

Dead Sea Scrolls

Charles Feinberg

[Inaudible opening babbling and record squeaking]

Charles Feinberg:

....our subject for this evening is having the Dead Sea Scrolls outmoded. Downgraded. Or destroyed. The uniqueness of Christianity. Ladies and gentlemen it's our privilege to consider tonight what the liveliest debatable debated and intriguing subject is probably in the entire realm of biblical and theological research. Men used to go to the Holy Land and bring back certain trinkets. Certain souvenirs. Yet today it's the usual thing to bring back one of the miniature scrolls a replica of the scrolls that were found in the Dead Sea caves. This is a lively debated warmly debated intriguing subject. Someone has estimated that the scholarly projects productions monographs books and the like on the Dead Sea Scrolls since 1948 that the sum total would now equal better than two thousand pieces. No one can claim to know the subject with any degree of thoroughness unless he gives himself to it not just as some sideline but gives himself to it wholeheartedly.

There are men an international team that is occupied all the while in recovering these scrolls in putting them in legible form in placing them in proper position in relation one to

another called the scroll there. In the Holy Land. I saw the holdings in the Palestine Archeological Museum in 1959. They are a minority of the holdings and then I saw them also at that time. And at this time on the western side of the Jordan in Israel. There is much being made of them. I put on this little table here. For your perusal. The first issues the first publications from the American School of Oriental Research which I've been for a number of years an associate member you will find the scrolls on the right and the reproduction in legible Hebrew on the left. I have underneath this little map here which I want to show in just a moment. Under this map we have one of these greatest products.

That is given to all who attend the Hebrew University. It's a beautiful thing, the scroll. It has the president of the state of Israel's picture on the end here. Is. President a scholar knowing proportions. The president is [inaudible]. We have. The cave. That was first excavated. Through the courtesy of Dr. Agar incidentally. I have this prepared bibliography by none other than Dr. William H. Brown himself. Who is now teaching in Southern California at the Southern California School of Theology. Here are some of the men working on the Scrolls. This is how some of the scrolls look in the jars. Here is how some of them look here in the fashion in which they have been unrolled. And placed in legible form for the scholars to study at their leisure. Now the Dead Sea Scrolls were found. At the North West corner. Someone would say [inaudible] thank you sir. At the North West corner of the Dead Sea.

Somewhere around this very point here. In an area which we've been seeing on the slides it looks like so many other areas. In the wilderness of Judea. Our recent guide said I myself as a young man have traversed practically every foot of that area on hike after hike in my youth and my young adulthood. It was in that area that this fabulous find was made. I said the scholarly productions are in the thousands now I hold in my hand a pamphlet which is part of a learned

journal in French "Review de Tumbroise" This magazine is committed to one thing alone. The discussion of the Dead Sea Scrolls. I say then we are considering tonight not a tempest in a teapot. Not much ado about nothing but actually friends. Factually the most intriguing subject in the entire realm of biblical theological research. Even your Near Eastern guides have it in mind and on their tongues and probably more has been said and written right and wrong on this subject in the last dozen years than upon any other Bible related theme. For many years it was customary for us to look to the land of Egypt for important papyrus finds especially those from [inaudible]. We know the wonderful work [inaudible] now the land of Palestine has suddenly leaped into the place of importance.

As far as document finds are concerned and someone always comes up with a facetious remark. Someone has facetiously said our America may be the land of rock and roll but the Holy Land is the land of rock and scroll. Absolutely right. Just full of rocks and it has turned out to be literally full of thousands of scrolls. I said thousands. There was an old German professor. He was intent. He was a conscientious old soul. He said to his class coming into the heat of his subject. If you get this in your head you will have it in a nutshell. We could probably say now if you turn it up in a Palestinian urn you will have a priceless scroll. Now what's brought about this unusual turn of affairs? What does this discovery? Or I should say series of discoveries. Because we have now excavated more than a dozen caves. The first cave didn't give us the greatest number. It was actually cave four but cave one did give us some of the most intriguing of the manuscripts Isaiah and the commentary on Habakkuk. But what does this discovery.

Our series of discoveries have to do with Christianity after all. In what way could they conceivably render Christian true outmoded outstripped left behind superseded robbed of its virility and uniqueness. How could they? Whoever suggested it? Where did the thought ever

originate. Well first of all let's consider what the Dead Sea Scrolls are. It was early in 1947 in a cave near the North West end of the Dead Sea. That a few Bedouin youths who were goat herders found about a mile from an old ruin called [inaudible] the Arabic word equivalent to the Hebrew word to ruin. It's not a rule in the whole city that's a Tell, T-E-L-L but this is a portion of a ruin they found a mile from an old ruin called Sherrabet Qumran old jars with scrolls of leather wrapped in linen cloth if you will remember 1947. It was nip and tuck between the Arabs and Israel.

There was discussion of what we're going to do with this situation. And there was talk about a partition and it ultimately came about in November of 1947. Things were very difficult. There was a Stern Gang. In the holy land taking things into their own hands. The British had to execute a number of men that had become quite obstreperous and for everyone that they executed the Jews in retaliation took a life too and left a hangman's noose in the place. Well there was a great deal of contraband going back and forth and it's the thought now that these youths were part of the chain of contraband stuff that was coming up on that western side you see of the Dead Sea to cross over to bypass. The very tenuous very excited contentious region of Jerusalem because the conflict was very strong in the region of Jerusalem they were bypassing it going up there selling contraband material and the like. Well these young goat herders were playing around and one of them threw some stones as boys well into a cave and time or two they heard something crack that was unusual.

Made sure went in and they found these old jars with scrolls of leather wrapped in linen cloth. They tried through several sources to sell them but they were unsuccessful because finds like that in the near east are immediately suspect. Everybody's finding a scroll that Moses read or that Noah brought with him out of the ark. Oh yes there's some of them that can tell you exactly

the place where Moses said How do you do to [inaudible] the first time he met her. They know every place every action how it was done what time of day it was whether it was raining that day or not. It's amazing the insight they're downright clairvoyant. Some of us are a little critical of it but these fines were immediately suspect even by some of the best men for that matter the law of that land requires that discoveries like that are to be turned over immediately to the government department of antiquities and they had to square that with the government when it finally broke loose. Why did men from reputable institutions like the Hebrew University of Jerusalem.

And why did others allow these documents. One was from the Syrian Orthodox Monastery of St. Mark on the traditional site of the home of John Mark and his mother. Why did these men who are reputable men in the religious realm and in the scholarly archeological realm. How could they ever allow themselves knowing clearly the law of the land and a bible land how could they ever allow this kind of material to come into their hand without first of all notifying the government well the find was so marvelous that that was sort of swallowed up these features of the law? Well finally the scrolls came into the Syrian Orthodox monastery of Saint Mark in Jerusalem. It was later learned that another portion of the finds had been bought by Professor E L [inaudible] a first rate scholar in ancient synagogue law ancient churches and the like. It's interesting that his son now professor of archaeology at the Hebrew University was then head of the army.

And he told his son Dr. Saccadic did, Saccadic kept the old European name his son [inaudible] a Hebrew name changed it as so many did Bengudiah's name wasn't that before Bengudiah means son of the lion he had a another name at one time but they had come back to Biblical Hebraic names now so [inaudible] has a biblical name but Sakaddi kept his old name which is a European name. Sukeenic told his son. He said I understand there's some scrolls down

there in Bethlehem but you know that things are very very difficult. That one could easily get shot and so on. He said well as a military man I say that you should not go. As an archaeologist. I don't see how you can keep from going. And as your son I leave the judgment up to you. He wouldn't tell his dad what to do. Well some of these finds were bought by Professor E.L. Selenic Professor of Archaeology at the Hebrew University in Jerusalem. He's now deceased. Through the timely help of members of the American School of Oriental Research in Jerusalem.

That's a story all of its own with some humorous sidelines but through the timely help of members of the American School of Oriental Research in Jerusalem the antiquity of these scrolls was placed beyond a shadow of a doubt. The finds included the entire scroll of Isaiah. Could hardly believe it. The whole scroll of Isaiah not cut right at the thirty ninth chapters made it a little embarrassing for those who say there're two Isaiah's. But the entire school of Isaiah wasn't even stitched at that place. A commentary on Habakkuk. The manual of discipline. Something like our dear old Methodist friends had a discipline this told the way to get into this particular group. This sect of Judaism. How to behave yourself, how to make sure you stay there, and how to life godly before men.

Then they had another scroll they found the war of the sons of light against the sons of darkness. Then there's the Thanksgiving scroll. There's a scroll that they originally thought was an old book of [inaudible] an apocryphal book of [inaudible] it has now been definitely identified as a genesis apocrypha. Certain verses from Genesis certain comments made on it but not a Biblical not a canonical not an authoritative authentic work. By the way these finds have not shown us that any reputable books have been left out of our canon of scripture. The 66 books we have. Well they have the thirty nine and of course the books of the New Testament came later on

in the first century A.D... Now subsequent excavations after forty seven in about a dozen caves have turned up invaluable manuscripts on practically every book of the Old Testament.

Apocryphal books as we just heard of from other sources and numerous manuscript fragments. One of the caves gave thousands of fragments of manuscripts. Some of these prints of the first scrolls were sent. They were photographed even then it was hard parts of Jerusalem were cut off from electrical supply. But Dr. Trevor somehow rigged up as much power as he could. The power was on for a certain number of hours and he took advantage of it and it was nip and tuck because the gentleman who was the archbishop of the Syrian monastery didn't want to let these scrolls out of his hands too long. But anyhow he got in some good licks as we'd say and got some prints sent them right off to Dr. Albright airmail of Johns Hopkins University with whom we studied there in Baltimore and he immediately characterized the find as the greatest manuscript discovery of modern times.

Now friends not all scholars were ready to concede that pronouncement at first. A very small number of scholars you could count them on your hand one hand still question the dating of the scrolls some Hebrew scholars like doctor Zeitman of Gropsie that's not a disease that's a college. Gropsie Dr. Zeitman of Gropsie College has maintained right along that these are [inaudible] these are from Middle Ages but that's not the first thing that he has been sort of in the objective case on. So we just go on and are happy in the majority opinion.

Now how were these manuscripts dated to what era or period or what date do they belong? From what era do the scrolls come? Now the dating of these finds was accomplished through a dual process. An archeological one and paleographic one, paleographic means a study of the antiquity of writing. There is general agreement that these scrolls comprise the religious or

biblical library of one of the Jewish sects. They've lived in the wilderness of Judea. The jars the pottery that was found in the caves pointed to the time of the depositing of these manuscripts as within the first two thirds of the first century A.D...

That would put it around sixty five to seven. You remember the Judeo Roman war. Went from 66 to 70 in which Titus was the head son Vespasian Titus was the head of the Roman forces. And that was the time and the hour of Christ's prophecy fulfilled in Luke 21 when Jerusalem was [inaudible] about with armies. The desolation thereof was nigh. And it was leveled to the ground as he said it would be in Matthew 24. Well these manuscripts were deposited before that tremendous event of destruction. Now when the linen wrappings were subjected the carbon 14 test what is carbon 14 test.

Scientists have found that when organic material decays when it rots when it wastes away it gives off a certain amount. Of carbon. And there is a test now that measures the rate of carbon disintegration of organic material. It you can't pinpoint it right down to the dime you have to allow a 5 percent to a 10 percent margin. Well their conclusion after they applied the carbon 14 test was that the scrolls had come from as early as the first century B.C. and had been deposited in the cave before 70 A.D. when Jerusalem was destroyed by the armies of the Roman Titus.

Now Paleography which is the study of a form of script or writing used by the scribes. I don't know whether you've seen some ancient script in English have you ever seen an ancient or an old English Bible the S's look like all the world for an F. Well they're just like an old German letter. You see the way to distinguish between the old F and the old S was that the F had the line going east and west completely. Whereas if it were S the line began at the west corner and stop at the vertical line.

So Paleography had a great deal to say about the dating and it pointed to a date as early as 300 B.C. up to 68 to 70 A.D. You see changes in script are gradual but they're discernible like styles of clothing architecture pottery. Some folks don't realize that writing changes. I remember when we went to school we wrote an R a certain way. Our children write R's uh if you can make them out they write him in another way. And so writing changed the styles changed. I remember we used to pay for our wives what they got in a half. Now the less there's there the more you pay. Years ago no lady that thought much of herself would ever buy a shoe with a hole in it. Now she won't buy a shoe without a hole in it. And right in the big toe so styles change styles change and so do scripts.

Now not many of the manuscripts have historical allusions but prominent in this respect is the Habakkuk commentary. It mentions persons it mentions groups it mentions events. But unfortunately it's in an ambiguous way. They do mention these who wrote the commentary on Habakkuk certain conquerors whom they call the Kittim. They are mentioned prominently in the Habakkuk commentary. Now some scholars have thought the reference was to the Macedonians Alexander and his followers. Remember Alexander died in his early 30s. His kingdom was immediately divided because he left the Empress with just a young child an infant and his kingdom was divided as Daniel said it would be right in the 11th chapter and in the seventh chapter also it was divided among his four generals Ptolemy got Egypt Seleucid who got Syria.

The remainder was divided between Lysimachus and Cassandar. Now some scholars have thought that the reference of the Kittim is to those Macedonians Alexander his followers the Ptolemy and the Seleucid kings the name kittim is found in Genesis 10:4. In its biblical parallel first chronicle 17 found in Isaiah twenty three one, found in the book of Daniel. Toward the end of that book now the deciding point would seem to be the statement that these Kittim

sacrificed to their standards I'm quoting and their weapons of war are the object of their worship. What does that mean? It means that this particular army had a cult of making sacrifices to their banners their standards and their weapons of war are the object of their worship. There's one passage in the first chapter of Habakkuk that fits just wonderfully and likens Babylon to a fisherman and then Babylon boils down to its net and it praises its fishhook and so forth and so on. The means the powers whereby it has subjugated other peoples.

Now we know friends it's definitely known that there was a cult of the standards practiced by the Romans. The reference then is most probably to the Romans of the first century A.D. Those who ultimately brought to an end the Jewish Commonwealth. Now there are other historical allusions present but not within the range of our present purpose. There was a hero of the drama in the Habakkuk commentary whose caused all if we may call it Furor the teacher of righteousness [inaudible] we'll mention him at length later that title teacher of righteousness if not the exact wording in each case. The idea is found in Isaiah 9 verses 14 and 15, Habakkuk 2:18. Joel 2:23, Hosea 10:12.

Both devout Jewish commentators interpreters and devout Christians have taken that to be a reference to the coming Messiah our Lord Jesus Christ. We shall have more to say about this teacher of righteousness later on a pressing question here now is who were these people. What was this community of Qumran that's immediately clear when we study the Dead Sea scrolls that they were a Jewish sect they were ascetic and by the way Jews are not known to be ascetic. And this shows us that although there was Hellenistic Gnosticism a looking down upon material things and matter as somehow contaminating the soul. It used to be thought by New Testament and Old Testament scholars that relationships of that kind in the New Testament came wholly, entirely from the Hellenistic source.

And so whenever that was found in the book of the New Testament if there seemed to be anything like that in John's gospel. That's got to be the second century because this thing this outcropping of Hellenistic Gnosticism didn't come till the second century A.D. Now we find it in a Jewish Gnosticism with this group an ascetic in a group like a monastery known in non-Judaic non-Jewish religious groups. Here was a group ascetic separated from official Judaism represented by the temple in Jerusalem. That was official Judaism with its appointed priesthood. Here is a nonconformist group. Here is a group that will have nothing to do with that. They say that's contaminated that's coming under the judgment of God. They are not living in purity and in righteousness as God's word indicates.

The community was orderly it wasn't [inaudible] it was well organized it had distinctive beliefs we will see some of them. It was strict in its rules of conduct. We have to admire them. The men really had a thought for godliness of life. They condemn the practices of the official priestly leaders of Judaism of their day and we remember how our Lord inveighed against them and denounced them. Matthew 23 is a scathing denunciation that is not paralleled in the religious literature of the world and every word that our Lord Jesus said had the basis foundation in fact in their ideals the people called the covenanters because they entered a covenant when they joined the community. In their ideals they were much like monastic orders I've said of other religions.

But we must hasten to say that there were married members among course in the monastic orders elsewhere didn't have married members there were some married members in the group and their groups were also spread over a wider area than just that North West End of the dead sea. We learn that from phylum we learned that from Josephus their statements are very clear that these men had their communities of this character. Those who followed such purity of life such standards of conduct and all had communities in a number of cities in the land by a life

of rigid discipline and exemplary purity. Their objective was to prepare. Here is the interesting statement we find in their literature. Prepare in the desert a way of the [inaudible] by a study of the Law of Moses.

They held the Law of Moses in high repute. Official Judaism does today. The Talmud says that heaven is going to be a sort of a glorified Theological Seminary in which the godly this is their view the godly will be fasting in the Chicago of glory while the messiah of all things while the Messiah is expounding the finer points of the Law of Moses. Of course he did that when he first came he said Moses says unto you. But I say and that's why they were all amazed why the most revered rabbi wouldn't think of doing any more than to document and footnote and footnote again whatever he said I heard this from such and such and such and such. I have good authority but our Lord Jesus said Moses said unto you.

But I say no wonder the Sermon on the Mount lines up with their amazement for he teaches as one not as the scribes and Pharisees but as one having authority. So they were preparing in the desert a way also for the Lord by the study of the Law of Moses. Now can this communicate community be identified with any religious sect known to us from Bible or extra biblical sources. Interestingly enough or intriguingly enough or exasperatingly enough the group is never named in the document. You know life can be interesting. They talk all around the subject and never mention them once. So this group has been identified with the Hasidim which is a Hebrew word meaning the pious ones. Essenes that we'll talk about later is also from the Hebrew word meaning pious ones they've been identified with the Hasidim of the third second century B.C. but that's too general a designation to be of much help.

For instance if we said certain nonconformist groups now non-established church now groups that are non-affiliated with the larger denominations well that'd be too general a designation even today. No that's too general a designation. The Pharisees have been named as a group to which these belong. But that's not certain. From the very beginning of the study of the scrolls the Essenes have been suggested and the majority of scholars today incline to this view. Frankly I see no good reason to take a contrary position. The scrolls were found in the very area where the Essenes were said to have established their headquarters and it's very difficult to believe that there were two large communities having pretty much the same outlook the same conduct the same activity and be so disparate or separate. This is one of the strongest arguments in favor of this identification but there are other resemblances between this Qumran community and the Essenes.

The Essenes and this group gave similar titles to their official among both there was a period of probation before membership was accorded in their community. The oaths of initiation were alike. Oddly enough rules of both these groups forbade spitting in the midst of the assembly. I don't blame them. They both carried out a common meal matters of admission and discipline were settled in a similar manner. Both made it a primary objective of life to study study with deep research reverence humility the law and to interpret in their respective theologies that is the Essenes and the Qumran people there are striking points of similarity. But I'm going to pass on to another point. Now what do the scrolls a significant question now? What do the scrolls contribute to the study of the Old Testament and the New Testament? What does this all add up for you and me?

Our primary interest and let's never get sidetracked dear friends our primary interest is in the most outstanding literature in the entire world. The word of God in the Old and New

Testaments. What do these schools contribute along this line? Well apart from every other consideration no matter how inviting or interesting this is the basic issue as with multiplied other finds of archeology through the decades the Dead Sea scrolls have again confirmed the care. I say emphatically the unprecedented care with which the Old Testament scriptures were preserved that which men like Joseph Addison Alexander and Robert Dick Wilson and other men William Henry Greene and other men of that day and generation and others before them what men of that caliber have stated concerning the care the selfless self-sacrificing care that men of God expended on the careful transmission of the preservation of the word of God.

All, all that has been said has now again been confirmed as with a clap of thunder through the Dead Sea scrolls. It just thrills your soul ladies and gentlemen to read how some of these liberals very liberal on theology they claim their liberal Protestants are found defending the reliability of the very text of Scripture that we have been adhering to through all years there's a remarkable agreement between the dead sea scrolls and Maastricht texts which underlines our English versions. The traditional text. Never fear can be relied upon for accuracy. Scholars are still amazed at the little mount of alteration that took place over something like a millennium of time. What do you mean a millennium of time? Well the earliest manuscript on the Old Testament we had before this was from 916 A.D. in the [inaudible] collection in Russia.

Now you have the 1st century B.C. a leap of a millennium and they're amazed that there was that little amount of alteration and alteration to what shall I liken it, an alteration in spelling like t h o u g h being spelled t h r u or instead of t o n i g h t t o n i t e, a comparable thing like that in English for instance in Isaiah uh the ox know of his owner the ass his master [sp] my people doth not know Israel doth not my people does not consider just the addition of the letter and a leap of a millennium and they are amazed that there was that little amount of alteration.

[Strange repetition of above paragraph]

...it's only one consonant in the Hebrew it's not a separate word like in Greek or in English or in French or German and the like. It's added on always the connective is added on. That's all the difference in places the remarkable accuracy of this word our received text is both ancient and authentic and when the Dead Sea Scrolls differ from the Masoretic text it's the Masoretic text that is to be preferred as the usual thing and no teaching of the Old Testament or New Testament is altered one whit by these finds it's foolhardy it's untrue it just is not so to claim any alteration. The scriptures are to be relied upon. the script, these scrolls tell us a great deal about the state of Hebrew writing at that time they indicate there was a great deal of literary activity in the second century B.C. and the first century B.C. and the Jews of Palestine just what the New Testament shows you.

The people of Israel in the first century which our Lord Jesus came and the century preceding it were using Aramaic as their mother tongue. Interestingly enough not known by many in Jewry today even the marriage ceremonies conducted today in a Jewish wedding. The main part of the ceremony is in Aramaic. Their prayer for the dead is Aramaic. It must be said for eleven months by any son for his mother or father or near kin uh person your kinsman. Aramaic was the mother tongue, a fact attested by the New Testament as well. Hebrew was the language of religion and the synagogue. Now every New Testament scholar in the world. Bar none. Has a lasting interest in the nature of Judaism which prevailed in the era before the destruction of the temple in 70 A.D. and during the earthly ministry of our Lord Jesus Christ.

Historians have shown long since that Judaism was diversified oh they had the zealots. We've already said the [inaudible], the Pharisees the Sadducees, there were the Saccade and there were numerous groups at that time with so many different shades of opinion.

Unfortunately the information up to this time has come from sources out of sympathy with these movements but this Qumran literature now gives us a great quantity of material that comes directly from one of these separatist groups. They were critical of the official religion of their day. They were living while the temple was standing. They were there when the old testament books were already in existence and circulated largely among the people of Israel and before this is a time before and during the period when the New Testament was being composed under the direction of the Spirit of God through holy men of old who spake and wrote as they were impelled and compelled and propelled by the Holy Spirit of God.

Now a great deal of light has been thrown on their views relative to the meaning and method of salvation we're interested in that there is an expression of a devotional spirit and scholars were amazed to find that they knew that Judaism was legalistic that the Pharisees look at Mark 7 why you have a great deal to do about the washing of hands when you come in from the marketplace the washing of vessels and tables and our Lord didn't exaggerate in Mark seven one of the longest tractates in the Talmud is on just such outward carnal cleansings. Think of a religion like Deuteronomy found in Deuteronomy and in the psalms such a devotional spirit that is breathed there. Deteriorating and degenerating to just talking about how this is to be cleansed and that cleansed to have one of the largest tractates in the Rabbinical commentaries on that thing.

Well we knew about that but then to find in the midst of that kind of a thing such a warm throbbing devotional spirit scholars were not prepared for it. New Testament backgrounds are much clearer. Not so many parallels have been found between the Gospels other portions of the New Testament. Many people are now saying the John the Baptist was an Essene. We must say in all fairness a lot of them were saying that before the Dead Sea Scrolls came on too. That was here long before but there is still no positive proof even with the Dead Sea Scrolls. There were a lot of things that they did in common. Let's remember that these men didn't live in a vacuum they didn't live in a vacuum. There were ideas current. Of course there are similarities. How could you live today and not talk about a car and an airplane even though unsaved people do.

How could you keep from talking about cost of living and price of gas and so on? Our backgrounds are the same. Of course they had in those days baptisms. Of course they had in those days initiatory rites in all these different religions the mystery religion pagan religions and all the rest of them. But it's not just these other things. What, don't look at the cup. There's a great Talmudic saying that says do not get overly occupied with the vessel to the loss of a consideration of that which it contains. Don't just look at a man's shoe leather see who's in the shoe leather it's not just enough to have baptism to what were they baptized under what authority in whose name. And so on. A world of difference. Now messianic expectation in these scrolls and the New Testament are parallel. Think of the preparing the way of the Lord.

There's a messianic baptism by the Holy Spirit found in both other similarities forms of worship for instance common rights we've mentioned baptism gift of the spirit. They had a communal meal like the breaking of bread that we read of in acts. There was common conduct such as a magnifying of the spirit of love. Spirit of unity a sharing of property although with a difference. Practically everything that has some parallel was with the difference they're sharing

the property was not a matter of your choice. It wasn't optional. If you came into that community you did it. But you remember in acts Peter said why when it was yours nobody bothered you. You Ananias and Saphira. You could have done with it what you would. Why do you say I surrender all and you're keeping back most of it whom are you fooling. We do it today we say not a would I withhold and we mean with all my might I am holding it.

They were laying claim to a greater dedication than they were ready to put into practice. There are certain theological doctrines in the New Testament that are in both the Dead Sea Scrolls and the New Testament. For instance, 2 Thessalonians two speaks of a mystery of lawlessness. They speak of a mystery of evil. There is an antithesis between spirit and flesh Galatians speaks of it. These are contrary one to the other so that you cannot do the things that you would the flesh lusted against the spirit the spirit against the flesh. And so on. There is a dualism of spirit and flesh there. There is a distrust of human righteousness. There is salvation made dependent on God's righteousness. Beautiful isn't it. But my dear friends the Dead Sea Scrolls ad performance of the law.

They give it with one hand and take it away with the other that's part of the method of salvation is performing the law. The parallels with the Gospel of John are remarkable. John gives you an antithesis between light and darkness truth and error. Life and death and these run right through especially the wars between the sons of light and the sons of darkness. The Covenant believers believed in predestination. Paul talked about an election, predestination. They made much of the sovereignty of God. Now the final question the vastly significant question is before us. What is the relationship between the scrolls and the person of Christ? Have these scrolls. Let's face it squarely on my dear friends I tell my men I have told them for years that in any discussion we have to at the very outset admit one thing. What is it?

That which is factual not theory. If it is a fact if it is there plainly stating us in the face it it's axiomatic if it's a maxim if it is a self-evident truth we will do the truth no service to disallow it. No. We are in the place of the statement. Me thinks thou doth protest too much. No we are not going to be in a position of trying to bolster up something that is that weak by denying those things which are facts. If it's a fact we want to know now what's the relationship between the scrolls and the person of Christ. Now in this area friends some unfortunate judgments hasty conclusions have been popularized. I want to point out right now that these statements were never held by the majority of scholars yet travelling up and down this country I've heard them repeated and mouthed.

Even a good number of these scholars do not hold to these statements. Never have they were first given wide coverage by a newspaper man. He did go to Israel I know he did talk to a number of folks it yet did get a lot of material and he wrote the whole thing up amazingly enough one whole issue of the New Yorker magazine was dedicated to his statement on the Dead Sea Scrolls. Edmund Wilson it's now in book book form. But he was doing nothing in the world but popularizing the view of a reputable scholar by the way of the Sorbonne University of Paris professor A. DuPont like DuPont's all there in New Jersey. The great professor A. Dupont-sonner. He is professor Sorbonne professor of higher studies he is a Semitic scholar of the first rank. In all fairness that first propounder of that position has made subsequent statements that have largely negated the original impressions I took time out recently to reread his position and it seems to me that. He has reopened the whole question.

He has stated that men of scholarship have misunderstood him. That's a bad sign in itself when men of scholarship misunderstand you. Now what are the facts of the case? What claims were made? Was it along this line that the laity got the idea that the Dead Sea Scrolls in some

way imperiled the uniqueness of our faith at least even if they didn't completely outmode and denude our faith. Well here are the details. This DuPont-Sommer in his Dead Sea scrolls discussing the Jewish New Covenant and the Christian New Covenant said this in the last two centuries B.C. in the first century A.D. this represented talking about the Qumran community and movement in Judaism as widespread as it was deep both inside and outside Palestine.

It is from the womb of this religious ferment that Christianity the Christian New Testament emerged. In history there are scarcely any absolute beginnings and Christianity is no exception to the rule. Already eminent historians have recognized in Essenism a foretaste of Christianity as Christianity came along ultimately and was a me too religion. This expression is one of Renan of all people to quote Ernest Renan at the end of his book *Le Vie sue* in French the life of Jesus. He had a wood cut of our Lord Jesus on the cross and had under it that miserable lie. *Finis, the end.* That's not true. That was not the end of our Lord Jesus. Everything in the Jewish New Covenant heralds and prepares the way for the Christian New Covenant. I wouldn't be quoting Renan if I were he.

The Galilean Master as he is presented to us in the writings of the New Testament appears in many respects as an astonishing reincarnation of the teacher of righteousness. Our Lord Jesus is supposed to be. An instant in many respects an astonishing reincarnation of the master of Justice or the teacher of righteousness like the latter. He preached penitence Jesus preached like this one in the dead sea scrolls penitence poverty humility love of one's neighbor chastity like him he prescribed the observance of the law of Moses the whole law but the law finished perfected thanks to his own revelation like him he was the elect and the Messiah of God the Messiah redeemer of the world like him he was the object of the hostility of the priests the party of the Sadducees like him he was condemned and put to death like him he pronounced

judgment on Jerusalem which was taken and destroyed by the Romans for having put him to death like him at the end of time he'll be the supreme judge like him he founded a church whose adherents fervently awaited his glorious return in the Christian church just as in the Essene church the essential right is the sacred meal whose ministers are the priests here and there at the head of each community there is the overseer the bishop the ideal of both churches is essentially that of unity commune of love even going so far as the sharing of common property.

Now for the sake of time I'm not going to labor the point with other scholars I refer you to the splendid work of Oskar Kuman professor at the University of Basel in a work by Stendhal, The Scrolls and the New Testament which our friend brother wings of our book room was kind enough to let me peruse again a very fine publication in which he compares the doctrines and he does not find anything in these doctrines that would show the role of a suffering servant for this teacher of righteousness. We've heard nothing in the new texts of an atoning death. How can they keep talking about it even in the Qumran hymns that were published recently by the Hebrew University that the teacher of righteous suffered death because of his priestly and prophetic activities not the same thing?

It in no way is parallel to the conscious relation to the figure of the servant which is basic for Jesus. No. And nowhere does it show the self-consciousness that our Lord Jesus had. Now what do you mean by self-consciousness the realization the awareness. All the while of the Lord Jesus Christ that he was here for a mission he was here for an objective. No wonder the Samaritans would not receive him because they saw that his face was set as a [inaudible] to go to Jerusalem. Anybody that thinks the death of the crucifixion overtook our Lord Jesus by surprise has not read with any degree of awareness. The New Testament he died as a substitutionary sacrifice for you and me. Oh our friend Kuman Professor at Basal does a splendid work. Bruce in

his second thoughts on the Dead Sea Scrolls similarly does not find it but I think one of the finest replies to depose Sommer is by a Romanist priest from the Catholic University in Washington DC.

His book published by the Westminster folk their guild back there in Maryland the dead sea scrolls and the Bible he says let's look at this reincarnation that we've been reading about. Let's just look at it. He says this dear scholar DuPont Somme so hypnotized was he by his own theory that he read it into the holes of the letter of the Habakkuk commentary there were some holes alright. It's not to be denied there are some valid even if superficial resemblances between the two. Both the teacher and Jesus taught lofty moral ideals and both were persecuted faith in both was demanded of their following of their followers. But the faith had a different coloring in the New Testament incidentally friends and many points of similarities but DuPont Sommer went beyond that.

For him the teacher is the Messiah the redeemer of the world. He is the one whose sufferings are of a divine being and they resemble that of Jesus. Now let's look at the evidence was this teacher recognized by his followers as the Messiah. It wouldn't be surprising if it had been so there are numbers of claimants to that title why your book of Acts tells you that they mistook Paul along that line. Camellias said he pointed in Acts in the early part. He says let these fellows alone if it's not of God oh it'll die of its own weight like this. The Judas of Galilee and Thudas they got a little handful with him and before it was all through it just trickled out. There was nothing left to let them alone if it's of God. You can't stop it and if it's of God it will amount to nothing.

And if it's of the Lord anything you do against it will avail. Why we know from acts that there were false claimants if you will read Jewish histories by actual count. There have been sixty four. Got the number sixty four false claimants to the messianic title our Lord Jesus spoke many many true words and no word more true than the one in John's gospel I came in my father's name you wouldn't believe me there will be one who will come in his own name him you will believe the door is wide open even this hour. That's the sad tragedy of it that's the tragedy of it the door is wide open today for the acceptance on the part of Israel of one who is a false claimant to the messianic throne. Now was this teacher recognized we say it wouldn't be surprising then that there's no evidence that teacher was regarded as a messiah in fact the evidence is against it.

The Messianic beliefs of the community turn out to be extremely complex they believe in three figures who play a role in the Messianic era a prophet and two messiahs. Incidentally that is the standard orthodox Jewish view today. They don't believe in one Messiah but two. They believe there's one messiah who's pierced he comes and prepares the way for the son of David. That would be an indignity for David's son who is going to reign in majesty and dignity in regal splendor. Why for him to fulfill Isaiah 53. That's all out of keeping that that's below his dignity. So there must be another messiah Messiah the son of Joseph that's Joseph in the book of Genesis. Not Joseph the carpenter in our New Testament the legal father of our Lord. But Messiah the son of Joseph comes and dies a death to prepare for the Eternal Reign of that one you see they couldn't figure out how he could die and live forever. Even our disciples were concerned the disciples in the New Testament were as you remember.

So it's a complex the two Messiahs are of Aaron a priestly Messiah and of the Israel [inaudible] absolutely nothing in the messianic teaching of the scrolls that would indicate that the teacher is to be identified with either of these figures. Now who is it that applies the title

redeemer of the world to the teacher? That hasn't been found in any of the scrolls. How could he say that he has entirely over leaped? The evidence that we have in hand. You can't manufacture evidence that's wrong. The concept of a suffering Messiah who redeems the world is one that not even the followers of our Lord Jesus readily accepted. Peter could be the recipient of a marvelous revelation. Blessed art thou Simon [inaudible] flesh and blood have not revealed it but my father's in heaven. You said thou art the son of the Living God. Thou art the son of the living God, Matthew 16 and yet at the same time be it far from thee we want a Messiah who will take up the cudgel for us who will deliver us from our enemies and you remember the great hymns in the first chapter of Luke go along that line.

This one was the light to lighten the Gentiles and the glory of thy people Israel who will grant us deliverance from our enemies the day spring from on high hath visited us and so on down the line. Right in the realm of Jewish hope and Old Testament hope. But the disciples were not ready for that kind. It's almost hubris the first chapter of Acts. They said well Lord if we were a little previous before but now that you've died in 40 years I guess that's enough time now don't you think it's time to to start off the kingdom now wilt thou restore now the kingdom to Israel. They thought that everything had been fulfilled and everything was ready. Why. The fact is that the world in which our Lord lived wasn't prepared for a crucified Redeemer the world. And incidentally that's how we know that there was no church. There was no church in the Old Testament because the church is dependent upon a crucified buried risen ascended savior Ephesians 1 tells you that.

And they didn't even believe he was going to die. How do they know anything about the church? And the third place is the teacher the divine being. Well they twist these scriptures for instance concerning the priest who rebelled to strike him with wicked judgments horrible evil

diseases. This is Habakkuk commentary they inflicted upon him the vengeance on the body this place. Listen to what DuPont so makes out of that almost clairvoyant. He says this passage evidently alludes to the passion meaning the death of the teacher of righteous. He was judged condemned punished. He suffered in his body of flesh. Doubtless he was a divine being who became incarnate to live and die as a man. Ladies and gentlemen that is made out of whole cloth.

[Inaudible]

The body of the flesh doesn't give the slightest suggestion of the divine being. We find it in Ecclesiastes 23:16 refers to a wicked man. You'll find a similar expression of the Greek New Testament in Colossians two eleven it refers to a believer and who's suffering. Why if you make room for the breaks in the manuscript in the Habakkuk commentary it's not the teacher of righteousness that's suffering. But the priest who rebelled that's suffering. Talk about a case of mistaken identity. Here's one with a vengeance. One with a vengeance and the sufferings are not at all not at all those of the Divine Being friends we can be grateful that archeology has enabled this voice to be heard because far and may I say far far far from levelling the Christian gospel. This literature will by contrast show the incomparably richer message of the Lord Jesus Christ and of his glorious person and his saving work. Now at this stage if we can have our brother Boyles come forward and lead us in hymn. We have chosen Dr. Hooker is he here. Oh he's had to go to another program. All right. Then we. Shall we dispense with the-

If you have any questions you may pass them up now. While uh. Uh my son John gets these ready. The. Which one. Oh yes [inaudible] among his many accomplishments. He

complained. Thank you very much there is time by the way we have a very fine collection of [inaudible] we still have some of it not at all. Or we put it away. I thought maybe we left some of it is none of it. I'm sorry. Where the original Isaiah scrolls are now stored up for steady or safekeeping in what Library, Museum. Very good. They were bought for a fabulous amount. I can't conceive as I said in class the other day I can't conceive of any situation in which the government of Israel would sell them. They were bought for up in the hundreds of thousands by a wealthy Jew in New York. Fair the state of Israel. They are now stored. Just as you would store things in these vaults. In banks. And yet two years ago they had a policeman there.

This time they had a guard there and the lady showed us through and so on. You have to go through it single file and they're in beautiful cases with heavy thick glass there. They've been put on walls and they look as all they have been. The backs have been fortified somewhat. They are there in the Hebrew University. The Hebrew University in Jerusalem. Yes sir. Yes. Well we can't have access to the over hundred thousand volumes of having to do this in the state of Israel. The other the other portion is just very small. And noticeably small just fragments like some of those-. You will find in the Palestine archeological museum that was given by way of [inaudible] that is a beautiful building of limestone [inaudible] limestone and you go in and you don't need a guide because they give you a manual think of the map and everything's numbered and they'll take you from all the archeological eras right down the line.

It is really a fabulous museum. Do you know of any recent finds of scrolls of equal importance with those of 47 to 52? No. uh around 52 to 54 have been the final ones. This is enough to keep us here through this century. I hope to be lauded at that time rather but uh they'll still be studying this matter. [Inaudible question] That's correct. That's what they tell us. Oh uh there are other Isaiah scrolls incidentally besides that one that's the best preserved. Yes.

[Inaudible question] That was a rather debacle I'd rather not talk about that because. It I'm afraid it put our fundamental circles in bad light. It was two gentlemen from the mid-west area and yet that must have been authorized. They were doing some soundings and making certain pronouncements on the Dead Sea and as to [inaudible] the cities and so on and the Jordanian government came out with a very very scathing review column. I can assure you on their authority that these men were never get within hailing distance. Of that area again. Went along and I'm surprised they [inaudible].

You cannot excavate in these countries except you come from a reputable institution. And except you indicate you have a sufficient staff. A staff of men right down the line from photographers architects and all historians linguists and all. And you have you have to show that you have enough money to carry through a certain project if you indicate we're going to just excavate all over the landscape. They know that's not true. For instance Jericho that's been excavated numbers of times [inaudible] for a number of excavations. Why the whole thing doesn't amount to much more than six acres. You say what. Yes well they had what we have today. Most people lived in suburbia. They lived outside. They only went inside when there was a war. They knew the suburbs or some folk call it snubburbs. They knew what it was to live in the suburbs too anyone else. I see you're weary I shall not trouble you longer shall we stand for the benediction.

[End]