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The Dead Sea Scrolls and the Living Religions, 1957.

THE DEAD SEA SCROLLS AND THE LIVING RELIGIONS

The Temple
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Rabbi Daniel Jeremy Silver

The Ta'amireh clan of East Jordanian Bedouins makes a meager living from pasturing their flocks in the southern wastelands of Jordan and of Palestine. They add to this living by engaging, from time to time when it is profitable, in carrying contraband and smuggling goods from one of these countries into the other and gaining a price for bringing their caravan from Jordan to Bethlehem or from Bethlehem to Aman.

Ten years ago this spring, a caravan of these Ta'amireh Bedouin arrived in Bethlehem and brought with it probably the most unique bit of contraband ever carried by Arabs -- four battered, ancient parchment scrolls -- which they claimed to have found in an ancient unknown cave some place on a cliff above the northeast corner of the Dead Sea. A gentleman, a Syrian Christian, by the name of Kalel Hiskandar Sakim, who was their intermediary, their broker, whom we would call a fence, in Bethlehem was unwilling to pay them any price for the scrolls because Palestine is filled with fraudulent antiquities. It is very easy to make a parchment scroll, just a hundred years or so old, seem as though it came down from the hoariest past, and he paid them probably no more than \$10.00 for these scrolls. He took a chance. He took the chance that perhaps they were valuable and that perhaps he might be able to peddle these scrolls even if they were fraudulent to one of his contacts in Jerusalem who might sell them to some foreigners, to some tourists, to some visitors who would be

willing to pay a high price for them, and so without haste, several months later, on his next trip from Bethlehem to Judah, to Jerusalem, this broker, Kalel, took with him these four scrolls and brought them to the central monastery of the Syrian Catholic church and to its metropolitan, a man by the name of Samuel. And he hoped that Mar Samuel would buy these scrolls from him, that he would be able to make a quick profit from them, because he knew that Samuel had many contacts with the pilgrims and tourists that came to Jerusalem, and he felt that Samuel might be able to peddle to one of these tourists, for even a better price, one of these scrolls.

Samuel was unwilling to buy them, as Kalel had been at the beginning, but apparently after a week or so of haggling and bargaining in true mid-eastern fashion, Kalel left them with Mar Samuel for a price of about \$50.00 American. Again, Samuel must have felt that he would be able to make a slightly greater amount of money from these scrolls and there was again the off-chance, the million to one chance, that they were truly antiquities.

Mar Samuel, being a somewhat learned man, decided to find out exactly what was the nature of these scrolls, and he began to go about Jerusalem to various scholars and archeologists and teachers in order to try to ascertain what they felt to be the nature and the date of these four pieces or scrolls of parchment. One of the first men to whom he showed these scrolls was Professor Sukenik, then head of the department of archeology of the Hebrew University of Jerusalem. Professor Sukenik looked at these scrolls and was unwilling to give the metropolitan an approximation of their date, but he must have felt intuitively to himself that they were truly ancient, perhaps as old as two thousand or twenty-two hundred years, because Professor Sukenik immediately, after he had returned these scrolls to Mar

Samuel, made a quick trip to Bethlehem and there contacted Kalel and bought from him three scrolls remaining out of the group that these Bedouins had originally sold, and he brought these scrolls back to Jerusalem. And after three years of study, he published them with his findings. But we are getting ahead of our story.

The four scrolls which were in the possession of Mar Samuel were then taken to the American School of Oriental Research in Jerusalem. The director and the acting director were not there, but there was a young American professor, by the name of John Trever, a man who though he had not the competence of many of the archeologists and historians who tackle these scrolls, had at least the presence of mind to photograph as much of them as Samuel would allow and to send these photographs to Professor W. A. Albright of Johns Hopkins University, dean of American archeologists. After Professor Albright had had several days to examine these photographs, he telegraphed back to Jerusalem that they were undoubtedly from the period between the revolt of the Maccabees in 165 B.C.E. and the fall of Jerusalem to the Romans in 70 of the common era. In other words, he felt that these scrolls were between 1900 and 2100 years of age.

Mar Samuel was elated. Scrolls which he had bought for a mere \$50.00 now could hardly be priced, they were so valuable. And so he escaped, almost literally, from Jerusalem, because these scrolls technically, if they were antiquities, belonged to the government of the land in which they were found. He brought them to America, where he sought to sell them, to peddle them, to some university or religious institution. But because Mar Samuel's authentic title to these scrolls was somewhat in doubt, because they really belonged to the Jordanian or Palestinian mandate government rather than to this Syrian metropolitan, no reputable American institution would buy them. However, Mar Samuel had gained control of

these scrolls in those months when the British mandatory government was leaving Palestine, when the Israeli defense forces had not yet established the State of Israel, and when the Arab world was preparing for its onslaught in an attempt to drive the Jews into the sea; and so it was a very grave issue exactly which government -- the British government, the Israeli government, or the Jordanian government -- actually owned these scrolls, and since Professor Sukenik, in his study at the Hebrew University, had come from his studies to believe that these scrolls were authentic and dated from the ancient past of our people, the Israeli government resolved to buy the four remaining scrolls for itself, and when an advertisement appeared in the Wall Street Journal -- probably the most unique advertisement that financial paper has ever carried -- under the title Miscellaneous For Sale: "Four Dead Sea Scrolls, Authentically Dated From at Least 200 Years B.C., ideal for some individual or group to give to a university or to a religious institution," the Israeli government, through an intermediary and financed by American philanthropists, purchased the four remaining scrolls for the Hebrew University, for itself, and ultimately for deposit in a museum which is to be called The Museum of the Book.

Now, these seven scrolls are the largest known scrolls to have been found in these Dead Sea caves. They include two copies of the Book of the Prophet Isaiah; one Midrashic elucidation of the sections of the Book of Genesis; a manual of discipline which was apparently the code and the constitution, the rules of a monastic order of Jews who set themselves somewhat apart in days long ago from the basic Jewish community, who went out into the desert to find there a new birth and a new life, and to await there the end of this world which they felt was imminent; a book of thanksgiving psalms and prayers, patterned after our own Biblical Book of Psalms,

which was apparently the prayerbook of this sect; an apocalyptic commentary on the Book of the Prophet Habakkuk, one of the minor prophets of our Bible, in which the writer who comments on this text begins to ponder over the end of days and over the new world which awaits; and finally the wars of the children of light against the children of darkness -- a scroll which describes in great detail the final cataclysm when the forces of evil in this world are met by the forces of good and God finally interferes to bring about the new day.

These seven scrolls, all owned now by the Israeli government, represent the main finds made in the Dead Sea Scrolls, but there are undoubtedly other scrolls, some we do not know anything about, because when Mar Samuel and when Kalel and when these Bedouin tribesmen each found that these scrolls were valuable, they made amateur archeological expeditions back to the area in which the scrolls were found. They ransacked the caves, so much so that many of the caves were ransacked beyond ever hope of reconstruction, and they undoubtedly took for themselves whatever scrolls or fragments of scrolls were there available to hoard them, to hold them until the price in the international archeological market would be adequate. We do know that Kalel had the misfortune of taking a complete scroll and hiding it in the yard in back of his house, and when he came to dig this scroll out to sell it to Professor Sukenik, the scroll had so decomposed due to the acids in the soil that it was damaged beyond recognition. Professor Nelson Glueck, President of the Hebrew Union College and, himself, a noted archeologist who has lived for many, many years with these tribespeople, feels it is undoubtedly true that they have many other scrolls in their possession and that from time to time they will bring one of these scrolls to sell on the open market.

Beyond these seven major scrolls, then, we have nothing except

hundreds upon hundreds of fragmentary bits which were scraped by these archeologists from the original cave where the first seven scrolls were found and from a series of nine other caves in the immediate area, which archeological expeditions have uncovered and where other scroll and parchment libraries were found. These hundreds upon hundreds of fragments -- some as little as a centimeter square, some ranging to two or three inches -- have been taken to the American School of Oriental Research in Jerusalem and there, in a room of the scrolls, they have been sorted and as much as possible they are being pieced together into their original place. This attempt to piece together these fragments is probably the most gigantic jigsaw puzzle effort ever undertaken by man. Probably the final work will take decades, if not half-centuries, but at the end the group of international scholars who are working on these parchment fragments will undoubtedly be able to reconstruct and recombine hundreds of pages of script, and our knowledge of what these scrolls contain will be multiplied ten, and perhaps, a hundred fold.

What do we know of the scrolls that have so far been published and photographed and made available? Why are they so important? Why was the Israeli government willing to pay a quarter of a million dollars for four of these scrolls? First of all, their importance lies in that they contain many of the Books of the Bible. The original seven scrolls -- two of which were books of the Bible, one a complete edition of the Prophet Isaiah and one about a one-third copy of the Prophet Isaiah. Among the fragments which so far have been pieced together we have found sections from every other book of the Bible except the little Book of Esther. Now, why should this be so important? It is important primarily because the Hebrew text which we read,

which is enshrined in our Ark, which is in our printed Hebrew Bibles, was finally edited by a group of grammarians and lexicographers who lived between the seventh and the ninth century of this era who are known as the Masorites. We have no Hebrew text which antedates this Masoretic edition. We depend entirely upon texts which they edited. However, the world has had for a long time many Greek translations and many Latin translations of the Bible which antedate these Masorites. In other words, we have Greek Bibles and Latin Bibles which are older than our present Hebrew Bible, and very often these Greek translations and these Latin translations differ in interpretation, in emphasis, from the text which we have before us, and many a scholar has been wont to substitute some reading which he preferred from one of the Greek translators or the Latin translators for our Hebrew text, claiming that the Masorites did more than improve the grammar of the Bible -- that they actually reinterpreted the Bible, and that the Greek or the Latin reflects a more reliable tradition than does our Hebrew text.

Well, now that the Books of Isaiah have been studied completely, now that we have parchments which go back to the second century B.C. and which actually antedate any Greek or Latin translation available to us, we know that our Hebrew Bible is a much more faithful reproduction of the intent of the Bible authors than any one of the translators, that it was the translators and not the Masorites who amended the text, who changed the emphasis, who rewrote phrases to suit their own meaning. In not one major case does the script of the Isaiah scrolls which come to us from the Dead Sea differ from our Masoretic text. There are thirteen differences which have been incorporated into our Bible from the Dead Sea Scrolls into the revised standard version of the English translation, In each case, these are not major considerations but they are simply the correction of scribal

mistakes and errors which crept into the text over the years. They neither reflect an emendation or reinterpretation of the text. Thus, for instance, in Chapter XXI of the Book of Isaiah, we read of a watchman standing on the highest tower of the wall of his city, looking to see if the enemy troops are approaching. Our Bible text reads literally: "He cried out -- a lion," and then it goes on with the burden of what he sees. The lion is obviously out of place here, and for a long time Biblical translators and interpreters have known that it must be, the text must read that he cries out "as a lion," loudly, forcefully as a lion might; and now we know from the Dead Sea Scrolls that the simple dropping of the Hebrew letter "K", the preposition, lost the original meaning of this text which we found again in the Dead Sea Scrolls, and that our Bible ought really to read "as a lion -- K'aryeh." So we will be able to clear up many of the small difficulties and make clearer our readings of the Bible because of these Dead Sea finds. And since the western world entirely depends upon the Bible as the basis of both of its great religions, you can see the great store and the great value which must be set by these most ancient of Biblical manuscripts available to man.

Now what of the texts which are not Biblical? There are fragmentary texts which give us Hebrew originals for some of the books not included in the Bible, some of the books of the Apocrypha which are known to us only from Greek or Latin translations. These will, of course, also increase our appreciation of that work.

But what is most interesting to the western world is that group of texts which deal with a community of ascetic Jews set apart from the normative strain -- the midstream of Jewish life -- who believed that the kingdom of God was at hand, that the millenium was here, and that they must separate themselves from the life of the general Jewish community, go out

into the desert, live there a life of ablutions, of baptisms, live there a life of prayer, of religious study, live there a life which we would call monkish or pietistic, and prepare themselves there to be worthy of the new world which God was about to bring about. Now this sect, not known before to history, of course increases our knowledge of these centuries at the turn before the common era into our era, but they are especially important to the western world because they parallel, chronologically and ideologically, the growth of another sect of pious, apocalyptic peoples, of messianists, of men who believed that the kingdom of God was at hand and that man should go out from his cities, go out from the routine of his daily life, and by baptism, and by prayer prepare himself for the kingdom of God. Roughly from the same time and roughly of the same spirit as these Dead Sea covenanters come the Christian movement and, of course, our western world is vitally interested in anything which can give us insight and understanding into the growth of this, the largest religion of the west. So striking are the similarities between these two groups, that many a scholar has been led to believe that the early Christians took over almost whole, swallowed almost without digestion, many of the concepts, many of the practices, many of the rules and regulations of this Dead Sea order, and in fact they took over in the retelling^{of} the history of their central hero -- Jesus, -- many of the characteristics which were told of the life of the "Teacher of Righteousness", who was the founder and the leader and hope of the Dead Sea Scrolls peoples. Professor A. DuPont Sommer of the Sorbonne, ~~xxxx~~ an ex-Catholic priest, in fact believes that the life of Jesus finds its exact parallel in the life of this "Teacher of Righteousness", and that the gospels colored their retelling of Jesus' actual life to make it conform with, to make it parallel the life of this man who apparently lived about a hundred years before Jesus, preached a doctrine of a new world -- that this

world was about to end, was persecuted for his moral and messianic preachings, was put to death eventually, and the sect apparently awaited his return at the end of time, when he would sit at the right hand of God and judge with God all those who live in this world. Like Jesus, he had his disciples. Like Jesus gospels were written about him. Like Jesus he preached that men should put aside their wealth, and put aside their goods, and put aside their daily worries, and take themselves out of the routine of their lives, out into the desert, find there a new life, a new way, and prepare themselves there for the rebirth into God's great new world.

Most cautious and conservative scholars, however, point to the fact that besides these striking similarities there are very great discrepancies between the order of these Dead Sea Scrolls peoples and between the practices of the early Christians. In the first place, they point to the fact that these Dead Sea Scrolls peoples laid great emphasis on maintaining the purity of the descent through the priestly line. The disciples were not only chosen from common ordinary people, but among the disciples must always be found three who are of the priest group, and we find no such parallel in the gospels or in the New Testament. Secondly, as we read the gospels of the manual of covenant and of discipline of these Dead Sea peoples, we find an emphasis on community living -- on living almost in a monastery as a group set apart from the cities, from the hustle and bustle of Judea of that day which we also do not find in the Christian gospels which are much more individualistic, which preach must more that the individual should set himself apart rather than that there should be a group set apart with its own order and with its own rule; but you cannot read the manual of discipline of this group and its thanksgiving hymns without recognizing that you are in the same world which gave birth to the New Testament -- the words are the same, the concepts are

the same, the spirit is the same. And because we now have a great deal more literature from the period, we can understand the whole movement which led to all of these apocalyptic and messianist sects, for we have known for a long time that there were many such sects in Judea of that day. Times were difficult. There was little hope. The independent Jewish state had been destroyed. The power and the moral authority of the Saducees who ruled Israel was being damaged daily, and denegated. Rome was about to destroy the independence of Israel, and once it had destroyed the independence of Israel was about to crush the free spirit of the people. The people had to look somewhere else than this world for hope, and Josephus and Philo, two great historical sources for the period, tell us of Essenes and Boethusians, of men who believed, as did these Dead Sea peoples, that they must set themselves apart, adopt for themselves a more rigid ritual practice, that the kingdom of God was at hand and that they must be prepared to enter into it. Our Talmud tells us of two other groups, the "humble men" and of the "silent men," who also were unsatisfied spiritually and politically and economically with the life which they found around them and set out to separate themselves wholly from that life and to find a new life and a new way within the Jewish tradition.

Now all these groups represent a response to the troubles and the hopes of their day, and as we find out more about each of these groups, we will understand more about the catalyst which brought them into being. Fortunately, with the Dead Sea Scrolls we know a great deal more about the time and we know now, for the first time, a great deal about the actual living conditions of these peoples, because near the cliff in which the cave of the Dead Sea Scrolls was cut, there lay an old what was believed to be a Roman fortress. It was called the " " " " " means only ruin. From time to time archeologists had pattered about this ruin, and they believed that it was just another one of the many garrison

fortresses which the Romans had established. But now that above it, in the hills, caves had been found with these scrolls within it, it was felt necessary to excavate thoroughly this cave, and it was found not to be the Roman fortress that it was believed, but rather a monastery -- a monastery containing a large community dining hall, a large scriptorium, or library, in which the scrolls found in the cave were probably written, large cisterns which brought water into the community and which fed the baptismal baths into which each of the members of this community daily bathed, and finally the cemetery in which those who lived the life of this community were finally buried with all honors. For the first time you can walk into a building and feel the spirit as well as read the words. You can walk into the community dining hall where the people ate two meals a day together -- now, these were more than just meals. These were mystical experiences shared. They ate a sacrifice to God, and you can sense here some of the extra meaning which the Last Supper must have had, for it, too, was a shared sacrifice -- shared by the disciples of Jesus. You can walk into the baptismal area of this sanctuary, of this monastery, and you can feel there the spirit and the hope which must have filled the hearts of those who came as they poured water over their bodies to cleanse it of the evil which they had committed and which they sensed within themselves, and as they hoped to find within themselves a new cleanness, a new cleanliness, a new birth. And was it not to this very area that John the Baptist and Jesus, himself, came in search of baptism, in search of being cleansed and purged of their sins, in search of the new life and the new way. And you can walk into the scriptorium or the library of this sanctuary and sit at the very stone benches which were carved for the scribes and lean over the tables on which they wrote their holy texts, and you can feel there the piety which filled their eyes and

their hands as they worked. And you can sense how they must have closed their eyes here to the troubles which surrounded them in the outside world, and seen in their dreams and their visions the hope and the glory of the new life and the world which God would establish, they felt, for them. In other words, both visually and in terms of their writings, we understand a great deal more of the times and of the spirit which gave birth to Christianity and which affected many who lived within the Jewish community of that day.

These are great finds, but they have been challenged. There are those who doubt still the antiquity of the scrolls. There are those who are refusing to admit that there must be a connection between the life which they found in the monastery below the cliff and through the scripts, the teachings, the constitution which was found in the caves above the monastery. Dr. Zeitlin of Dropsie College in the United States, a very, very competent scholar -- one of the few really authoritative minds in the history of this whole period -- is among those who continue to doubt despite the mounting archeological evidence that these scrolls, or that the monastery itself, must be connected and that these scrolls must be dated from this period of ancient Jewish history. He prefers a later, medieval date. He finds in these scrolls a great deal of reference to the same spirit which affected the Karaitic movement -- a dissident Biblicist movement of the ninth and tenth centuries. He has asked many leading questions, which it must be admitted the scholars who propose this ancient date have not answered or not answered fully; and yet I think that when all the evidence is in, we will probably have to admit the antiquity of these scrolls and when we do we will find that the reliability of the Bible, so important to us, has been maintained and that we will have gained new insight and understanding into

the Judaism which nurtured both Pariseeism, the Judaism of our day, and Christianity -- the other great western religion. And it is to be hoped that as understanding of these scrolls increases, the misunderstanding which exists between the great religions of the world will decrease, because if these scrolls teach us any one thing, it is this, that no religion can claim to be uniquely true. You will now be able not only to find the ethical parallels in the New Testament between the teachings of Jesus in the Sermon on the Mount, and the teachings of the Rabbis of his day, but you will be able to find in its messianic speculations -- in the whole role which it makes Jesus play -- equal parallels to the spirit and to the life and to the teachings of at least certain sects within Judaism. And though we will always admit freely that Christianity, in its own point of view, is unique, we will also have to admit that it did not bring a new enlightenment to the world but was merely a recombination, unique by virtue of the recombination, of many of the ideas and of the doctrines and of the ethical imperatives which were current when it came into being.

To read the story of the Dead Sea Scrolls is to immerse ourselves in a great adventure. And I would recommend to each and every one of you that you would enjoy reading the great amount of literature which has appeared on this subject, that you would enjoy keeping abreast of the discoveries and of the disputes which are published in such non-scholarly journals as Time Magazine, and that you will feel closer and understand more of the history of your people for having done so.

But we are in a sense getting ahead of our story. Professor Suleim's purchase was not made known for several years.

In the meantime Ma Samuel had shown his scrolls to another scholar Dr. John C. Trever of the American School of Oriental Research in Jerusalem. Dr. Trever is not a scholar of the rank of Professor Suleim - but he recognized the possibility of these scrolls being truly ancient & important & he had the presence of mind of photograph as much of them as he could. He sent these prints to Professor W.A. Albright of the Johns Hopkins - Doan of American scholars in the field who quickly telegraphed back that the scrolls were without doubt over 1900 years old and were probably to be dated from between the 2nd and BCE and the 1st and CE.

Ma Samuel by now knew that he was in possession of something more important than the usual run of the mill antiquity. So did Khalid. So did the Ta'annit tribes - each of which had archaeological expeditions to the area of the ~~past~~ ^{past} scrolls. Each of these expeditions found - and without thought of the importance of much of the pottery which they were heaping on the dump pile outside - proceeded to transport to remove all this stuff that we shall undoubtedly never know exactly what was uncovered. We do not yet know exactly what was uncovered. We do know that at least one scroll decomposed in Khalid's backyard when he hid it in a hastily dug hole so that no one would know he had it in his possession. Dr. Nelson Glueck - President of the USC - and world famous archaeologist who has lived for years with these people believe that the Bedouin have now seen scrolls in their possession and that they will produce them in any field they see fit. Certainly, as a scholar would have not yet heard of the information about the find in this first case.

Ma Samuel was now convinced that he had stumbled upon scrolls of great value. By law all antiquities belong to the country in which they are found. But that was the ⁶⁰ would day of 1948

and needs the marketing power in the judgment just now the Jewish force of self defense had the time to be a strategical concern. So disturbing his words to get Mr. Samuel came to America to puzzle the man.

Because of his business ~~to~~ to see small money set good America institution would purchase them - especially at the socialist price he stretched. Besides Dr. T. T. Turner photographs of Dulles had not been able to sleep too well. There were even some great names in the field also Professor Solomon Zeitlin of Dupont College who would even criticize and on the basis of the script and style & context suggested a new lesson material also.

However, Professor Sussler who was quietly pursuing his studies by the time would be had paid and felt confident of his value date. The problem of doing was hard with the order is different at least. They have no copyright or relation date. They never refer to date in script. Sussler must rely on similarities in style and script to see number cups of the same period (of which I am except the similar date of Prof. J. S. A. Gerson's study and) and on the context as to whether the script was western or eastern of the eye script; the difficulty is that even Dr. Zussler has never described a great deal of numbers; the almost common representation of his designs - the comparison to Sussler's view

Professor Sussler, however, became in the small community of their antiquity, he has some thoughts his studies returned to that Hebrew for small sets of the period ^{from the use of} ~~from the use of~~ ^{tests of} ~~tests of~~ as more. to see today so Turner is again. ~~Hebrew~~ ^{Hebrew} ~~is~~ ^{is} ~~also~~ ^{also} in Hebrew was now distinct from any period earlier than the 9th and CE. Just how he had in his hand at

Why should the Jewish text have been willing to pay such a price? If they generally accepted Jesus as correct then 70 would represent the largest deposit of Hellenistic or Roman Hebrew manuscripts known & promise to be the most direct text all inpt. period in Jewish & world text.

There is another reason. Our present Bible, as we know it is the result of an editing which took place about 1200 years ago under the leadership of a group of scholars known as Massorites. We have ^{few} manuscripts which antedate this editing. The oldest & well preserved known come from the 9th century.

There are, however, translations of the Bible into Greek and Latin which antedate the Massorites. In places the translators interpreted some text ^{in a different sense} differently ~~than~~ than Hebrew in our text seem to imply.

Men have often asked how reliable are these translations. Some scholars have tried to amend & change our Hebrew text so that it would conform to these translations. Yet all the translations are older. The Hebrew Bible was copied always by hand. Errors & mistakes could have crept in. Changes could have been made by process of years.

To find Bible text at least as old as any translation represents our original text. We can find the reliability of our Hebrew Bible. It stands extremely well the test. In our basic way has our Book of Jewish diff. from the manuscripts found of 800 or 600 CE. The more reliable translation of the Greek & Latin are all prone not to have been the proper actual words but as mistakes ^{on the personal translation} rather of the translators. What changes there are represent minor mistakes made by the copyists - mistakes which in many cases were already suspected. Thus, for instance in Leviticus a writer is asked to report what he sees approaching the city. The M.T. reads " & he called - a lion - upon the water because I had 2 stand vertically ". A scribe had simply dropped out the single letter q and the D.S. saw and corrected " & he called a lion (probably powerfully) " upon the water

... , O. L. O. D. O. T. and written.

[6]

The correction of these scribbled errors will do much to increase the smoothness with which especially the more difficult sections of the Bible can be read. The finding of the ancient scroll text has done much to validate the authenticity of the Bible as the scribes preserved it - and we can look upon it with renewed confidence as a reliable record of what was actually intended to be in the 1st Bible.

Since the documents made in the 1st case have been published. The whole site of the case - along the NE bluff back above the Dead Sea has been searched by amateurs - by professional archaeologists & by Bodomin treasure seekers. Not only were 10 other parchment holdings, some have been found. Most all date from the same period, more have undergone complete test as did the first. Indeed, the great test which has been studied of this field is the solving of a great puzzle. Into the American School of Oriental Research hundreds upon hundreds of these fragments have been poured. Here they are catalogued, sorted & if possible fitted with fragments from the same scroll so that they might be deciphered.

The full text will take decades. It is being tackled by an international group of specialists. We have found every bit of it. Enough is known already to know that will be a complete of the Book of Esther - one or two pages being studied of every other book of the Bible - there is every reason to believe that we shall know ^{a great} deal more about the very human side of the text before the whole is brought.

What of the non-Biblical books which were found?

[7]

They reveal to us the constitution and practice of an early
pious sect in ancient Israel - one quite out of line with
normal Israelite life - but nevertheless interesting because of
what it tells us of the temper of early - & because another
roughly contemporaneous divided sect for roughly 600 or
700 years - a roughly the same spirit separated itself from
the mainstream of Jewish life and grew eventually into what
we now know as XIII.

So striking are the similarities between the spirit & the language
& even the events in the life of the founder of our sect - ~~the~~ the
spirit & language & life of Jesus as revealed to us in the early
Gospels that at least one accomplished scholar Professor A. Dupont
Sommer of the Sorbonne - an expert on the subject - has been led
to wonder whether the early XIII may not have borrowed
much of its not only many of their practices but also many of the
characteristics of the great movement which was called to the life
of Jesus.

most scholars do not go as far. They often see dissimilarities
between the Dead Sea Scroll people & the early XIII - and these
are undoubtedly differences - The D.S.S. people, for instance,
glorified the role of the hereditary priesthood when the early
XIII abolished their ^{particular} ~~particular~~ state of the descent of Aaron. →

But it is also undeniable that we do deal with a sect
which reflects very similar attitudes. Both
believed at the end of the world "the Kingdom of God" was at
hand and that, therefore, men should leave off their customary
activities & separate themselves from the unrepentant
of daily life & by a regimen of prayer, fasting, baptism, and night
conducted preparation for that great day when God would again

visit the tomb. When he would be by the side of the tomb & would
 those who were nearby. Both xth & the D.S.S. people held a
 founder in particular veneration. He had announced and it dawned
 that he had, he had been persecuted for his writings. He would
 return in time - at the end of days. It helped to bring the balance. Both
 Jesus & the unnamed D.S.S. "teachers of institutions" advocated
 that those who joined with them should direct themselves of
 all property, be one disciple in a common substance, & avoid any
 penitential ^{as} and.

As you read the D.S.S. - as I have done - and compare it with
 the language of N.T. you feel the same spirit & could be
 some ideas. We will now be able to understand the more
 fully the language & language of N.T. We will know more
 now of period which followed xth. We have always known
 that there was ^{several} ~~many~~ just next about the time of xth's
 rise which also were apocalyptic and messianic & which
 preached that the end of the world was at hand & that men must
 prepare themselves in light for the new world. Philo & Josephus
 have left us a lot of groups known as Bethanians & the
Essenes who spoke such thoughts. The Talmud tells us
 of a group among the Pharisees called Pharisees "the
 school was on 71-18 the number one who had a number
 apocalyptic outlook & who separated themselves by acts
 of extreme piety from the ordinary Jew. 71-18, 71-14,
 Bethan, Essenes, early Klein & D.S.S. people undoubtedly
 drew of the same Zetzel & thought and separate & distinct
 help us to understand the other

Some more money would be sold - would more would be sold on
fridge certificate to be realized? [107]

There are still many ^{educational} problems to be solved. Dr. Zoller talks to the
great Doubter of the field he raised more - kind question concerning
detail under the children could have to answer. Yet is it fair
to say that the arguments seem to be going against us.
Especially in the money
What is the answer? Can every religious?

There is no any reason to have great confidence in the
reliability of the Voltaire Bible Opt said is now over

The world of good we may be invited into the world of
under right we have been to help us naturally to respond to the
highest of them through their quick to understand Paul
has passed him. We will be able to see also and the
ground to small elements of the same as well as the world
of it.

Finally, it is to be hoped that the world will give us for all
of these things under in the spirit of competitive benefits
claim that found up in the day when from that's no end
to us day and afterwards - that it had degree and the inclusion
legislation; that a cost of ~~the~~ ^{the} ~~system~~ ^{system} ~~provision~~ ^{provision} ~~just~~ ^{just} ~~the~~ ^{the} ~~head~~ ^{head} ~~supported~~ ^{supported}
to lead of law. That is the main reason for giving the cost of the new
Government - to make the least the ~~cost~~ ^{cost} ~~of~~ ^{of} ~~the~~ ^{the} ~~rel.~~ ^{rel.}
man.

There is a number of reasons, shown later under title of
information justice rights - of the chapter of rights & laws
moreover we find in the material, in the material, & in the
and P. B.

There are no test points to being more and no things in fact
in now. That in terms of laws & morals - of rights & justice

the great struggle of NP in 11 by the great struggle of us (11)
end of this P.S. set,

Jesse was a great man + a great rebel - in his day. But he was
not the only great ^{of his kind} ~~man~~ - now we have had to
sought examples to him in his followers - accepting the P.S.S.
as they are generally, do not see how we can come
at any other conclusion.

The P.S.S. will continue to continue for many a year - Perhaps
they will see you up in the next century - if they don't see
on a sign to you on the other side of the tradition + values
which can be seen in our Jewish tradition - they will not
try add much to our ^{knowledge of} past but also prepare the way for our
life today.

