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The Dead Sea Scrolls, their discovery - their contents - their
significance, 1956.

THE DEAD SEA SCROLLS

Their Discovery — Their Contents -- Their Significance

February 19, 1956

On the west side of the Dead Sea, or as it is more accurately known in the Hebrew as the * * * * (the salt Sea), the lowest body of water, by the way, in the world, some thirteen hundred and ninety two feet below sea level, in a region of wilderness and desolation, of terraces and cliffs, the discovery among those cliffs, in one of the caves, of a number of scrolls, written in the Hebrew language and, as it turned out, one of them written in the Aramaic, which is the sister language of the Hebrew, has excited the scholarly world, both Jewish and Christian alike, as few archaeological discoveries in many years, in many generations, have done. And interest in these Scrolls has been mounting ever since.

Books written about these Scrolls have become best sellers. The public press has given sensational coverage to everything related to these Scrolls. They have appealed to the popular imagination in a way reminiscent of the discovery of the Tomb of Tut Ankhamen, you will recall, some years ago. Scholars and archaeological experts have been waging battles ever since, over these manuscripts, their authenticity, their age, their significance, and the battles are likely to continue into an indefinite future.

In the United States, popular interest in these Scrolls was greatly stimulated by a brilliantly written journalistic account of them which appeared in the New Yorker some time ago -- written with great insight and imagination by Mr. Edmund Wilson. And in an enlarged form this article has since appeared in book form under the title "The Scrolls from the Dead Sea" and this book has become a best seller.

Dr. Millar Burrows, Professor of Biblical Theology at Yale University, who

was the Director of the American School of Oriental Research in Jerusalem in 1947, when these Scrolls were discovered, has published a translation of the Scrolls, some of them in full and of others the significant selections, in a very thoughtful and scholarly study of the contents of these Scrolls and their importance, and everything related to them.

In France, Professor A. Dupont Sommer, Professor at the Sorbonne, an ex-Catholic Priest, has written two books, one called "The Dead Sea Scrolls" and the other "The Jewish Sect of ^{Qumran} ~~Qumran~~ (that's the region where these Scrolls were found) and The Essenes." And these books of Professor Dupont Sommer have perhaps aroused the greatest excitement by associating the ideas of some of these Scrolls and the Sect wherein these ideas are said to have originated, with later Christian origins, and thereby challenging Christian Theologians and scholars to reconsider some of their basic conceptions about the origin and the uniqueness of the Christian revelation.

Many other world scholars everywhere have written books and innumerable articles have appeared in hundreds of periodicals and scientific journals on one phase or another of these Scrolls, not to mention, of course, the work of Hebrew Scholars and writers in Israel, in the United States, and elsewhere.

The generally accepted account of the discovery of these Scrolls, which however has not gone unchallenged, is that given by Mr. Edmund Wilson, in his book "The Scrolls from the Dead Sea", and I read you his first paragraph

"At some point rather early in the spring of 1947, a Bedouin boy called Muhammed the Wolf was minding some goats near a cliff on the western shore of the Dead Sea. Climbing up after one that had strayed, he noticed a cave that he had not seen before, and he idly threw a stone into it. There was an unfamiliar sound of breakage. The boy was frightened and ran away. But he later came back with another boy, and together they explored the cave. Inside were several tall clay jars, among fragments of other jars. When they took off the bowl-like lids, a very bad smell arose, which came from dark oblong lumps that were found inside all the jars. When they got these lumps out of the cave, they saw they were wrapped up in lengths of linen and coated with a black layer of what seemed to be pitch or wax. They unrolled them and found long manuscripts, inscribed in parallel columns on

thin sheets that had been sewn together. Though these manuscripts had faded and crumbled in places, they were in general remarkably clear. The character, they saw, was not Arabic. They wondered at the scrolls and kept them, carrying them along when they moved.

These Bedouin boys belonged to a party of contrabanders, who had been smuggling their goats and other goods out of Transjordan into Palestine. They had detoured so far to the south in order to circumvent the Jordan bridge, which the customs officers guarded with guns, and had floated their commodities across the stream. They were now on their way to Bethlehem to sell their stuff in the black market, and they had come to the Dead Sea in order to stock up with water at the spring of Ain Feshkha, the only fresh water to be found for miles in that dry, hot and desolate region. They were quite safe from discovery there: it was a locality that had no attractions, to which nobody ever came. In Bethlehem, they sold their contraband, and showed their scrolls to the merchant who was buying it. He did not know what they were and refused to pay the twenty pounds they asked for them; so they took them to another merchant, from whom they always bought their supplies. Being a Syrian, he thought that the language might be ancient Syriac, and he sent word by another Syrian to the Syrian Metropolitan at the Monastery of St. Mark in Old Jerusalem.

The Metropolitan, Mar Athanasius Yeshue Samuel, expressed a decided interest."

And skipping the many details of what followed, after a time this Metropolitan, Mar Samuel, purchased four of these Scrolls, for a price which is said to have been, fifty pounds. Time will not permit us to go into all the details, and all the contacts which Bishop Mar Samuel made in connection with these Scrolls, but early next year, early in 1948, he took them to the American School of Oriental Research in Jerusalem and showed them to the then acting Director, Dr. John C. Trever. Dr. Burrows the Director was at that time away in Iraq. Dr. Trever became very much excited about them as he began to unfold these Scrolls and to try to decipher them, which Mar Samuel was evidently unable to do. He persuaded the Metropolitan/^{The}Bishop, to allow him to photograph all the Scrolls, which he did. And he sent off a print or ~~two~~ two of the columns of one of these Scrolls to Dr. W. F. Albright of John Hopkins, one of the foremost Biblical Archaeologists in the world. And Dr. Albright immediately replied to him upon a study of these photographs, that that was the greatest manuscript discovery/ⁱⁿmodern times and he suggested a date for these manuscripts and the date was about 100 B.C., Before the Common Era. The

Metropolitan then signed an agreement with the American school in Jerusalem which permitted the school to publish the text that they had photographed. They had agreed to pay the Metropolitan some fifty percent. of the profits from the sale of these publications. Mar Samuel was then encouraged to come with his manuscripts, the originals, to the United States, and he came here in 1949, hoping to sell them to some institution of learning. Dr. Burrows himself who belonged to the Yale University faculty, tried to persuade the Yale University to buy them, but evidently they were satisfied with what they had -- a full photographic record of these Scrolls. In 1954, General Yigael Yadin, the General of the Armies of Israel, the son of Professor Sukenik (of whom I will speak in a moment) came to the United States and consulted with Professor Albright about these manuscripts of Mar Samuel. And he decided to raise the money from Israel - to purchase these manuscripts for the State of Israel. He wrote to The Metropolitan, but he received no reply. Presumably no Syrian could afford to sell these Scrolls openly to a representative of the State of Israel. But the attention of General Yadin was drawn about that time to an advertisement which appeared in the Wall Street Journal during the first three days of June, under the heading

"Miscellaneous For Sale"

"The Four Dead Sea Scrolls"

"Biblical Manuscripts dating back to at least 200 B.C. are for sale. This would be an ideal gift to an educational or religious institution by an individual or group."

"The Syrians, becoming anxious, had resorted to this device of advertising for sale. Yadin, without letting his name appear, applied to purchase the scrolls, using as intermediary a lawyer, not associated with Israeli business, who negotiated the sale through a New York Bank. * * * The price was two hundred and fifty thousand dollars. There happened to be a hundred thousand available in the treasury of an organization called the American Fund for Israeli Institutions, and Yadin persuaded his government to lend the remaining one hundred and fifty. An American millionaire, in the paper business, Mr. D. Samuel Gottesman of New York, offered to repay the money to the fund and the Israeli government. The whole matter was kept a secret until the scrolls had been transported to Israel. This, of course, took place some time ago, but the purchase of the scrolls for Israel was not announced till February 13, 1955, when Premier Sharett explained that they would be housed, with other ancient documents, in a museum to be built for the purpose and to be called the Shrine of the Book."

And so the Government of Israel, acquired, through this purchase, four of the seven scrolls. One of these four was a complete copy of the Book of Isaiah, 66 Chapters.

The other was, what has come to be known as a "Manual of Discipline", of which I will speak later; a third was a commentary on one of the books of the Bible - the Book of Habakuk^k; and the fourth (which, because it was so coagulated was deciphered only very recently by the authorities of the Hebrew University) a commentary on the early chapters of the Book of Genesis. This is the volume of the scrolls which is written in Aramaic.

Now in the early months during which these transactions of the Metropolitan was going on, Professor Sukenik/^{who} was head of the Department of Archaeology of the Hebrew University, was himself informed that some manuscripts said to have been discovered in a cave in the wilderness of Judea were to be had for purchase and he himself recounts how he went about obtaining the remaining three scrolls of the seven which were found. It is a very dramatic and exciting story, because all these negotiations took place in a year of great turmoil - 1947 - when there was fighting going on in and about Jerusalem. But he finally succeeded in purchasing the other three scrolls. They are: a third of the Book of Isaiah, the latter part of Isaiah (evidently the Book of Isaiah was very popular among Jews); the second one was a book which Professor Sukenik called "The War of the Sons of Light with The Sons of Darkness; and the third was a collection of Thanksgiving Hymns - of Psalms - very much like the one hundred fifty Psalms in our Bible which are now called the * * * * (Tanksgiving). Professor Sukenik was here in Cleveland, shortly after he acquired his three scrolls. He lectured here at The Temple, and showed slides of some of the manuscripts and of columns of some of the manuscripts which he had purchased. His visit here was proved rather expensive to me, because he asked me to obtain money in order to publish these manuscripts which he had purchased - photograph them - transcribe them and to interpret them. Being a guest, and myself being rather intrigued by the discovery, I undertook to raise the sum of \$2 Twelve Thousand Dollars and these three scrolls of Professor Sukenik were finally published by the Hebrew University in Jerusalem. A collection of the hidden Megillah - the hidden scrolls. You might be interested to see how a page looked. This is a page

of the Book of Isaiah. This is a page of the scroll of the "War of the Sons of Light against The Sons of Darkness". This is a page of the Psalm. A photograph of one of the columns. Sometimes the pages came this way, covering these photographs -- with this volume explaining them and interpreting them, -- the jars in which the manuscripts were found. And this is the way one of the manuscripts looked when it was found. It had to be carefully unwound, which in itself took months of work.

(actual display was made)

Now since the discovery of these seven scrolls, in one of the caves, all the neighboring caves, some twenty-five of them have been carefully searched and many other fragments of documents and scrolls have been found. In fact ten thousand of such fragments - and more than that - have been collected and are now in the Oriental Museum in Jerusalem where scholars are studying them. Among them was a copper scroll, not yet unrolled because of its oxidized state.

Now on the evidence of paleography, or the study of script, of these manuscripts -- on the evidence of the radio-carbon tests of the linen in which one or another of these manuscripts was found - and on the age of the pottery in which it was found in the vicinity of these scrolls - and on internal evidence and other considerations, too technical for us to go into at this moment, most scholars have dated these manuscripts, all seven of them, to have been written some times between the second century before the Common Era and the first Century of the Common Era, thereby making them, perhaps the oldest existant Hebrew Manuscript -- some of the oldest existing Manuscripts in the world. Up to now the oldest Biblical Manuscript in existence, dates from the 9th Century and is in Leningrad. But this dating of the manuscripts has been challenged. Vigorously challenged. By reputable scholars -- and foremost among them has been Professor Zeitlin. Professor Solomon Zeitlin of the Dropsie College in Philadelphia, who has written extensively, with a great deal of erudition, about these manuscripts. I read a paragraph from one of his articles summing up his position:

"In so far as the antiquity of the scrolls is concerned, I have demonstrated by unimpeachable internal evidence that

they are of the Middle Ages. I have shown that the orthography, and punctuation, as well as the terms used therein, are of the Middle Ages. The laws referred to therein were definitely enacted after the destruction of the Second Temple. The references to the halakot show without any vestige of doubt that the scrolls could not have been composed in the pre-Christian period. Those who maintain that the scrolls are of the pre-Christian period are those who are unfamiliar with the history of Judaism and some of them are incapable of reading the text of the scrolls, as we have fully demonstrated. We must brand their interpretation of the Scrolls as belonging to antiquity as a delusion.

So there you have it. Professor Zeitlin maintains that they were written around the 9th or 10th Century, probably by the Karaites, the Scriptuarlists and have no significance whatever, for the study of the Jewish religion during the Second Commonwealth, that is between the rebuilding of the Second Temple in 516, Before the Common Era, on the destruction of that Temple in 70 A.B.

Now assuming that Professor Zeitlin is wrong (and the general concensus of scholars that he is wrong, is right) what significance is there to these scrolls? Well, in the first place we have a complete copy of the Book of Isaiah and another copy of a third of the Book of Isaiah, which enables us to compare our present Hebrew text of the Book of Isaiah, with a manuscript of the same book of more than 2,000 years ago. Now the present text of the Hebrew Bible was fixed permanently as far as detail, of wording and lettering, even of vowels and accents, by school of the Masorites, from about the 5th or the 6th through the 9th Century of the Common Era. They fixed the Standard Text, which is now universally accepted. But there are many texts of the Bible, many manuscripts of the Bible used, and some versions differed from others. There were variations as far as readings are concerned - grammer, spelling and words. We have early translations into the Greek, the Syriac, the Latin, of the Hebrew Bible, which seem to differ, from the Hebrew Bible which we now have. Well this old Hebrew Scroll of Isaiah enables us to check on ourtext, as well as to check on these early translations of the Bible to see where they derived their translations. That is tremendously helpful for the study of the Hebrew text. The newly revised/^{American}version of the Old Testament, published just a few years ago, has incorporated in the English translation some thirteen new readings, based

on these Dead Sea Scrolls of Isaiah. May I illustrate what I have in mind. We have in the Book of Isaiah, Chapter 40, Verse 12 a sentence

"Who has measured water in the hollow of his hand,
and who has marked off the Heavens with a span,

(You know the Hebrew poetry is in the form of parrallel. Usually the same thought is repeated in two different ways for emphasis.) Now one can understand how impossible it is to mark off the heavens with a span. But it is not so difficult to measure water in the hollow of your hand -- it is not a very reasonable thing to do, but you can do it. And so the parallel is really an incorrect one. The newly discovered Isaiah Scroll reads, instead of

"Who can measure in the hollow of his hand, the waters
of the ocean"

Thats a perfect parallel to

"Who can mark off the Heavens with a span"

Now what happened. All that happened was that a little **** was dropped out in our present text, so instead of ***** one **** was dropped out and it became ***** (water). Now thats not a tremendously significant thing for most people, but for scholars of the Hebrew text that is very important. Anyhow it is important to have a manuscript of the Book of Isaiah, 2000 years old which shows ^{very} really how/little divergence there does exist between our present text and the one of long ago. How little radical changes have taken place over a period of thousands of years and how reliable our present text is.

The most interesting of the scrolls are the commentary on the Book of Habakkuk and the so-called Manual of Discipline. Both documents seem to have been produced by a sect in ancient Israel which was out of line with many doctrines and practices of official or normative Judaism. Members of this sect lived by themselves, in their own communities, and had their own ~~conditions~~- traditions and their own disciplines.

Now in the commentary on the Book of Habakkuk, reference is made over and over again to a "Teacher of Righteousness", who seems to ^{have} been the leader of the founder of this community -- who possessed the gift of prophecy -- who was persecuted by a man who was called "the wicked priest" -- and whose persecution reached a climax in some vaguely described event which occurred on the Day of Atonement, Yom Kippur. And it is on the basis of this commentary on the Book of Habakkuk that Professor Dupont-Sommers grounds his very startling conclusion -- and I quote from his writings:

"Everything in the Jewish New Covenant,"

(this sect was built around the idea of a new Covenant for this brotherhood)

"Everything in the Jewish New Covenant, heralds and prepares the way for the Christian New Covenant. 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. Like the latter, He preached 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 and perfected, thanks to His own revelations. 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 judgement on Jerusalem, which was taken and destroyed by the Romans for having put Him to death. Like him, at the end of time, He will 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 * * * *

(Essenean Church, because Professor Sommer believes that this sect was the Essenean sect)

"* * , the essential rite is the sacred meal, whose ministers are the priests. Here and there, at the head of each community, there is the overseer, the 'bishop'. And the ideal of both Churches, is essentially that of unity, communion in love -- even going so far as the sharing of common property.

"All these similarities --

(writes Professor Dupont-Sommer)

"and here I only touch upon the subject -- taken together, constitute a very impressive whole. The question at once arises, to which of the two sects, the Jewish or the Christian, does the priority belong? Which of the two was able to influence the other? The reply leaves no room for doubt. The Teacher of Righteousness died about 65-53 B.C.; Jesus the Nazarene died about 30 A.D. In every case in which the resemblance compels or invites us to think of a borrowing, this was on the part of Christianity." But-

There it is. Now the conclusions of Professor Dupont-Sommers have not gone unchallenged. He has jumped to certain conclusions which are not warranted really in the text. I have gone through the text quite carefully - I find no warrant for these extreme conclusions. But certainly there are close resemblances between this sect, which produced these scrolls and the later primitive Christian community of Jerusalem.

Now the "Manual of Discipline" is a collection or an outline of what is expected of those men who join this unidentified sect, who enter the Covenant -- who become members of this monastic community. The initiation - the rites - the discipline - the government. This Manual has close affinity to another document of Jewish sectaries, the well known "Damascus Document" which was discovered by Professor Solomon Schechter in the Cairo Genazah, and published nearly a half a century ago. They both belonged to a dissident sect in Israel. A community of men who banded themselves together for the sake of purifying their lives and disassociating themselves from the evil world around them, atoning by their way of life of their austerities for the sins of Israel and waiting and praying for the coming of the Messiah. I quote from this "Manual of Discipline" from this scroll:

"And these are their ways"

(the ways of these members)

"in the world: to shine in the heart of man, and to make straight before him all the ways of true righteousness, and to make his heart be in dread of the judgments of God, and to induce a spirit of humility, and slowness to anger, and great compassion, and eternal goodness, and understanding and insight, and mighty wisdom, which is supported by all the works of God and leans upon the abundance of his steadfast love, and a spirit of knowledge in every thought of action, and zeal for righteous judgments, and holy thought with sustained purpose, and abundance of steadfast love for all the sons of truth, and glorious purity, abhorring all unclean idols, and walking humbly with prudence in all things, and concealing the truth of the mysteries of knowledge."

(A sort of a mystic sect of pietists and ascetics who were dedicated to self-perfection, waiting for the end of the world.)

"In these ways they shall walk in all their dwellings,"

(I quote again from the "Manual of Discipline")

"every living man, each with his neighbor. The lesser shall obey the greater with regard to wages and property. Together they shall eat, and together they shall worship, and together they shall counsel.

In every place where there are ten men of the council of the community, there shall not be absent from them a priest. Each according to his position, they shall sit before him; and thus they shall be asked for their counsel regarding everything. And when they set the table to eat, or the wine to drink, the priest shall stretch out his hand first to pronounce a blessing with the first portion of the bread and the wine. And from the place where the ten are there shall never be absent a man who searches the law day and night, by turns, one after another. And the masters shall keep watch together a third of all the nights of the year, reading the book and searching for justice, and worshipping together."

The interesting thing is that not far from the cliff where these scrolls were discovered, about a thousand yards away, there is a ravine called the Wadi Qum Ram and on a ~~ter~~ terrace dominating this ravine, about 1200 yards back from the shore of the Dead Sea, there are some ruins called the Khirbet Qum Ram (Khirbet means ruin) and a large cemetery. It was at first thought to have been an old Roman fortress and after extensive excavation these ruins were found to be the remains of a Monastery - equipped with large communal kitchens and dining halls - with thirteen cisterns for water and even with a scriptorium (a library and writing room) (and some of the ink-wells were still found there) and here is where these scrolls evidently were written, and many other scrolls. It is now believed that these scrolls came from these sectaries who dwelled in this monastery in the wilderness, and who stored their valuable manuscripts and scrolls in a nearby cave, when persecution (evidently the persecution of the Romans around the year 70) forced them to evacuate their monastery. And who were these sectaries? It is believed, and Professor Dupont-Sommer maintains, that they were the Essenes. Men who are described by Josephus and Philo as those who lived together communally and shared their wealth and their property, practiced asceticism, eschewed marriage, brought no sacrifices to the Temple, were strict about Levitical purity and ablutions. This idea that these people who lived at Qum Ram were Essenes, a very plausible

idea has never also been challenged by other scholars for in many ways they seem to differ from the practices of the Essenes. But undoubtedly they belonged to what might be said to be a movement in Israel during the first few centuries before the Common Era - a movement which was also common among other peoples of the Pagan world - a desire to escape from the shackles of every day life and from the re of every day life and from the evils of the world. A desire to isolate themselves in small communities where they can practice their own spiritual discipline and perfect themselves. It was part of a great agnostic movement which swept over the ancient world especially the Eastern Mediterranean. Agnosticism was based on a dualism of good and evil - of light and darkness. In the world there is a struggle between the evil forces and the good forces that matter. This world was * * * * * (evil) and cannot be remedied and made perfect and the ideal thing to do is to emancipate yourself from the shackles of the body, and of matter, and of society, and become as far as you can a hermit, devoting yourself completely to the purification of your soul and your own life, and leading, perhaps in common with another small group of like-minded individuals, the kind of life which will prepare you for the Kingdom of God - for the new society which they believed firmly would soon come about by the intervention of God who would send a "Teacher of Righteousness" to prepare the way. And undoubtedly these people who produced these scrolls belonged not to the Essenes, but to some related sect among ancient Israel. For it is a mistake to assume that in the olden days there was only one type of Judaism. There is no one type of Judaism today, ~~and~~ - there is an orthodox Judaism and there is a Conservative Judaism, there is a Reform Judaism and there is an in between type of Judaism. And that was so in the olden days, and much more so. One of the rabbis says that Israel was not destroyed until there developed among them twenty-four heretical sects. There were all kinds of trends and movements in Jewish life. The normative type, the classical type, is the type that ultimately survived -- that of the Pharisees, that of the Rabbis whose teachings we have in the Talmud and who determined the way of life

and the rule of conduct and the code of belief and the creeds for Jews for ever after. But they were not unchallenged. There were groups in Israel who challenged them who had different points of view. And these Sectarians who wrote these scrolls "A Manual of Discipline" and "The Commentary on Habakkuk" and some of the others, evidently belonged to these not heretical sects exactly, but non-conformist groups in Israel.

Well to sum up - you can speak about the scrolls for hours and days - to sum up, what shall we say about their importance and their significance. I will quote Professor Millar Burrows first and then an important Jewish Scholar. Professor Burrows says:

"For myself I must go father and confess that, after studying the Dead Sea Scrolls for seven years, I do not find my understanding of the New Testament substantially affected."

In other words, in his judgment, they have little to say - little that need affect or alter the conclusions which Christian scholarship has arrived at before the discovery of these scrolls.

And Dr. Harry M. Orlinsky, Professor of the Hebrew Union College, writes:

"I do not know how any person could get up in court and take a vow that he knows that these scrolls to date for the 2nd or the 1st Centuries B.C. or from the 2nd Century A.D. or later. The conclusive criteria are still lacking and until they are forthcoming no scholar should attempt to use the scrolls for the reconstruction of the very important part of Jewish history - the 2nd Commonwealth."

So that both seem to agree that while the discovery was sensational and requires study, at the moment there seems to be nothing in these scrolls to suggest any revolutionary ideas either for Judaism or Christianity. That * * * * * (thank God) we are still at the old stand. But it is nice to know that to the very limited number of available Jewish manuscripts, there have now been added at least seven that are of substantial size and of fairly good preservation which enable us to gain more insight if not more new large scale revolutionary insights into Jewish and life/history. Still very significant bits which scholars will be able to use in building their mosaic of that very important period in Jewish history - the 2nd Commonwealth.

As for the rest, when Hillel was asked to teach the whole Torah while standing on one foot, he told the man that came to him to be converted, 'the whole Torah can be taught standing on one foot - love they neighbor as thyself - but for the rest - * * * * * (go home and study).

(The asterisks indicate the ommission of the Hebrew)



1) Discovery of D.S. scrolls in the spring of 1947. Excited the scholarly world - f. the. able. as few archaeological discoveries have defied and interest in them has been mounting ever since.

Books written abt. them have become best sellers - Preso popular ^{series of books} they have appealed to the popular mind in a way reminiscent of the discovery of the Tomb of Tutankhamun.

Scholars ^{of all} have waged an aging battle over these texts. their authenticity - their age - their significance - and the battle is likely to continue into the indefinite future.

2) In the U.S. popular interest in these scrolls was greatly stimulated by a brilliant, journalistic account, then in the New Yorker - written with insight and imagination by Edmund Wilson. In an enlarged form it has since appeared in book form "The Scrolls From the Dead Sea" and has become a best seller.

Dr. Miller Burrows - Prof. of Bib. Theology at Yale University, who was Director, the American School of Oriental Research - in Jerusalem - ~~was~~ in 1947, when the scrolls were discovered - has published a translation of the scrolls ^{selections} along with a thoughtful & scholarly study of their contents, their importance and the all related matters.

In France A. Dupont-Sommer - Prof. at the Sorbonne, an ex-Catholic priest - has written two books "The Dead Sea Scrolls" and "The Jewish Sect of Jamna and the

Essenes". These have aroused perhaps the greatest excitement by associating the ideas of some, the Scrolls, and the sect wherein these ideas ^{are said to have} originated, with later Christian origins and thus challenging Christian theology and scholars to reconsider some, the basic concepts about the virginness, the Christian revolution.

Many other noted scholars, ^{and recognized} ^{with world wide} ~~have written~~ such as Prof. W. F. Albright, Prof. W. H. Brondino, Prof. G. R. Driver of Oxford have entered the lists — and innumerable articles have appeared in all the ^{hundreds} of periodicals & rev. journals — on one place or another — not to mention the work of Hebrew scholars, and writers in Israel ~~part of~~ in the U.S. and elsewhere.

3/. The generally accepted account of the discovery of the Dead Sea Scrolls — which however has not ^{been} ~~been~~ challenged — is that given by Edmund Wilson (Juda) p. 3-4.

(a) After a time — Metropolitan Wan Samuel — ~~purportedly~~ ^{from} the scrolls for a price supposed to be £50.

(b) One cannot enter here into all the details which Wan Samuel then took in connection with the scrolls — but early in '48 — he took them to the Amer-Israel Oriental Research in Jerusalem — and showed them to the then acting director Dr. John A. Trevor — Wan Samuel as a gift to Israel — became excited about them — Wan Samuel — persuaded Metropolitan to allow him to photograph all the

5/ Sikemic visit - Danland

6/ Since then discover - other cause - a copper
scroll not yet unrolled here - to oxidized state.
- 10.000 other fragments - 9th century - after + after -
- Oriental Museum in Jerusalem
- work for many years - description went

7/ ~~of these scrolls~~ On the evidence of the script ^{the script} ~~the scrolls~~
MS - radio-carbon tests, this given in which ~~the scrolls~~
~~was~~ wrapped - the age, the pottery found in the vicinity
these scrolls - ^{internal evidence} and other considerations, too, ~~lead to~~
enter upon at this time - most scholars have dated this

MS. 2C. 5C. to 1C. ^{ident. MS. in excavations}
- ^{ident. MS. in excavations} ~~ident. MS. in excavations~~
- ^{ident. MS. in excavations} ~~ident. MS. in excavations~~
① Challenged - Prof. Solomon Zeitlin (Ant. p. 256)

Regards them as ~~late~~ - medieval works - probably then
the Karaites, the 9C - and are no Syriac or
study of J. religious life during 2nd Commonwealth.

8) Assuming that Prof Zeit. is Wrong - and general consensus
scholar is correct - what year is there in the
scroll: ~~for the~~ - ^{probably Paul} - not best - inferior
① As far as Scripture - Very late change - help to correct
Masada - various readings - discrepancies in spelling

Grammar - wording - for scholars in 6-9C - first c. 1st century
text used as the best - Desert a broken 9

10/1 "Manual, Disaphne" - is a ^{collecting evidence} ~~constitution~~ or article, dated 16
of what is expected, those who join this ~~constitution~~ ^{un-}
subject set - who enter the covenant: & some members
of this monastic community. - The ^{initiation} ~~rule~~ & disaphne of
this body - and conclude with a prayer.

They show less affinity to another document, Jewish
sectaries "The Dangerous Document" - discovered by Prof.
Schubert in Cairo papyrus - published in 1910. ~~Both~~ and
~~are interested in the~~ also belonged to a dissident sect in
Israel - P. 374-378

11) Not far from Cairo where Mss. was discovered - abt.
1000 yds distant - there is a ravine - Wadi Luwân -
On a terrace dominating the ravine - abt. 1200 yds. back from
the shore - lie some ruins - called Khirbet-Luwân -
and a large cemetery ^{excavation}
at first thought to be a Roman fortress - was ^{very}
~~thought~~ ^{in 1951} found to be a monastery - equipped with large
communal kitchen - dining hall - ~~work houses~~ ^{with lay bath} and 13
cisterns for water - even a scriptorium - where
scrolls were copied.

It is now believed that these ~~both~~ scrolls came
from the sectaries who inhabited this monastery in
the wilderness - and who stored their valuable
Mss. in the war-by caves when persecution (68-70)
forced them to evacuate their ~~own~~ communities here.

12/ Essenes - ? ^{appears to marriage - even at times, antedates - 2nd/100 - found Judea.}
^{and as} ~~ascetic~~ - ~~ceremonial~~ / ~~shunned wealth~~ (?)
 - but no stranger to Temple - Levitical purity -
 - resembled in many ways the disciples described
 in "Manual" - never very large - Chas. 1st 6000

13/ Chalbyd For in many ways - differs from Essenes
 ① Rejected baby in a manger - ② No reference to immortality
 + reward after death. ③ ~~Not~~ pleased to marriage -

14/ Undoubtedly belonged to a sect, ^{allies to Essenes} influenced by
fraternal ideas - dualism - ^{2nd century} And by ascetic - locality
 e.g. = Humble ones; John the Baptist; Jesus - the Christ etc.;
Quakers a blending of J.S.K. rel. + phil. ^{spiritual} with Oriental that + asc.ology
 at its root - sharp dualism / Matter + spirit - Natural world altogether evil.
 - man should escape it - then resurrection - leaf-destroyed - quakers

15/ Judaism diversified - dissident = numerous sects
10-day - Joachim

16/ Miller Burrows - For my self I must go further and confess
 that, after studying the last 100 scrolls for seven years, I do not find my
 understanding, the N.T. substantially affected.

17/ Dr. Harry W. Orlinsky - "I do not know how any person
 could sit up in court and take a case that he knows that these
 scrolls to date for the 2nd or the 1st centuries B.C. or from the first
 cent. C.E. or later. The conclusion criticism is still being and
what they are interesting as scholars should attempt to use these scrolls
 for the reconstruction that very important part of the 2nd century world."

four sects of heretics." (J. San. 10.5) One is reminded of the thirty-two heresies which Hippolytus (2 c.) found to exist in the early Christian Church.

✓ Numerous sects flourished during the Second Commonwealth, between the destruction + of the first and second Temples, a period of nearly six hundred years, and in the generations which followed, and not only in Palestine but also in the far-flung diaspora.

It was a turbulent, culturally agitated and creative age, next to the prophetic, the most important age in Jewish history. During this period two powerful religio-cultural influences impacted upon Jewish life, the Iranian and the Greek. Judaism found itself in the midst of a great fusion and diffusion of beliefs, especially in the Hellenistic period. Many lines of religious cleavage and conflict developed among the people, and their very friction and controversy contributed to the intense spiritual alertness of much of that decisive age. A major and recurrent cleavage developed along the Sadducean axis. It concerned the fundamental attitude towards the Written as opposed to the Oral Law. The controversy breaks out again, centuries later, in the Karaite movement of the Babylonian diaspora, which swept through many other Jewish centers. There were many other divisions, sects, trends, and schools of thought. Some stressed one phase of Judaism and some another. Some were strictly literal in their interpretation of the laws of the Bible; others were more liberal; still others were more mystical. Some were influenced by the philosophies prevalent in the non-Jewish world, and often unconsciously merged Greek, Buddhist or Zoroastrian ideas with their own. Some entertained definite gnostic views within the Judaic framework. Some emphasized

other-worldliness in their religious thought, and austerity and asceticism in their manner of life. Others were confirmed pacifists. Still others, though laymen and not priests, were inspired with extreme ideas of ritual cleanliness and kept themselves away from all contacts which they regarded as contaminating. Some lived communally in desert retreats, or in closed covenanted associations in the towns and cities, practicing pious austerities and baptisms, even celibacy, eschewing all private possessions, despising wealth, and extolling poverty. In devout prayer they awaited the coming of the messianic age. Only few literary records embodying the tenets of these sects remain. Occasional allusions to some of them are found in the Apocrypha, the Pseudepigrapha, Philo, Josephus, the New Testament writings and Rabbinic literature. Much was undoubtedly lost. Rabbinic sources were naturally unfriendly to these unorthodox sects and granted them only scant, and, as a rule, unfavorable notice.

The fact to bear in mind, however, is that numerous and divergent as these sects were, and ^{many} ~~all~~ of them competing for ascendancy, they were at all times minority groups within Jewish life and did not represent the dominant and prevailing views. The remarkable thing is that in spite of all this variety, there persisted a Judaism which retained an unmistakable character of its own. (The essential faith crystallized itself in three cardinal ideas--unity, freedom and compassion--in God, in man, in society. These interpenetrate the whole of historic Judaism. They constitute its ^{deep-driven} ~~unfailing~~ guideposts.) In spite of the many by-ways which frequently led off from it, Judaism's highway continued clear, steady and undeflected. Judaism never deviated so far from its essential self as to become something else. Its reverence for the past and for the written Torah ensured for it

Sunday Morning Service

10:30 o'clock

Monday. U.S.A.:
Lt. Col. Ruth Berman
Israel Defense Forces.

RABBI SILVER



will speak on



— 2012 —
Geo. Bekefi -
Chief - Faculty 7
Cher. Institute / Music
Len Alperin
Send love & prayers

The Dead Sea Scrolls

Their Discovery — Their Contents — Their Significance

Friday Evening Services
 5:30 to 6:10

Saturday Morning Services
 11:15 to 12:00

MIRIAM LEIKIND

Organist and Choir Director
A. R. WILLARD

Editor
SOPHIA LEVINE

A. M. Luntz.....President
L. W. Neumark.....Vice-President
A. J. Kane.....Treasurer

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Ansel Road and East 105th Street
SWetbriar 1-7755

MUSIC FOR SUNDAY

Organ
Concert Piece in E flat Parker
First Organ Sonata—Pastorale Guilmant
Song Without Words Salome

Opening Psalm—Aneem Z'meeros Zilberts
Bor'chu—(Congregational) Sulzer
Sh'ma—Boruch (Congregational) Traditional
Mi Chomocho (Congregational) Sulzer
Kedusha Thatcher

Silent Devotion—May the Words Rogers
Miss Wischmeyer - Mr. Cammock

Before the Address
Woe Unto Them ("Elijah") Mendelssohn
Mrs. Strasser

Olenu—Va-anachnu Goldstein

TEMPLE WOMEN'S ASSOCIATION

The nominating committee of The Temple Women's Association has been appointed by the President, Mrs. Merrill Sands.

The membership at large is urged to suggest names in writing for Board membership to the Chairman of the committee, Mrs. Robert H. Selden.

The list will remain open until March 1st.

ACKNOWLEDGMENT

The flowers which will grace the altar on Sunday morning February 19th, are contributed in memory of Rose Bubis Roskoph, by her husband, Clarence Roskoph, and children, Mrs. Jane Lewis, Mrs. Suzette Steuer, Mr. Robert Roskoph, and Mr. Ralph Roskoph.

* * *

On Sunday, February 26th from 2:30 P.M. to 5:00 P.M., Mahler Hall will be the scene of the Annual Purim Carnival of The Temple Religious School. All children are asked to come in costume. While no awards will be made for costumes, each child coming in costume will receive a gift.

The Religious School Committee, under the Co-chairmanship of Mr. and Mrs. Martin Weiss and Mr. and Mrs. Maurice Weiskopf, assisted by Mrs. M. Copperman, Mr. and Mrs. Charles Aaron and Mr. and Mrs. Joel Garver, are organizing and planning the construction, decoration and servicing of the various booths.

Among the new features this year, will be a Merry-Go-Round for pre-school children, a Hamentasch Twirl and Bowling. In addition there will be a magician, movies, balloons and many other attractions.

Co-chairmen of hospitality, Mrs. Robert Kearns and Mrs. Richard Adler and their committee Mrs. George Goulder, Mrs. Eugene Klein, Mrs. Paul Meldon, Mrs. Sanford Noll, Mrs. Lucille Shaw and Mrs. Wilbur Steuer, are planning a variety of refreshments as well as the usual "free treat".

Checking facilities have been increased to include rooms 11, 12, 13 and 14 on the first floor.

MR. AND MRS. CLUB

Purim Dinner Dance

Manger Hotel

Saturday,

February 25th - 7:00 P.M.

Entertainment

Informal

In memory of Herbert Spitz and Coleman Spitz, by Mr. and Mrs. Jack A. Cannon of Philadelphia, Pa.; in memory of husband, Arthur C. Hoffman, by Mrs. Rena B. Hoffman; in memory of Sara Beechler, by Mrs. William Simon and Mrs. Edward Mintz.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In memory of Henrietta Haimowitz, by Mr. and Mrs. Harry E. Siegel.

TO THE NEUTA LUMBERG MEMORIAL FUND:

In memory of sister, Mrs. Molly Schonberg, by Mr. and Mrs. Steve G. Newman.

TO THE LILLIAN BERMAN MILLER MEMORIAL FUND:

In memory of Lillian Berman Miller, Anne Ture, and Sara Beechler, by Mrs. Harry Epstein.

TO THE RICHARD ALLAN FISHEL HONOR KEY FUND:

In memory of Allen K. Hexter, William Goodman and Mrs. Esther Fetterman, by Mr. and Mrs. Clarence Fishel.

TO THE EDWARD ARONS MEMORIAL FUND:

In memory of the birthday of Edward Arons, by Mr. and Mrs. Leonard Kronheim.

TO THE PRAYER BOOK FUND:

In memory of Sara Beechler, by Mr. and Mrs. Edward I. Weisberg; in memory of the birth date of beloved husband, Maurice Palast, by Mrs. Maurice Palast; in memory of Rosa Horwitz, by Mr. and Mrs. Walter Frank, Mr. and Mrs. Robert Steinberger, and Mr. and Mrs. William Hart; in memory of Mrs. Jennie Weingart, by Mr. and Mrs. Daniel Soss; in memory of the birthday of Charles Kalech, by Mrs. Bessie Kalech; in memory of Sara Beechler, by Miss Ruth Zoffer and Janet and Harry Jacobson; in memory of Sara Beechler, by Mrs. Hilda B. Klein, Mrs. Mary Wallace, Mrs. Ben Silver, Mrs. Jack Kohn, Mrs. Max Lieberman, Mrs. Simon Englander and Mrs. Henry Berger; in memory of Fannie L. Morris and Minnie Lee Levison, by Miss Kathryn Pauline Fox; in memory of brother, Harry Yetra, on the anniversary of his death, by Mrs. I. Siegelstein; in memory of Mrs. E. Einstein, by Miss Betty Newman.

TO THE HATTIE D. RICH LIBRARY FUND:

In honor of the birthday of Mrs. Sam Unger, by Mrs. Rita Firth, and Mr. and Mrs. M. A. Newburgh.

TO THE RAY S. GROSS CHILDREN'S LIBRARY FUND:

In memory of George Janowitz, by Mr. and Mrs. Sam M. Gross of Hollywood, Florida.