteousness' (8.1). While the final-generation priests of Jerusalem will gather lucre 'from the booty of the nations', in the 'end of days it will be given over the Kittim' (9.4) - and 'on the day of judgment the Lord will destroy all worshippers of graven images and the wicked from the earth' (13.2). The theme of righteousness of the poor and wickedness of those amassing lucre has resonances...within the Manual of Discipline [Community Rule]."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 85-86

These apocalyptic expectations find their fullest expression in the War Scroll, which was found in Cave 1 near Qumran along with the Habakkuk Peshier, Community Rule and Manual of Discipline.

"The enemies of the Wicked Priest, the nation against whom he had made war, are said to have tortured him, so that his life ended in mortal disease and affliction."

- Lawrence H. Schiffman, *Reclaiming the Dead Sea Scrolls*

Outcasts in the Desert

"After they failed in their initial attempts, exemplified by the Halakhic Letter, to reconcile and win over the Hasmoneans and the remaining Jerusalem Sadducees to their

own system of Temple practice, the Qumran Zadokites gradually developed the sectarian mentality of the despised, rejected, and abandoned outcast. Accordingly, they began to look upon themselves as the true Israel, condemning and despising all others."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

"That priestly led group withdrew from Jerusalem's Temple to a 'monastery' on the Dead Sea's northwest coast, judging that the Temple was polluted after the usurpation of the high priesthood by the Hasmonean rulers, Jonathan and Simon, between 152 and 134 B.C.E."

- John Dominic Crossan, *The Historical Jesus, The Life of a Mediterranean Peasant* (1991)

References to withdrawing into the "wilderness" may have been meant allegorically. At any rate the destination could not have been Qumran.

"It is most likely that the descendants of Zerubbabel and his inner group known as the Hasidim left Jerusalem sometime between 187 BC and 152 BC."

- Christopher Knight & Robert Lomas, *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*

"The sectarians saw themselves as living a pristine life like that of the Israelites in the period of desert wandering. Further, they saw themselves as having gone into the desert to receive the Torah, just as Israel had in the period of the Exodus. All this is to be expected from a group that had left the more thickly settled areas of Judea to relocate in the wilderness, there to maintain its own standards of sanctity and purity."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

Teacher of Righteousness

"It appears that during an initial period-perhaps of twenty years-the sect was leaderless and perhaps even formless until the Teacher of Righteousness established his leadership over it."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

This information appears in the Damascus Document - Geniza manuscript A 1.4-10. (More on the Righteous Teacher can also be found at [this link](#).)

"From pertinent hints and suggestions in both the Peshier and the *Covenant*, it appears that the Teacher began his oppositional career by preaching against the Jerusalem establishment, whom he accused of deceit, graft, exploitation of the poor, and failure to understand the true meaning of the prophetic writings.quot;

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 91

"But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgment because of their suffering and because of their faith in the Teacher of Righteousness."

- Habakkuk Peshier IQpHab 2:1-2

"Scholars have proposed the Suffering Servant as Israel, one of the Isaiahs or Jeremiah. Dupont-Sommer suggested that Second Isaiah may date from a period as late as that which is dealt with in the literature of the sect and may refer to the Teacher of Righteousness himself. These later chapters had long been assigned to the Babylonian Exile, but it had been admitted that still later additions were possible." The Righteous Teacher "suffered like the Servant : Isaiah 53:3 is echoed in a fragmentary passage of the Hymns speaks of him:"

- Chris King, "The Apocalyptic Tradition"

"...dwelling with diseases; and I underwent trial with plagues, And I was as a man forsaken, despised..."

- Thanksgiving Psalms IQH Via, 26f

"While the Manual interpreted this passage as implying a collective atonement by some for the sins of others, some early Christians conceived of it as a reference to the Messiah."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 377

The Thanksgiving Psalms are attributed to the Teacher himself by many scholars. They likely reflect the Teacher's escape from persecution by the "flattery-seekers", or Pharisees in the first century B.C.E. (Click [here](#) for details.)

"I give thanks to You, O Lord, for Your eye sta[nds} over my soul, and You have delivered me from the jealousy of the mediators of lies and from the congregation of those who seek flattery. You have redeemed the soul of the poor one, whom they planned to put to an end, pouring out his blood because he served You. Because they [did not kn]ow that my steps are directed by you, they appointed me for shame and scorn in the mouth of all those who seek deceit. But You, my God, have helped the soul of the destitute and the poor against one stronger than he. You have redeemed my soul from the hand of the mighty."

- Thanksgiving Psalms IQH 10:31-35

"Many passages of the Old Testament involving an Anointed One or of a Prophet carried off by a violent death must be examined with a fresh eye, particularly Daniel, Zechariah and Psalms; and the sayings of the passages in Second Isaiah called 'Songs of the Servant of Yahweh'. Certainly the apocalypses of Daniel, despite apparently referring to the Babylonians are currently identified with Antiochus in the 160s BC."

- Dupont-Sommer

(2) The Damascus Document

True to the Law

The Damascus Covenant was found near the turn of the century in the Cairo Genizah collection at Cambridge University. Scroll fragments, discovered in Qumran Cave 4 in

the early 1950's by Solomon Schechter and called by him *Fragments of a Zadokite Work*, had a number of affinities with the Damascus Covenant.

"Within a hierarchical framework of priests, judges, and communal officers, the Damascene Covenanters gave special prominence to the descendants of the high priest Zadok (tenth [?] century B.C.). Because medieval writers had described an ancient sect of '**Zadokites**' whose beliefs were in a few instances identical with those of the Covenanters, Schechter inferred that the Genizah text was a last surviving remnant of the writings of this sect."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 83

"The text is divided into two parts: the Admonition and the laws....Although the Qumran manuscripts of this text indicate there was additional material at the beginning of the Zadokite Fragments [Damascus Document], they preserve very little significant material from that section, which must at one time have been part of a much longer passage. The text of the Zadokite Fragments as preserved in medieval manuscripts begins by declaring that in ancient times, Israel went astray. As a result, God '**hid His face**' and allowed the destruction of the First Temple (dated in modern scholarly chronology to 586 B.C.E.). Yet a remnant of the defeated people remained, and it was they who ultimately formed the sect. In this narrative, the sectarians regard their way of life and belief as a direct continuation of biblical tradition."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

"Their society was strict and Torah-centered, but many of the regulations appearing in the legal section of the [Cambridge] manuscript (folios 9 ff.) parallel those of the rabbinic Jews, as described in early Tannaitic sources (i.e., the earliest corpus of rabbinic law, second century A.D.)."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 82-83

Textual References to the Teacher

"The Damascus Document speaks firstly of a remnant of Jews who, unlike their co-religionists, remained true to the Law. A '**Teacher of Righteousness**' appeared among them. Like Moses, he took them into the wilderness, to a place called '**Damascus**', where they entered into a renewed '**Covenant**' with God. Numerous textual references make it clear that this Covenant is the same as the one cited by the 'Community Rule' for Qumran."

- Baigent and Leigh, *The Dead Sea Scrolls Deception*

(Click [here](#) for accounts of the teacher in the Halakhic Letter and Community Rule.)

"And in the period of wrath, three hundred ninety years after He had handed it (the Temple) over to Nebuchadnezzar king of Babylonia, He remembered them (Israel) and caused to grow from Israel and Aaron the root of a plant (i.e., the sect). Then they understood their transgression and knew that they were guilty. They were like blind (men) groping on the road for twenty years. Then God paid attention to their deeds for they sought Him whole-heartedly, and He set up for them a Teacher of Righteousness to

direct them in the way of his (the teacher's) heart."

- Zadokite Fragments 1:5-11 (Damascus Document - Geniza manuscript A 1.4-10)

Scholars date the beginnings of the Babylonian exile to 597 BCE. If we calculate 390 years after the exile for the "period of wrath" and add the 20 years the sect was "groping on the road", we arrive at 187 B.C.E. for the advent of the Teacher of Righteousness. There were no significant historical events in Palestine during this time, although twenty years later the Jews revolted against their despotic Seleucid Greek ruler. Historians usually date the Teacher of Righteousness to around the beginning of the first century B.C.E., after the Maccabean victory against the Seleucid Greeks. (Click [here](#) for details.)

"According to the Damascus Document, God raised up the Righteous Teacher 390 years after the exile in order to restore Israel from its period of disobedience. This would be achieved through a faithful remnant to whom God had revealed his purposes. The majority of Israel will continue to disobey the law, but the Teacher will - through the priests and Levites who left their roles in the Jerusalem Temple and its establishment - restore the true sons of Zadok, the elect of Israel. The Damascus Document builds on the imagery of Yahweh's instruction to Moses at Beer (Num 21:18): the well from which they are to draw is the law; the staff is the interpreter of the law, and the nobles of the people are the faithful remnant (CD 7)."

- Howard C. Kee, "Membership in the Covenant People at Qumran and in the Teaching of Jesus" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 109

"...The Righteous Teacher was powerful and created a new means of interpreting scripture (= the Old Testament or Hebrew Scriptures) because he claimed to have received a special revelation ([Habakkuk Peshar] IQpHab 7). This unique revelation empowered him and his followers to contend that God had disclosed all the mysteries in the words of the prophet to him and to him alone."

- James H. Charlesworth, "Jesus as 'Son' and the Righteous Teacher as 'Gardener'" in *Jesus and the Dead Sea Scrolls* (1992), p. 144

"I [praise you, O Lord, because you] placed me as an overflowing fountain in a desert, and (as) a spring of water in a land of dryness, and (as) the irrigator of the garden."

- Thanksgiving Psalm 1QH + 4Q428 Frag. 7 16.4

"He was influenced, most likely, by Ezekiel's allegory of the vine in the vineyard which is fruitful because of abundant waters and is then transplanted in a dry land (Ezek 19:10-14)."

"The theological significance of this hymn is clarified by the content of the Gozan inscription (from Tell Fakhariyeh). The statute on which the inscription is written (in Assyrian and Aramaic) is that of a 'king' (in Aramaic) who celebrates his god as one who 'irrigates' all the lands."

- James H. Charlesworth, "Jesus as 'Son' and the Righteous Teacher as 'Gardener'" in *Jesus and the Dead Sea Scrolls* (1992), pp. 161, 148

"The likeness of Had-Yit'i which he placed before Hadad of Sikanu, irrigation master of Heaven and Earth, he who brings down prosperity and provider of pasture and watering place for all the lands, and provider of ritual-sprinkling and libation vessel to all the gods his brothers, irrigation master of all the rivers, he who makes all the lands luxuriant, Merciful God whose prayer is good, resident of Sikanu, Great Lord, lord of Had-Yit'i, King of Gozan, son of Sas-Nuri, King of Gozan."

- Kaufman, "The Tell Fakhariyeh Inscription," *Maarav* 3 (1982) p. 161

"The god is thus portrayed as a gardener. Other texts also show that in the ancient Near East the deity was the gardener. He is the one who brings rain and provides for the fruitfulness of the land. The Righteous Teacher inherits these thoughts from ancient traditions and projects himself as the one whom God has allowed (or caused) to irrigate the dry land (the parched followers) and plant the eternal planting (the remnant who shall be living trees in God's restored paradise). The Righteous Teacher conceives of himself as the gardener, 'the irrigator of the garden' ([Thanksgiving Psalm] IQH 8.4-5)."

- James H. Charlesworth, "Jesus as 'Son' and the Righteous Teacher as 'Gardener'" in *Jesus and the Dead Sea Scrolls* (1992), p. 148

"I g[ive thanks to You, O Lord, for] You set me by a fountain which flows in a dry land, a spring of water in a desolate land, a well-watered garden [...] You [plan]ted a stand of juniper and pine together with cypress for Your glory; trees of life at the secret spring, hidden among all the trees by the water so that a shoot might grow up into an eternal planting. Taking root before they shoot up, they stretch out their roots to the watercourse, that its trunk might be open to the living water and become an eternal fountain. On its leafy branches every wild animal of the forest shall graze, and its trunk shall become a gathering place to all who pass and its branches roosts for all the birds."

- Thanksgiving Psalm IQH + 4Q428 Frag. 7 16:4-9a

Organization of the Community

"But the priests, who are Levites and descendants of Zadok and who faithfully carried out the duties of my sanctuary when the Israelites went astray from me, are to come near to minister before me; they are to stand before me to offer sacrifices of fat and blood, declares the Sovereign LORD."

- Ezekiel 44:15

"...The prophet Ezekiel is a central informing passage for the Qumran covenants. Ezekiel prophesied that the Zadokite priests would be God's chosen ministers in the future era (44:15), possibly giving the Qumran community its priestly aristocracy ([Damascus Document] CD 3.20-4.3).

- Alan F. Segal, "The Risen Christ and the Angelic Mediator Figures in Light of Qumran" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), pp. 306-307

"Among the notable statements in the manuscript are several referring to overseers, and others to a writing of the group, termed the 'Book of HGW' (pronounced *hagu* or *hago*: Damascus Covenant, folios 8.2;10.6), which both those priests responsible for groups of ten members as well as all judges (whether priests, Levites, or Israelites) had to know well, along with the 'Foundations of the Covenant' (Hebrew, *berith*)."

Regarding the Damascus Covenant and the Manual of Discipline [Community Rule], "the figure of an overseer appears in both writings, and at several junctures the *Covenant* describes modes of group conduct and regulation resembling those stipulated in the *Manual [of Discipline]*."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 83

"There is a well-defined hierarchy: the Teacher is the venerated founder and prime interpreter of the law and of God's purpose for his people. Replacing him is the Master, or Guardian [Overseer], who is to be thirty to fifty years of age and whose responsibilities and powers are detailed in [Community Rule] 1QS. He must see to it that the will of God is obeyed, that revealed knowledge is meted out and that all are instructed in the mysteries, that the members of the community are evaluated, and that the truth is kept from outsiders."

- Howard C. Kee, "Membership in the Covenant People at Qumran and in the Teaching of Jesus" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 109

According to the Damascus Covenant, the aim of the movement "was to found a new type of social and religious life based not upon kinship but upon free acceptance of a new covenant made with God. The groups had 'camps' in various towns, whose members were households, including servants and day laborers. The organization of each 'camp' was based upon the leadership of priests and Levites, and Israelites had precedence over proselytes. Mutual responsibilities included the support of orphans and the poor, and the redemption of those threatened with or fallen into slavery."

- John Roberson and Philip Davies, *The Old Testament World*

"The legal section of the Damascus Covenant makes clear that members could possess their own property, and two alternative modes of living are sanctioned - those in cities and those in 'encampments.'"

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 83

A Place Called Damascus

"It is clear from the [Damascus] Document's context that the place in the desert called 'Damascus' cannot be the Romanised city in Syria.. Could the site for 'Damascus' have been in fact Qumran?"

- Baigent and Leigh, *The Dead Sea Scrolls Deception*

"We find all kinds of pseudonyms for actual personages, yet almost never a personal name that would allow a definite identification. The Jewish sects of the day are never mentioned by name even though we see numerous references to them designated with code words in the sectarian texts. Why then should we fall into the trap of taking place

names literally? Rather it is more likely that 'Damascus' is a code word for Qumran....The New Testament pictures Paul receiving a vision of Jesus on the road to Damascus (Acts 9:3-6). It is likely that the symbolic meaning of Damascus as an eschatological stopover would have led to its use here. Indeed, even in Amos 5:27 it is connected with the destruction of syncretist Israelites-those who had mixed worship of the God of Israel with pagan ways - in the End of Days."

"In addition, we should mention the suggestion that Damascus was actually at one time the name of the toparchy (administrative district) in which Qumran was situated. This suggestion assumes that Qumran, even though it is located on the western shore of the Dead Sea, was at one time part of the same administrative unit as Damascus and could, therefore, bear its name."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

Although this is an attractive hypothesis, it is highly unlikely that any of the groups alluded to in the Dead Sea Scrolls actually lived in Qumran.

In addition, the Covenant [Damascus Document] itself makes it clear that Damascus is located outside of Judea.

"The Lord remembered the covenant of the ancients, and raised from Aaron men of understanding, and from Israel men of wisdom. He made His law known to them, and they dug the well. 'The well that princes dug, that the nobles of the people delved with the staff' (Numbers 21:18). - The 'well' is the Torah, its 'diggers' are the repentant ones of Israel who left the Land of Judah and dwelt in the Land of Damascus."

- Damascus Document - Geniza manuscript A 6.2-5

"The Covenant, showing fierce opposition to a group known as 'the Builders of the Enclosure', recognizes both urban and nonurban modes of religious conduct characterized by observance of ritual laws..."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 364

(3) Manual of Discipline and Community Rule

Companion Texts

The Community Rule or Messianic Rule was found in Cave 1 along with the Manual of Discipline.

(Both texts are considered to be part of the same work, which Wise, Abegg and Cook refer to as the Charter of a Jewish Sectarian Association.)

The Charter of a Jewish Sectarian Association "refers to various groups or chapters scattered throughout Palestine. Therefore it did not attach itself specifically to the site of Qumran...This text does not merely reflect a small community living there."

"The present text is essentially a constitution or charter for the *Yahad*. That it is a charter becomes clear by comparison with charters from elsewhere in the contemporary Greco-

Roman world. Research by Moshe Weinfeld and Matthias Klinghardt, among others, has shown that virtually every structural element of this ancient Jewish writing has analogs in the charters of guilds and religious associations from Egypt, Greece and Asia Minor."

"...Though the group...was *formed* like a club, it functioned more like a philosophic activity."

"As the work describes it, the association is made up of priests, Levites (a secondary priestly order), 'Israel,' and Gentile proselytes. In this context 'Israel' means not the generality of Jews, but only those who accept the teachings of the group....Following repentance from sin, the initiate begins a two-year process leading to full membership. During this period he (women are not specifically mentioned) receives instruction in the group's secret knowledge and passes through progressively higher stages of purity. Some of the convert's wealth is merged with that of the group...Eventually the association assigns him a rank based upon his obedience to the Law of Moses as they understand it. Rank and advancement in group life depends in large measure upon doing 'works of the Law' (Hebrew *maase ha-torah*)..."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) pp. 123-124

"Like Ezekiel's community, the Essenes [Yahad] were exiles from Jerusalem. Of course, theirs was a willing exile, but the point remains that they too were isolated from the traditional means of mediation between divine and human realities. Yet, they believed that in their worship they participated in the angelic liturgy of the heavenly realm. Through their sacred texts, they had access to the presence of God."

- Dr. Steven S. Tuell, "[Deus absconditus in Ezekiel's Prophecy](#)"

"Some of the writings - the ones most often cited when attributing the scrolls as a whole to Essenic sectarians - reflect the ideas of writers evidently sharing awareness of a common background of opposition to ruling powers in Jerusalem in the second century B.C...The Manual of Discipline reflects one distinct radicalizing trend within this group of texts, emphasizing an apocalyptic mode of brotherhood initiation, strict spiritual dichotomies, heightened metaphorical interpretation of Torah-mysteries, and overriding purity-discipline...Some other scrolls, such as the Rules of the Congregation (1QSa), the Benedictions (1QSb), and the group of blessings known as 4Q Berakhot, are perhaps allied with the brotherhood trend reflected in the Manual."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 364

"My whole mind sings, and each touch of my harp glorifies God, And the string of my lute, his holy will; And, like a pipe, my lips praise his righteous rule. From dawn till night, I am the Covenant of God. In the dusk of evening and in the morning I voice his teachings; In them will I live for ever. I proclaim his judgment upon my transgressions, And my sins are like an inscription graven before my eyes. I hail God as 'My Righteousness! Most High: Creator of my joy!' 'Well of knowledge, Source of Holiness, Glorious Majesty, Strength of Eternal Splendor!' He has chosen all my joy and I rejoice in his judgment upon me. Walking or moving, I bless his name. At my goings out and my comings in, in my sleeping and in my waking, And even upon my bed, I rejoice in him. I open my lips and praise him for all that he has given to men, ... I know that in his hand is

the judgment of every living soul, true are his acts. In my anguish I praise him, I rejoice in his salvation alone."

- Community Rule 1QS 10.9-17

"The author of the Manual of Discipline [Community Rule] and several others writers...refer to the Lord consistently without employing the Tetragrammaton [YHWH], but rather by use of the brief *el*, 'God', rather than other possible designations, e.g. *elo'ah*, *elohim*, *shaddai*, and so forth."

"Only two columns of this writing are extant...The scribe's handwriting seems to be the same as that of the copyist who transcribed the Cave 1 text of the Manual, and writers have theorized that the two extra columns once stood, physically speaking, as the opening part of that work. It begins with the avowal that 'This is the rule for all the community of Israel at the end of days.' Here the initiates specifically include women and children."

"The Manual is a text of a highly spiritualized quality, its emphasis centered on the deeper meaning of the Torah to be reached through study sessions held one night in three each year, in which the spiritual sense of holy writings was to be intensified. The author of this text believed that, as earlier ordained to Joshua (1:8), the words of the Law were never to be expunged from the mouths of the true Israel, who rather had to ponder them 'day and night' - and to this end the Manual stipulates that an expounder perform his task constantly, whenever ten members of the Unity are available."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 195, 92, 73

"When these form a community in Israel, according to these rules they shall be separated from the midst of the settlement of the people of iniquity to go to the desert, to clear there the road of the Lord, as it is written, 'In the desert clear the road of the Lord; straighten in the wilderness a highway for our God' [Isaiah 40:3]. This is the interpretation of the Torah [which] He commanded through Moses to observe, according to everything that is revealed from time to time, and as the prophets have revealed by His holy spirit."

- Community Rule 1QS 8.12-16

"In this manner, the author of the Manual suggests that the deeper meaning of Isaiah's words about going into the wilderness has nothing to do with a literal intrusion into desert territories."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 73-74

See [The Way of the Lord](#) for parallels with Jewish and early Christianity traditions in the first century C.E.

First Treatise

"The community perceived itself as the 'house of holiness' ([Community Rule] IQS 8), a precious cornerstone (Isa 26:16), a perfect dwelling place for Aaron, as the embodiment of the everlasting knowledge of the covenant of rightness, as the house of perfection and truth in Israel. The community believed that it was atoning for the land even as it was identifying and judging wickedness in the last days, the community is to assemble - including women and children - to hear the covenant and its exposition, which are

binding on everyone born in Israel ([Rule of the Congregation] IQSa 1)."

- Howard C. Kee, "Membership in the Covenant People at Qumran and in the Teaching of Jesus" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 116

"The '**standing of Israel**' in Exodus 19 served as a kind of model for the life of the Qumran community and 'justified their attempt to apply the rules of priestly purity to the lay members as well. Everyone had to be as holy as the priests serving before God. The organization of Israel at Mount Sinai -the division of elders (Ex 19:7; cf. 1QS 6.8), priests, and laymen (Ex 19:21-22) in groups of ten, fifty, and one hundred (Ex 18:21); living in camps (Ex 19:2); and the necessary ritual purity and abstinence from sexual intercourse (Ex 19:14-15) - was followed at Qumran and instituted as a permanent order of the life of the community in expectation of the second coming of God. Hence, the ideal of becoming a kingdom of priests and a holy people (Ex 19:6) was pursued at Qumran. "The well-known words in Exodus 19:8 should be considered the origin of the self-designation *yahad* (togetherness, union). In this passage Israel 'together' (*yahdaw*) made the following promise: '**Everything that the Lord says we will do!**' Everyone who joined the Qumran *yahad* and entered the covenant had to confirm by an oath the obligation 'to return to the law according to everything that is commanded with his whole heart and soul' (1QS 5.8-9); one had to live and to pray 'together' (*yahad*; 1QS 6.2-3)."

- Otto Betz, "Jesus and the Temple Scroll" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 94

"So shall all together comprise a Yahad whose essence is truth, genuine humility, love of charity, and righteous intent, caring for one another after this fashion within the holy society, comrades in an eternal fellowship."

- Community Rule 1QS 2.24

"The author had in mind a well-ordered ritual of initiation into a new kind of Israelite society that would take the place of the old, with its acquiescence in royal privilege and the supremacy of the priestly sacrificial cult. Not merely some individuals, but the entire nation in its thousands would participate, with the priests and Levites - newly reformed through their solemn undertaking to perform the Lord's will - taking leading roles in ceremonies meant in effect to inaugurate a new covenant, based on spiritual and moral principles."

"Only through sincere inner acts, through a spirit of '**holiness for uniting in His truth**' and of '**righteousness and humility**' toward the Lord's statutes, could they cleanse themselves of sin, to then 'be accepted through sweet-smelling atonements before the Lord' and become part of the eternal '**covenant of unity**'."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 68

"As with Christianity, members of the association envision themselves as entering a new covenant with God, truly fulfilling the old Mosaic covenant. The charter calls this new covenant variously the Covenant of Mercy, the Covenant of the Eternal *Yahad*, the Eternal Covenant, and the Covenant of Justice. Believers are presently living in an era when Satan (here called Belial) rules the world. The New Testament terms Satan 'the

Prince of this world.' Ultimately, that fact explains why believers, who know and live by the truth, have such difficulties in this world. Believers are Children of Light, nonbelievers Children of Darkness - terminology also used in the New Testament. Among other names, the association calls itself 'The Way' (i.e., 9:18), a self-designation that some of the first Christians also used (Acts 9:2)."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) p. 125

According to 4QFlorilegium [associated with the War Scroll], the enemies of Israel "are no longer identified with foreign nations such as the Philistines, the Babylonians, or the Romans. The author describes them as agents of Belial who try to seduce the true people of God and to let them stumble in order to deliver their souls to Belial (lines 7-9). In the present, Belial is ruling in the world ([Community Rule] 1QS 1.18). He has taken captive the priests of Jerusalem with three nets ([Damascus Document] CD 4.12-18); that is why the Temple service can no longer atone for the land."

- Otto Betz, "Jesus and the Temple Scroll" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 96

Second Treatise

Like the Essenes, the **Covenant of Unity** or *Yahad* believed in ethical predestinarianism and angels of light and darkness. These themes are introduced in the second section of the Manual of Discipline, in contrast to the voluntary commitment called for in the first section.

"Light is shed upon the righteous and joy on the upright in heart."

- Psalm 97:11

"According to a famous rabbinic concept, God concealed the light which he created on the first day from the present world, 'but in the world to come it will appear to the pious in all its pristine glory.' This explanation of the 'sons of light' is absent from the Dead Sea Scrolls, where it is said only that 'in the spring of light are the generations of truth and from the well of darkness come the generation of perversity' ([Community Rule] 1QS 3.19)."

- David Flusser, "The Parable of the Unjust Steward: Jesus' Criticism of the Essenes" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 181

"There are two kinds of human beings: the 'sons of light' who are guided by the angel of truth, and the 'sons of darkness,' who are led by the angel of darkness. God loves the former and loathes the latter ([Community Rule] 1QS3). The qualities that are to characterize God's sons are humility, patience, love, goodness, understanding, intelligence, discernment, zeal for the laws, a holy intent, and the spirit of wisdom. Conversely, the 'sons of darkness' are dominated by a spirit of falsehood, greed, lethargy, wickedness, haughtiness, cruelty, brazen insolence, abominable deeds, lewdness, and blasphemy. They are blind of eye and dull of ear, stiff-necked and in the dark (1QS 4). The enlightened will be instructed in divine knowledge and have been chosen for an everlasting covenant through which they will attain to the glorious image that God first

granted to Adam."

- Howard C. Kee, "Membership in the Covenant People at Qumran and in the Teaching of Jesus" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 115

"We are introduced...(column 3, line 13) to the figure of an 'instructor' (Hebrew *maskil*) whose task is to teach all 'sons of light' about the true natures of men. The 'all-knowing Lord', we learn, is responsible for everything that is and was: He has preordained the destinies of all living creatures, and their ultimate actions and fate cannot be changed. But in creating mankind, he put two spirits - one of truth and the other of perversion - in its charge: Truth has its source in a 'dwelling place of light', while wickedness derives from a 'source of darkness'; the 'chieftain of lights' has dominion over all the sons of righteousness, while the 'angel of darkness' rules over the 'sons of perversion', each group walking, respectively, in the paths of light and darkness."

"Any fault or sin committed by sons of righteousness, the author explains, is attributable to the angel of darkness, for reasons that are secret except to the Lord until the age of His own complete dominion dawns. If in the author's own time the righteous suffer, it is due to this same influence of the angel of darkness. Nonetheless, although having Himself created these two opposing angelic spirits, 'the Lord of Israel and the angel of His truth aid all sons of light' - the Lord loving the one spirit and hating the other. Those of humble mien, we are told, thereby possess all desirable moral and spiritual virtues - slowness to anger, mercifulness, understanding, supportive belief in the Lord's deeds and His benevolence, zeal for righteous laws, acts of loving kindness toward all the 'sons of truth', and revulsion at all ritual impurity."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 68-69

This description of the righteous as "sons of light" is echoed in the Gospel of John:

"While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus..."

- John 12:36a

"The reward of these righteous ones will be not apocalyptic battles, but 'peace throughout length of days, and fruitfulness of progeny (Hebrew *zera*, literally 'seed') as well as eternal blessings and everlasting bliss in life eternal and a diadem of glory together with (full) measure of glory in never-ending light'."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 69

Third Treatise

The third treatise commands men to separate from the wicked and enter into "a unity of Torah and wealth" - to walk humbly, and "circumcise in unity the foreskin of evil inclination and stubbornness."

The Charter of a Jewish Sectarian Association (Community Rule) laid down a number of conditions for membership in the *Yahad*

"No man who is struck with any kind of human uncleanness shall enter into the assembly of God, nor will any man smitten with it be confirmed for office in the midst of the congregation: no man smitten in his flesh, or crippled in the feet or hands, none lame, blind, deaf or mute; none smitten with a visible blemish in his flesh, or an old man who stumbles and cannot keep still in the midst of the congregation. None of these shall enter to hold office in the midst of the congregation of the men of the Name, for the Angles of Holiness are with their congregation."

- Rule of the Congregation IQSa 2.4-9

"From his youth each 'member in Israel' is to study the 'Book of HGW' - as also ordained in the Covenant - and to be increasingly inducted into the 'statutes of the covenant' as he matures, for a period of ten years (1.7-8). The initiate is to have no sexual intercourse, nor to involve himself in legal matters, before the age of twenty. At twenty-five he may take his place 'in the foundations of the community of holiness', fully participating in the community's responsibilities; and at thirty, he may become a full-fledge warrior, among those who will 'stand at the heads of the thousands of Israel, as chieftains of hundreds, fifties, and tens, (as) judges and overseers of their tribes'."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 92

"The use of military terminology is notable. Members are described as 'volunteers' and are organized into groups of thousands, hundreds, fifties, and tens. The method of organization is that used in the holy war conducted under Moses and Joshua when Israel first attacked the Canaanites and took possession of the land of Israel....The group thought of itself as warriors awaiting God's signal to begin the final war against the nations and the wicked among the Jews. Meanwhile they sought to live in a heightened state of purity, as the Bible required for holy warriors."

"Among the Jews, similar purity groups are known from rabbinic literature. Designated by the Hebrew term *haburot*, these other Jewish purity groups (perhaps made up of Pharisees) required an oath of admittance and ate their meals together. Further similarities between our group and the *haburot* include a period of probation for prospective members and separation from the generality of Jews. Some early Christian groups also organized themselves in similar fashion, so far as the details are described in the book of Acts."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) p. 124-125

"According to the Rule of the Congregation, to gain membership in the group, one must have received instruction in the statutes of the law precepts of the covenant for at least ten years. At age twenty, admission was granted, although family duties and sexual relations with women were to be carried out. At age twenty-five, the novice could take his place in the lower ranks of the congregation and work for its benefit. At thirty, he could take part in the decision making of the community, finding his place in the ranks of members."

- Howard C. Kee, "Membership in the Covenant People at Qumran and in the Teaching of Jesus" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 110

The third treatise in the Community Rule states that "to join the Community a recruit had to pass an examination by the members under their leaders. Before that there was almost certainly a probationary period when an inquirer could learn about the way of life and the rules before committing himself. Josephus says he spent some time in such a state, though not at Qumran."

- Alan Millard, *Discoveries From the Time of Jesus*

A candidate started "with an interview with the Council to examine the potential candidate and establish his righteousness after which a ballot was taken. If accepted, the candidate was admitted at a lowly grade for the period of one year, in which time he must not mingle his wealth with the 'many' [the Community]. The first level of Freemasonry...used to be of a year's duration, and in the initiation ceremony the candidate is required to bring in no coins or other metallic objects. In the course of the initiation he is asked to give money, and when he replies that he has none he is told that it was a test to ensure that he had brought no coins or other wealth into the Lodge." *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*

"Membership involved total commitment, whole-hearted obedience to the rules, and putting all one's possessions at the Community's disposal."

- Alan Millard, *Discoveries From the Time of Jesus*

"For a third of the night all through the year the congregation shall stay awake together to read from the Book, to study Law, and to pray together."

- Community Rule 1QS 6.7, 8

A Blameless and True House in Israel

The "masters" (Hebrew *rabbin*), as the initiated were called, would attend these meetings.

"The priests are to sit in the first position, 'elders' second, and all others in their designated places, in this way seeking judgment and counsel."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 71

"In the society of the *Yahad* there shall be twelve laymen and three priests who are blameless in the light of all that has been revealed from the whole Law, so as to work truth, righteousness, justice, living-kindness, and humility, one with another. They are to preserve faith in the land with self-control and a broken spirit, atoning for sin by working justice and suffering affliction. They are to walk with all by the standard of truth and the dictates proper to the age."

"When such men as these come to be in Israel, then shall the society of the *Yahad* truly be established, an 'eternal planing' (*Jubilees* 16:26), a temple for Israel, and - mystery! - a Holy of Holies for Aaron; true witnesses to justice, chosen by God's will to atone for the land and to recompense the wicked their due. They will be 'the tested wall, the precious cornerstone' (Isa. 28:16) whose foundations shall neither be shaken nor swayed, a fortress, a Holy of Holies for Aaron, all of them knowing the Covenant of Justice and thereby offering a sweet savor. They shall be a blameless and true house in Israel, 'upholding the covenant of eternal statutes. They shall be an acceptable sacrifice, atoning

for the land and ringing in the verdict against evil, so that perversity ceases to exist."

- Community Rule 1QS 8.1-10

"Three priests and twelve laymen were apparently the leaders, and everyone had to respect them. They controlled the meetings at which every kind of business was discussed. Even then, order was rigidly kept. Everyone could speak, but only in order of rank, and only when called upon. No one could interrupt. The rules of conduct set a penance of ten days for anyone who did interrupt. Other offenses drew heavier punishments: thirty days' penance for foolish laughter, or for sleeping during the meeting; six months for deception, bearing malice, or going about indecently dressed. Disobedience to the Community could result in expulsion; so too would the greater offense of speaking the holy name of God, even by accident."

- Alan Millard, *Discoveries From the Time of Jesus*

"In the future the charter [Charter of a Jewish Sectarian Association (Community Rule)] anticipates a 'gracious visitation' of God. Then adherents will enter into the Day of Vengeance, and this world's power structures will be overturned: the last shall be first and the first, last. Those who enter the *Yahad* of God can anticipate long life, bountiful peace, multiple progeny, and eventually life everlasting."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) p. 125

"...Israel's eventual acceptance *in toto* of the rules of the order is described as an 'atonement for wickedness and wrongdoing...a voluntary (offering)...better than the flesh of (animal-) offerings and the fat-portions of sacrifices, (as) an offering [*teruman*] of lips for judgment, as the sweet-smelling incense of righteousness, (as) perfection of the (righteous) way akin to free-will afternoon (animal) sacrifice'."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 73

"This structure and function of the community were to continue until the time of renewal (1QS 4), when the eschatological prophet would come, together with the messiahs of Aaron and Israel, who are the priestly and royal rulers, respectively. The chiefs of Israel will be assembled before him, and the heads of all the families of the congregation according to rank. The climax of this consummation (which was probably performed as an anticipatory ritual) will be the table where bread and wine will be set out. The priest (Messiah of Aaron) will bless the wine first; then the Messiah of Israel, to which the congregation responds by uttering a blessing."

- Howard C. Kee, "Membership in the Covenant People at Qumran and in the Teaching of Jesus" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 110

The **Songs of the Sabbath Sacrifice**, also found at Masada, was a paean to the heavenly counterpart of animal sacrifice in an attempt to spiritualize a cruel and bloody act. The Manual of Discipline elevates itself above the practice altogether.

"Without arguments based on good internal evidence, it makes little sense to associate the hundreds of texts not bearing the *Yahad* term with this proposed single group, simply because they were all found together in the Qumran caves. And as it happens, there is no mention of *Yahad* in the Songs of the Sabbath Sacrifice, nor any other terminology leading logically to the conclusion that the work was written by an Essene, or a member of the *Yahad* group or groups."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 294

Footprints of the Teacher

"From pertinent hints and suggestions in both the Peshier and the Covenant, it appears that the Teacher began his oppositional career by preaching against the Jerusalem establishment, whom he accused of deceit, graft, exploitation of the poor, and failure to understand the true meaning of the prophetic writings. As the Peshier indicates, he was eventually banished from the capital; in the end, as we learn from the Covenant, he made his way to the Damascus region in the company of some or all of his followers, who - either there or upon returning to Judea - gathered the Teacher's literary remains and enlarged exegetically upon them. These followers, along with others, would carry on the salient features of his teachings - abhorrence of priestly corruption, protection of the poor, and emphasis on the search for the true meaning of the Torah and prophets. These ideas were transformed into spiritual ideals within the framework of the concept of purity-holiness. The new conceptual structure was then developed and given literary life by a group of relatively sophisticated religious thinkers who eventually recorded their doctrines and practices in works such as the Manual of Discipline."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 91-92

"Among the terms by which the Qumran community [*Yahad*] referred to themselves was 'Keepers of the Covenant', which appears in the original Hebrew as '*Nozrei ha-Brit*'. From this term derives the word '*Nozrim*', one of the earliest Hebrew designations for the sect subsequently known as 'Christians'. The modern Arabic word for Christians, '*Nasrani*', derives from the same source. So, too, does the word 'Narorean', or 'Nazarene', which, of course, was the name by which the 'early Christians' referred to themselves in both the Gospels and the Acts of the Apostles."

- Baigent and Leigh, *The Dead Sea Scrolls Deception*

"As in the Manual and Covenant, the priests and Levites play a prominent role in the community, but no mention is made of purity practices, the collection of communal funds, or the spiritually defiling nature of wealth; and the role of study that figured to prominently in the third part of the Manual is reduced in the Messianic Rule to a relatively formal period of ten years."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 73, 92-93

"The Master shall teach the saints ['Holy Ones'] to live according to the Book of the Community Rule..."

- Community Rule 1QS 1.1

"I must take a present of money to the saints in Jerusalem."
- Paul in Romans 15:25

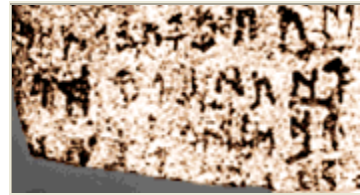
The Greek word *Essene* could also be interpreted as "Saint".

"...It is crucial to note that while the Unity-brethren of the Manual are reminiscent in many respects of the Essenes as described by Philo and Josephus - particularly of marrying Essenes - many of the two groups' common features are shared, in turn, with the Haburah (or 'friendship') groups of early rabbinic times, described in texts of the second century A.D."

"By the time of the rise of the scholar-class to juridical hegemony toward the end of the first century A.D., they apparently no longer possessed the same broad social ideas characterizing the authors of the Manual, but rather maintained essential features of the older purity mystique in attenuated form. The members no longer called themselves 'men of the Unity', but 'Friends', *Haberim*, and the group to which observers in any one place belonged was not termed a *Yahad* or 'Unity' but a *Haburah* group."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995)
p. 76

"This ostrakon, being found just outside the walls of Qumran and having reference to the '**Yahad**' sectarian community commonly believed to have inhabited Khirbet Qumran, is the 'first find from Khirbet Qumran that provides proof of the link between the site and the scrolls,' its discovery confirming



'that the site served as the community center of the sect.' (E. Eshel and F. M. Cross in A. Roitman [ed.], *A Day at Qumran - the Dead Sea Sect and its Scrolls* [Israel Museum Catalogue no. 394, Jerusalem 1997] p. 40.) The crucial word does not appear in the ostrakon, thus vitiating the very large historical claim being made for it and still being presented to visitors to the Shrine of the Book, on a daily basis, as a fact.

"...Viewers will be able to discern, with the aid of the appended markers, an **obvious discrepancy** between the text itself and the **Eshel transcription** at precisely that most important word: The transcription shows a conceivable, if somewhat overly large, arrowhead-type yod, with two vertical strokes angling upward toward each other and meeting at the top, and having no horizontal stroke to spoil the picture. This is supposed to constitute what the authors claim to be the first consonant of the word 'yahad.' The blow-up of the photograph itself, however, shows only one vertical stroke, on the right, plus a clear horizontal stroke below and attached to it. These two strokes reasonably form only a nun or gimel. No specimen of ancient or medieval Hebrew script contains a yod formed in such a manner."

- Norman Golb, "Qadmoniot and the Yahad Claim"

(4) The Acts of the Torah

Dissident Sadducees?

The Acts of the Torah "was pieced together from fragments of six different manuscripts found in Qumran Cave 4."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 178

"A Qumran text, today known as the Halakhic Letter [Acts of the Torah], demonstrates quite clearly that the root cause that led to the sectarian schism consisted of a series of disagreements about sacrificial law and ritual purity. The full name of this document is *Miqsat Ma'ase ha-Torah* (some legal rulings pertaining to the Torah). The writers of its text list more than twenty laws that describe the ways their practices differed from those prevailing in the Temple and its sacrificial worship."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

"...Concerning liquid streams we say there is no purity in them, for the moisture of liquid streams and that which acts as a receptacle for them is considered like one."

- Acts of the Torah 4QMMT:4Q394-399 B55-58

"...A known point of dispute between Sadducees and Pharisees in early rabbinic times (*ca.* second century A.D.) concerned the ritual purity of a vessel whose liquid contents were poured into a ritually impure receptacle. The Pharisees held that the impurity could not 'travel upward', so to speak, from the receptacle into the vessel from which the liquid was being poured, whereas the Sadducees were of the opposing view [above]."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 182

"And indeed, we have written to you some of the rulings pertaining to the Torah which we considered were good for you and your people, for [we have seen] that you have wisdom and knowledge of the Torah. Understand all these [matters] and seek from Him that He correct your counsel and distance from you evil thoughts and the counsel of Belial, in order that you shall rejoice in the end when you find some of our words correct. And let it be considered right for you, and lead you to do righteousness and good, and may it be for your benefit, and for that of Israel."

- Acts of the Torah Acts of the Torah 4QMMT:4Q394-399 C26-32

"It appears that this letter was written to the head of the Jerusalem establishment, the high priest....In the letter, the ruler is admonished to take care lest he go the way of the kings of First Temple times. Such a warning could be addressed only to a figure who could identify, because of his own station in life, with the ancient kings of biblical Israel."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

The Acts of the Torah was a "literary epistle, such as those found for example in the apocrypha and the New Testament - not, to be sure, the original autograph, but rather fragments of scribal copies of it."

"The text named no personalities at all..."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 188, 189

Schiffman writes that those at odds with the ritual practices of the Temple priesthood were themselves Sadducees.

"The earliest members of the sect must have been Sadducees unwilling to accept the status quo established in the aftermath of the Maccabean revolt. The Maccabees, by replacing the Zadokite high priesthood with their own, reduced the Zadokites to a subsidiary position for as long as Hasmonean rule lasted. Even after leaving Jerusalem, the Dead Sea sect continued to refer to itself or its leaders as the '**Sons of Zadok**'. Our text makes clear that the designation 'Sons of Zadok' is to be taken at face value. These were indeed Sadducees who protested the imposition of Pharisaic views in the Temple under the Hasmonean priests."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

"The priests were called the 'sons of Zadok' ([Community Rule] 1QS 5.2; cf. 9.14; [Damascus Document] CD 4.1; [Collection of Blessings] 1QSb 3.22), in deliberate contrast to the priests of the Hasmonean, Herodian and Roman periods, almost none of whom were descendants of Zadok."

- Craig A. Evans, "Opposition to the Temple: Jesus and the Dead Sea Scrolls" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 242

"The priests and the Levites and the sons of Zadok who have kept the courses of My sanctuary when the children of Israel strayed from Me, they shall bring Me fat and blood."

- Ezekiel 44:15

Zadokites and the Pharisees

In contrast, Gold argues strongly that writings were of a later date and that these dissidents had much more in common with the Pharisees.

"The calm style of the Acts of Torah, and the author's full command of the issues that had brought about the separation of his group, do not reflect such a period of initial turbulence [Damascus Document - Geniza manuscript A 1.4-10]. Both the idiom of the Acts and the issues its author discusses indicate a period at least one hundred years *later* than that of the Covenant's Teacher of Righteousness [during the reign of Alexander Jannaeus (103-76 B.C.E.)."

"...Some other scrolls, such as the Rules of the Congregation (1QSa), the Benedictions (1QSb), and the group of blessings known as 4Q Berakhot, are perhaps allied with the brotherhood trend reflected in the Manual. Joseph Baumgarten [*Journal of Jewish Studies* 43 (1992), pp. 268-276] has shown that texts from Cave 4 related to the Manual of Discipline of Cave 1 in fact reflect numerous differences with it in the specific area of punishments for infraction of the group's rule..."

"A few show particular concern for a 'Teacher of Righteousness' - perhaps the same as the one connected with the migration to Damascus. The radicalizing tendencies of the Manual of Discipline are, however, once again absent from this group, which includes, in addition to the peshet of Hosea shown in America, those on Habakkuk, Isaiah, Nahum,

Zephaniah, Psalms, and possibly Micah, as well as some other prophetic writings. The War Scroll belongs tangentially to this group of texts. Closely associated with them are the Florilegium and the Testimonia of Cave 4, each of which, as the *peshtarim* to Isaiah and Habakkuk, mentions a 'Council of the Community.'"

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 211, 364-365

The results of the Zurich and University of Arizona C-14 dating of the scrolls generally support the dates arrived at by paleographers' (experts at deciphering ancient inscriptions). Linguistic criteria dates the text of the Acts of Torah to the early first century C.E. If correct these Cave 4 scrolls are roughly contemporary with Judas the Galilean and a Pharisee called Sadduc/Zadok who instigated the revolt of 6 C.E. and founded the Zealot movement.

"One or two of the laws of the Acts of the Torah...appear to be identical with those of the Sadducees as described in later rabbinic texts...The law concerning the ritual status of those responsible for preparing the ashes of the red heifer is, however, more problematic; the author of the Acts of the Torah states that they were to make themselves pure *by evening* - i.e., by a ritual bath - so that they could then sprinkle the waters containing the ashes on those who were impure. The Sadducees, by contrast, claimed that they should remain *impure* until evening (see Num. 19.7-10)."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 202

"It is writ[ten in the Book of Moses that you should no]t bring abomination t[o your house, for] abomination is hateful [...]. We have separated from the majority of the na[tion and have refrained] from intermingling with these matters or from entering [...] as concerns them."

- Acts of the Torah 4QMMT:4Q394-399 C6-8

"The writer of the Acts of the Torah states in the course of his epistle that 'We have separated from the majority of the na[tion]' as a result of the specific differences in ritual practice that he lists. the Hebrew term which he uses for 'we have separated' - *parashnu* - shares its root with the term that has come down to us as Pharisees (Hebrew, *perushim*), meaning 'separatists'."

"The language...is closer to that used by the Pharisees' heirs, i.e., the Tannaim or earliest rabbis, in their first known legal writings, the *Mishanah* and *Tosephta* (second century A.D.)...The author is the Acts of Torah...uses no direct designation whatsoever, only alluding to the Deity or referring to Him by the oblique 'He' or 'Him' - a form of pietism also occurring in early rabbinic literature, but unknown in the heterodox Yahad texts or in other literature found in the Qumran caves."

"Virtually all the laws of the Acts of the Torah are unique to that text, and not known from the other Qumran scrolls. Only one of the twenty laws can demonstrably be shown to be Sadducean *per se*...The Pharisees themselves were not a monolithic bloc, but were divided into schools and groups whose varying and contradictory opinions were often recorded in the early rabbinic texts."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 195, 204

"The dissidents, sons of Zadok, "were called *bene sadok*. In modern terminology, they are called **Zadokites**..."

- Holger Kersten & Elmar R. Gruber, *The Jesus Conspiracy - The Turin Shroud & The Truth About the Resurrection* (1992)

"...These Sons of Zadok would wear white linen garments when they entered the inner court [of the Temple]. They could not shave their heads nor allow their hair to grow very long, they could not drink wine before entering the inner court, they had to marry a virgin of Israelite birth and they must teach people the difference between clean and unclean. The list of requirements went on and included that they should not have personal processions nor come into contact with the dead."

- Christopher Knight & Robert Lomas, *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*

"The author of the Acts of Torah calls the Pentateuch by the title 'Book of Moses', and expression otherwise unheard of in any of the scrolls. The other writings which he especially reveres are the prophetic books and (the writing or Book of) David, apparently a designation of Psalms. He makes a special point of referring to the blessing that were David's and Solomon's; he states that David, as some later Israelite Kings, was forgiven by the Lord for his sins. This is of course a startling assertion in view of the many acts of a wicked nature attributed to David in Second Samuel - descriptions that contrast egregiously with the picture of a pious and God-fearing David that emerges from those psalms attributed to him. The author sought to harmonize the conflicting portraits by suggesting that David's sins were forgiven in view of his overall piety and pursuit of Torah - precisely as did the early rabbis when faced with this problem."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 198

"And we recognize that some of the blessings and curses which are written in the B[ook of Mo]ses have come to pass, and that this is the End of Days [*aharit hayamim*] when they will repent in Isra[el] for[ever...] and they will not backsli[de]. The wicked will then be jud[ged w]icked."

- Acts of the Torah 4QMMT:4Q394-399 C20-22

"Here the authors reveal their belief that they are currently living on the verge of the End of Days, a notion that later became normative in Qumran messianic thought [presuming the Acts predates the Damascus Document]. It is also clear that they considered their own age the period foretold by the Bible as the final repentance of Israel.

"In light of these beliefs, the authors exhort the addressee (singular) to recall the events surrounding the reigns of Israel's kings, to examine their deeds, and to note that those who observed the laws of the Torah were spared misfortune, their transgressions forgiven."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

"The author exhorts the recipient of his epistle to seek the Lord's guidance so that he might eventually find bliss 'at the End of the Season' [*aharit ha'et*]."

"According to the views of man's fate that Josephus attributes to the major 'philosophies'

of the Jews, the idea expressed here conformed most with that of the Pharisees, lies with that attributed to the Essenes, and least with that of the Sadducees."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 198

The Pharisees "believe that souls have an immortal rigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again..."

"But the doctrine of the Sadducees is this: That souls die with the bodies; nor do they regard the observation of any thing besides what the law enjoins them..."

- Flavius Josephus, *Antiquities of the Jews*, Bk XVIII, I, Sns 2, 3

A Spiritual Temple

"The community of holy men at Qumran, who offered their whole existence as a kind of sacrifice to God, attempted to fulfill the function of the Jerusalem Temple by making 'atonement for the land' ([Community Rule] 1QS 8.6, 10). They believed that God would accept their obedience to the law and their prayers like incense and the fat of sacrifices (1QS 9.3-6). Therefore the community could understand itself as a holy house for Israel and as the foundation of a Holy of Holies for Aaron (1QS 8.5-6). This holy house and living sanctuary was eschatologically significant. It could neither be destroyed nor shaken in the coming catastrophe of judgment; its walls and foundations will not move from their place (1QS 8.7-8). And God was being praised as the builder of a city on the rock that cannot be swallowed by the gates of hell ([Thanksgiving Psalm] IQH 6.24-29). Thus the famous oracle in Isaiah 28:16-17 was thought to be fulfilled in the Qumran community.

"The fragmentary text of 4QFlorilegium seems to promise a spiritual sanctuary for the messianic age. There the 2 Samuel 7 oracle, announced by the prophet Nathan to King David, is quoted, combined with other biblical passages, and related to the end of days. God will establish a sanctuary (cf. Ex 15:17-18 in line 3) which no strangers, such as Moabites or Ammonites will enter (see Deut 23:3 in line 4); only holy ones are there. This sanctuary will never be destroyed, unlike the first Temple, which fell because of the sins of Israel (line 5). God had commanded 'to build for him a sanctuary of men (*miqdas 'adam*) so that they will offer him words of the law as incense before him' (line 6).... This promise is preceded by an exegesis of 2 Samuel 7:10 ('I will appoint a place for my people Israel... and wicked men shall not afflict it any more') and by the quotation of Exodus 15:17-18 ('The sanctuary, O Lord, Thy hands establish')."

- Otto Betz, "Jesus and the Temple Scroll" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 95

The Temple Scroll, asserted to be from Cave 11, was purchased privately by Yigael Yadin from an anonymous dealer for \$105,000. The scroll may date from a different period than the Acts of the Torah but has been attributed by some to the same group.

"Another Qumran text - the Temple Scroll, essentially a rewritten Torah into which the author has inserted his own views on Jewish law - is also composed of sources deriving from the Sadducean tradition."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

A similar hope of reform is expressed in the last book in the Old Testament.

When the Lord comes he will "purge the worship of Israel. He will purify the sons of Levi till they present right offerings to the Lord."

- Malachi 3:3

"Yadin (*The Temple scroll: The Hidden Law of the Dead Sea Sect* (London, 1985) p. 113) showed that the Temple of 11QTemple has some similarities with that of Ezekiel 40-48, but also striking differences. The same holds true for the description of Solomon's Temple given by Josephus (Ant 8.61ff), according to which it contains three concentric square courts like the Temple of 11QTemple (ibid., pp. 167-69)."

- Otto Betz, "Jesus and the Temple Scroll" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 103

Click [here](#) for Ezekiel's Temple vision.

The Temple Scroll "contained abundant laws - clearly of a theoretical nature and written by an apocalypticist - that, while resembling those of the Essenes in a few details, also resembled those of other ancient Jewish groups in additional ones. The majority of the laws could not in fact be traced to any known Jewish group of antiquity."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 202

Click [here](#) for a comparison of the Essenes with the communities of the Dead Sea scrolls.

In addition, the ritual observances described in the Temple Scroll differed from those in the Damascus Document and Community Rule.

"The Temple Scroll reflects an independent trend of its own. It shares a few of the views espoused by the author of the Damascus Covenant - e.g., prohibition of polygamy and uncle-niece marriages, and of an Israelite's presence in the Holy City in a state of sexual impurity. However, its author, himself clearly a charismatic figure who much have claimed prophetic gifts, stands largely outside the literary and doctrinal traditions of those responsible for other works. His particular method of Torah argumentation, reduction, and emendation in the cause of sustaining a polemical trend is otherwise unknown in the Qumran texts."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 366

(5) The Copper Scroll

The Copper Scroll was discovered in Cave 3 in March 1955 and was a genuine autograph text rather than a copy of an original.

"The 'Copper Scroll' lists huge amounts of gold, silver precious objects and at least twenty-four scrolls within the Temple. Directions are given to sixty-one different caches; the following are typical of listings:"

- Christopher Knight & Robert Lomas, *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*

Examples of the caches include:

"In the cistern which is nineteen cubits in front of the eastern gateway, in it are vessels, and in the hollow that is in it: ten talents.

"In the Court of [?]...., nine cubits under the southern corner: gold and silver vessels for tithe, sprinkling basins, cups, sacrificial bowls, libation vessels, in all six hundred and nine."

"In the inner chamber of the twin pillars supporting the arch of the double gate, facing east, in the entrance, buried at three cubits, hidden there is a pitcher, in it, one scroll, under it forty-two talents.

- Copper Scroll 3Q15 2.7-9, 3.1-3, 6.1-4

"Remarkably, the pattern of clauses in the Copper Scroll formulary finds precise parallels in Greek temple inventories from the Isle of Delos. These texts, most of which date between 180 and 90 B.C.E., were records kept by the priests of the island's temple of Apollo. They detail large numbers of votive objects brought to the temple, including crowns, jugs, earrings, and coins....Copper was used for the safekeeping of nonliterary records, Roman public laws, and even the private discharge papers of Roman military veterans. More to the point, copper and bronze were common media of choice for the archival records of temples in the Roman period."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) pp. 189-190

Thus the Copper Scroll appears to be an official Temple document and gives 64 different locations for treasures from the Temple in Jerusalem. If the Copper Scroll with its Greek loan words, is of 1st century origin, it may be the actual inventory of treasures which were hidden before the destruction of of the Temple in 70 C.E. and lost ever since.

"John Allegro's interpretation of the 'Copper Scroll' indicated that there was at least one other copy, deposited in the Temple itself:"

- Christopher Knight & Robert Lomas, *The Hiram Key: Pharaohs, Freemasons and the Discovery of the Secret Scrolls of Jesus*

"In the Pit (Shith) adjoining on the north, in a hole opening northwards, and buried at its mouth; a copy of this document, with an explanation and their measurements, and an inventory of each thing, and other things."

- Copper Scroll 3Q15 11.10-13

"...In at least eight passages, *writings* are mentioned as being buried adjacent to the treasures.

"One of the most notable such passages is the statement (first seven lines in column 7) that one is to dig at the northern opening of the 'Cave of the Pillar', three cubits downward, where an amphora containing a *scroll* (Hebrew, *sefer*) is to be found, and, underneath it, forty-two silver talents. Strikingly, this passage follows another to the effect that thirty-two talents have been hidden in a tomb located at the 'Brook of the Dome...as (one) comes from Jericho [seven miles from Qumran] to Sekhakha'."

"Yet more notable is the statement at the beginning of column 8 that *scrolls* (*sefarin*, plural), have been hidden along with ritual vessels at an aqueduct, also apparently located near Jericho. Other 'writings' (Hebrew, *ketab*; plural, *ketabin*) are mentioned as being placed near hidden treasures in at least five other passages of the scroll. These may have been documentary records specifying the various treasures placed near them, just as the Copper Scroll itself is designated as a *ketab* - not a *sefer* - at the end of the final column." "These facts are...readily explainable on the basis of movements of the hides from the capital eastward to several areas of the Judean Wilderness: first, to locations near Jericho; then, as the Roman buildup there proceeded in the months prior to the onset of the siege on the capital, to caves south of the Wadi Mukallik (Caves 3, 11, 1, and 2); and eventually, those near Wadi Qumran, lying yet farther to the south, i.e., Caves 4 though 10."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) pp. 126, 127

"The amount of the described treasures is colossal: 26 tons of gold, 65 tons of silver, precious vases, instruments for worshipping, sacerdotal clothing...However, the excavations that have been carried out at that epoch in accordance with the instructions of the Scroll, never unearthed anything."

- "Secrets of the Dead Sea Scrolls" - *Netmagazine*

"The Romans pursued a definite policy to retrieve treasure hoards that the citizens of Jerusalem had secreted during the siege. As always, the key to their recovery lay with the interrogation of prisoners. One such, Phineas, was an official treasurer of the Temple. The historian [Josephus] tells us that this man delivered up to the Romans 'the tunics and girdles worn by the priests...along with a mass of cinnamon and cassia and a multitude of other spices...many other treasures also were delivered up by him, with numerous sacred ornaments' (*War* 6.390-91). Phineas led the Romans to hidden treasures from the Temple-perhaps including some that were listed in the Copper Scroll. A second passage of Josephus's *War* notes that as a result of the recovery and subsequent release of loot by the Romans, the standard of gold throughout Syria fell to half its previous value. The spoils of war were that enormous, the rape of Judea that complete.

"The probability that significant portions of treasure could escape the Romans' search techniques is minimal."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) pp. 190-191

"In reading the Copper Scroll I am struck by the complete absence of any Herodian Era placenames. Instead, we see sites prominent in the Hasmonean Era such as the district of Kohalith where Jannaeus conquered sixty villages, the fortress Dok (Dagon near Jericho), and the 'domicile of the queen' (probably the palace of Queen Salome in the vicinity of

Jericho). Significantly, all the locations mentioned in the Copper Scroll fall neatly within the boundaries of Judea during the time of Alexander Jannaeus and shortly thereafter. To my mind this suggests a hiding of treasures in the wake of the exile from Jerusalem of the (arguably Sadducean) allies of Jannaeus during the time of Salome and Hyrkanus. We also have reference to a 'garden of Zadok' near Jerusalem, suggesting a special reverence of Zadok by the group responsible for hiding the Copper Scroll treasures. May this not also point to the Sadducees?

"These clues indicate a date of c. 76 BCE rather than c. 68-70 CE and (to my mind) suggest the hidiers were allied with Jannaeus (Alexander) and the Sadducees rather than with the Essenes. The Hymn to King Jonathan points in the same direction, as well as the archaeology of the Qumran site..."

"If there is thought to be any correlation between the hoarding described in the Copper Scroll and recovered coin hoards from Israel in general, the First Revolt is still the most likely. There are a number of shekel hoards associated with the First Revolt, but none from c. 76 B.C.E. and relatively few from the Second Revolt. An Inventory of Greek Coin Hoards, 1973, lists the following hoards for Hellenistic Phoenicia - Palestine for this period: El-Jib (Gibeon), Judaea, c. 75 B.C.E., 23 copper coins; Golan (Gaulanitis/Trachonitis), c. 100-75 B.C.E., 40 copper coins; Samaria-Sebaste, Samaria, after 74 B.C.E., 22 copper coins, 1 shekel of Tyre. A large hoard of shekels (200+) was recovered at Jericho, but the latest coin was dated 103/2 B.C.E. [as of 1973],"

- Robert D. Leonard Jr. (Orion)



The Legacy of the Dead Sea Scrolls

The Messianic Movement

Some of the Dead Sea Scrolls foretold the immanent coming of a Messiah to restore the kingdom of God to his people.

"The Heavens and the earth will obey His Messiah, the sea and all that is in them. He will not turn aside from the commandment of the Holy Ones. Take strength in His mighty work, all you who seek the Lord. Will you not find the Lord in this, all you who wait (for Him) with hope in your hearts? Surely the Lord will seek out the pious [*Hassidim*], and will call the righteous by name. His Spirit will hover over the poor; by His might will He restore the faithful. He will glorify the pious on the throne of the eternal Kingdom. He will release the captives, make the blind see, raise up the downtrodden. Forever I will cleave to Him against the powerful, and I will trust in His loving-kindness and in His goodness forever. His holy Messiah will not be slow in coming. And as for the wonders that are not the work of the Lord, when He, (Messiah), comes then He will heal the sick, resurrect the dead, and to the poor announce glad tidings. [...He will lead the Holy Ones, He will shepherd them. He will do...and all of it ...]"

- The Messiah of Heaven and Earth 4Q521 Frag. 2 + Frag. 4 2.1-14

"Both the Gospels and this scroll presuppose that during the age of the messiah, the dead will be resurrected, either by God himself or through his messianic agent. Yet nowhere in the Old Testament do we read of this belief."

- Michael Wise, Martin Abegg, Jr., and Edward Cook, *The Dead Sea Scrolls: A New Translation* (1996) p. 420

(Note the Old Testament does mention the resurrection of the dead [i.e., Job 14:10-15, [Isaiah 26:19](#) and [Dan. 12:2-3](#)] but not in the specific context of the "age of the messiah". See also [2 Maccabees 7:14, 23](#).)

"It is for these reasons that we felt it more appropriate to refer to the movement we have before us as 'the Messianic' one, and its literature as the literature of 'the Messianic Movement' in Palestine. In so far as this literature resembles Essenism, it can be called Essene; Zealotism, Zealot, Sadduceism, Sadducee, Jewish Christianity - whatever might be meant by this - Jewish Christian."

- Robert Eisman and Michael Wise, *The Dead Sea Scrolls Uncovered*

Verses from the Pseudepigrapha also express expectation that the Levite priesthood would be restored in the Temple. See the [Testament of Levi 18:1-14](#).

End of Days

"And we recognize that some of the blessings and curses which are written in the B[ook of Mo]ses have come to pass, and that this is the End of Days when they will repent in Isra[el] for[ever] and they will not backsli[de]."

- Halakhic Letter C20-22

"Here the authors reveal their belief that they are currently living on the verge of the End of Days, a notion that later became normative in Qumran [Judaic] messianic thought. It is also clear that they considered their own age the period foretold by the Bible as the final repentance of Israel."

- Lawrence H. Schiffman, "Origin and Early History of the Qumran Sect"

"I shall gather all the nations to Jerusalem for battle. The city will be taken, the horses plundered, the women ravished. Half the city will go into exile, but the rest of the people will not be ejected from the city. Then Yahweh will sally out and fight those nations as once he fought on the day of battle."

- Zechariah

"Blow the trumpet in Zion; sound the alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord is coming, it is near -- a day of darkness and gloom, a day of clouds and thick darkness! Like blackness spread upon the mountains a great and powerful army comes; their like has never been from of old, nor will be again after them in ages to come."

- Joel

"In preparation for the new age, the community is instructed in detail about the war that will take place between the force of evil and the people of God (IQM [War Scroll]). Angels will battle the heavenly hosts of evil, as the priests and the community's soldiers fight the earthly foes. Indeed, the war of the faithful remnant of Israel is to be fought against all nations: 'There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness' (IQM 15). The priests, and especially the high priest, will strengthen the troops for the final battle against the nations of the world. Rome - referred to regularly as 'the Kittim' - will fall, while the chief priest, the priests, and the Levites will sound the trumpets to aid the troops. In preparation for this final war details are given even to the sizes of the standards, shields, spears, and swords of the army. These divinely endowed forces are identified as 'the divisions of God for the vengeance of his wrath on the sons of darkness'."

- Howard C. Kee, "Membership in the Covenant People at Qumran and in the Teaching of Jesus" in *Jesus and the Dead Sea Scrolls* (James H. Charlesworth, Ed. - 1992), p. 116

"..It is generally agreed that these texts [veiled references in the Dead Sea Scrolls to earlier history] describe the times when Jewish patriots like the Maccabees fought the Hellenized High Priests of the Temple and the vicious kings of Syria. One of these texts, known as the War Scroll, tells of the battle that will take place at the end of time. It describes precisely the ritual battle order, drawn up strictly in accordance with the ancient Law, by which the Sons of Light will triumph over the Sons of Darkness. The battle order lists everything from the specifications the field latrines to the ages of baggage porters and the ritual order of advance that will secure the final victory."

- John Romer, *Testament*

"The priests shall blow the trumpets of massacre, and the Levites and all the blowers of the ram's horn shall sound a battle alarm, and the foot soldiers shall stretch out their hands against the host...and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamor, but the priests shall continue to blow the trumpets of massacre."

- War Scroll

In the apocalyptic final battle prophesized during war against Antiochus Epiphanes, an army of angels would help route the worldly powers oppressing the Children of Israel and reestablish the kingship of the House of David. This idea of heavenly Sons of Light destroying the Satanic Sons of Darkness is a reflection of Zoroastrian belief from several centuries earlier.

- from A&E's "Ancient Mysteries" on the Book of Revelation

"On the day of clamity...the Sons of Light shall battle with the company of darkness amid the clamor of Gods and men. And it shall be a time of great tribulation from its sudden beginning to its end in eternal redemption."

- War Scroll IQM, 4Q491-496 1.10

"...The phrase, 'Sons of Light', designating the righteous people of God, is found both in some of the scrolls and in one of the Gospels (Luke 16.8); however, the corresponding term in the scrolls, 'Sons of Darkness', is never found in the New Testament."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 372

"The War Scroll, like the Manual, is not consistent in perspective: It appears to be made up of two or three sections containing more than one author's vision of the apocalyptic battle ceremonies. It is suggested in the main section of the text that warfare will take place over forty years, and encompass battles with most of the countries of the known world. Yet the battle formations seem always to stream out from the gates of Jerusalem, to where the warriors return after their forays."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 80

"In keeping with the rules of Roman warfare, it [the war] will be fought with the use of phalanxes. It will go on for forty years. In the first twenty years, all the foreign nations will be conquered; in the following twenty, all other Jews. This was conceived as a sequence of successful military campaigns against the great powers. The identity of the children of darkness changed with history from the Jerusalem priesthood to the Romans, who finally destroyed Qumran for its intransigence in 68 AD."

- Chris King, "[The Apocalyptic Tradition](#)"

(It is more likely that Qumran was destroyed five years later when the Romans [campaigned down the length of the Dead Sea.](#))

"...What one seems to have reflected in this Qumran literature is a Messianic elite retreating or 'separating' into the wilderness as in [Isaiah 40:3](#)'s 'make a straight Way in the Wilderness for our God'. The élite seems to have inhabited 'desert camps', where they were actually 'preparing' to be joined by the Angels, referred to by them as 'the Heavenly Host', and for what appears to be a final apocalyptic Holy War against all evil on this earth. This would appear to be the reason they are practicing the regimen of extreme purity in the wilderness in these texts - not the somewhat more retrospective presentation in the New Testament as it has come down to us. This movement consists of a small core of committed 'volunteers' or 'Joiners for war', or 'Holy Ones' or '**Saints**' - Messianic 'shock troops' if one prefers - preparing in the wilderness through 'Perfection of the Way' and 'zeal for the Law for the time of the Day of Vengeance'."

- Robert Eisman and Michael Wise, *The Dead Sea Scrolls Uncovered*

While the core *Yahad* texts, specifically the Peshier Habakkuk interpreted that this end time would come with violence, the author of the [Community Rule](#) (which contained the quote from Isaiah) did not share the vision of an apocalyptic holy war.

The Damascus Covenant, the Peshier Habakkuk and the Manual of Discipline [Community Rule] "effectively reflect stages in the development of an important protest movement in intertestamental Judaism whose specific historical circumstances are still unclear. The movement had, at all events, no demonstrable connection with the Khirbet Qumran site, nor with any particular theater or locus of military operations. The members

may have lived throughout Jewish Palestine (as did the Essenes, according to Josephus), and a group, if not all, of them had at one time migrated to Damascus under the leadership of their revered Teacher."

- Norman Golb, *Who Wrote the Dead Sea Scrolls?*, (1995) p. 91