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The Missing Links?

Introduction:

It was the winter of 1946-1947 and three shepherd boys from the Ta'amireh Bedoin tribe were watering their goats at the spring called, Ein Freshkha along the northwest shore of the Dead Sea. This spring is close to an old ruin once thought to be the City of Salt. Jum'a Muhammed climbed the cliff face to retrieve some goats near the end of the day. While climbing he noticed some small openings in the rockface. As the legend goes, he threw a rock into the opening and heard a sound of breaking pottery. He yelled down to his two cousins, Khalil Musa and Muhammed Ahmed el-Hamed thinking that he may have found treasure but in fact he made the greatest manuscript discovery of the 20th century commonly referred to as the "Dead Sea Scrolls". [Picture 1](#)

These scrolls are questioned to be the "Missing Links" of Rabbinic Judaism, early Christianity, the genuineness of biblical manuscripts and the Old Testament canon. There is even a scroll that could be the "Missing Link" to Jerusalem's second temple's treasure prior to its destruction in 70 CE by the Romans. Even the story of how the scrolls were acquired by the state of Israel includes "Missing Links" of almost and later successes. There are hundreds of hours of study one can do with regard to the Dead Sea Scrolls, so I apologize for those who've had the privilege to study various aspects of the scrolls and what they represent. In this essay, I wish to share the incredible story of how eight major scrolls came into the possession of Israel to be displayed in the Shrine of the Book in Jerusalem. I then wish to provide some historical

context of who wrote the scrolls, summarize a few of the major scrolls and provide some insight into the historical importance of the scrolls.

So, let's begin with the story of how Israel came into possession of the major scrolls. After Jum'a heard the cracking of pottery, he determined that it was too late in the day to investigate further. At dawn the next morning, Muhammed Ahmed el-Hamed, who they nicknamed "The Wolf", decided to go investigate the cave before his two cousins got up. He scaled the up the rock face, lowered himself into the cave. The floor was covered in debris, but he noticed that along the wall were some jars with lids still intact. Thinking that there could be treasure in the jars, he quickly investigated them. To his disappointment, the first few were empty. However, he finally found something inside a jar wrapped in a cloth and then found two additional bundles one of which had a leather covering. He took these three bundles of treasure down to show his cousins. It is believed that Muhammed found on this fateful morning the first of many dead sea scrolls, specifically the Great Isaiah Scroll, the Habbakkuk Commentary and the War Scroll.

Picture 2 A few weeks later, Jum'a, who had thrown the rock in the first place, returned to the cave. In his further investigation he recovered four additional scrolls: another Isaiah scroll (not as well preserved), the Community Rule Scroll, the Genesis Apocryphon Scroll, the Thanksgiving Scroll. So, the initial discovery of the Dead Sea Scrolls consisted of these seven scrolls, all of which are currently on display in the Shrine of the Book in Jerusalem. How these scrolls made their way into the hands of Israel to be part of the Shrine of the Book is a remarkable story.

St. Mark's Scrolls

First, it is important to understand the environment of 1947 Palestine. It was the last days of the British Mandate in Palestine. The British had decided that they would withdraw from Palestine which created havoc

with violence, murders and bombings, including the bombing of The King David Hotel in Jerusalem.

In April of 1947, Jum'a and Khalil took the scrolls to the Bethlehem which was the principal market town for their tribe. After a few conversations with some antiquities dealers, they were told by a friend, George Ishaya Shamoun, to go to the cobbler shop of Khalil Iskander Shahin, known to most as Kando. **Picture 3** Kando and George were Syrian Orthodox Christians. It was agreed that Kando and George would be paid one-third of the sale price of the scrolls. They paid Jum'a and Khalil £5 (or about \$20) to keep the scrolls in their little shop in Bethlehem.

Kando and George took a scroll to Athanasius Yeshue Samuel, the Syrian Orthodox Metropolitan or Archbishop of Jerusalem who determined that these scrolls must be very old based on where they were discovered and the lack of inhabitants since early Christian times. Samuel reviewed the scroll at his monastery, St. Marks, and also noticed that the scroll was written in Hebrew. He broke off a piece of the scroll and burned it to discover it was written on animal skin. Samuel understanding the age of the scroll and its potential value offered to purchase the scroll and all other scrolls that they might have. Kando left with the scroll indicating that he needed to confirm any sale with his Bedouin friends.

Picture 4 On the first Saturday in July 1947, Kando contacted Samuel and agrees to make a dangerous trip with the scrolls to St Marks. However, Samuel didn't tell anyone at St Marks about the appointment with the Bedouins as he didn't want to risk embarrassment if the scrolls ultimately turned out to be a scam. As he sat down for lunch, he heard one of the fathers say that he had earlier turned away some Bedouins from the door who were carrying some filthy dirty scrolls. Samuel immediately called Kando who expressed his disappointment of how they were treated at the door of St Marks. Two weeks later, Kando made his way back to

Samuel at St Marks with a bag of four scrolls. A deal was quickly made, and Samuel paid Kando £24 (\$97) for the scrolls of which two-thirds went to Jum'a and Khalil. With these four scrolls in hand, Samuel then set to determine the authenticity of the scrolls. However, let's pause the story with regard to these four scrolls for a moment.

Hebrew University Scrolls.

Paralleling the story of the four scrolls purchased by Samuel of St. Marks is the story of Elazar Sukenik, a professor of archaeology at the Hebrew University. It was November 23, 1947, when Elazar Sukenik received a call from his friend, Faidi Salahi, an Armenian antiquities dealer. **Picture 5** Salahi just happened to be one of the dealers that the young Bedouin shepherds interacted with in Bethlehem before reaching an agreement with Kando. Salahi told Sukenik that he had a matter that was too important for discussion on the telephone and must meet with him. At the time, tensions were high, and you needed a pass to move from one part of Jerusalem to the other. The United Nations General Assembly was expected any day to vote upon a resolution that would partition Palestine into a Jewish and an Arab State. Salahi lived in the Arab sector and Sukenik lived in the Jewish sector, so they decided to meet across a barbed wire fence separating the two sectors.

When the two met at the fence, Salahi held up a scrap of parchment and explained how it had been brought to him by an old Arab antiquities dealer from Bethlehem who said some Bedouin's had come with several scrolls to sell. They claimed the scrolls were discovered near the Dead Sea shore close to Jericho. Salahi wanted Sukenik's expert opinion about the authenticity of the parchment and his interest in purchasing the scrolls for the Museum of Jewish Antiquities of the Hebrew University. Sukenik looked at the parchment through the barrier and it appeared that the inscription was ancient Hebrew. Sukenik thought that the

Hebrew resembled script from first century ossuaries he had excavated in Jerusalem, but he'd not seen such writing on leather. He momentarily thought that the parchment may be a forgery but decided to trust his old friend and purchase the scrolls the fragment represented. It was decided that Sukenik would attempt to get a military pass to make his way to Salahi's store to examine the parchment more closely. On November 27, 1947, Sukenik went to the Salahi's store and examined more of the parchment and other pieces from the scrolls. He was even more convinced of their authenticity and resolved to go to Bethlehem the next day to negotiate with the Arab dealer for the purchase of the scrolls.

However, the next day the U.N. General Assembly was schedule to vote on the partition of Palestine and whichever way the vote would go there was sure to be violence. Sukenik's son, Yigael Yadin, this was his code name in the Haganah (a Jewish underground paramilitary force), had come to Jerusalem to check on the preparedness of the Jewish population and underground forces against a possible Arab attack. Sukenik questioned his son about whether he should risk going to Bethlehem in the Arab sector. He expressed his confidence that securing the scrolls would be a incredible accomplishment for Jewish heritage. Additionally, it would be very timely and symbolic as this piece of history would be brought back to the Jewish people at the same time that a U.N. resolution may restore Jewish sovereignty in Palestine after almost two thousand years. In the end, Yigael convinced his dad not to go to Bethlehem as it was too dangerous.

Picture 6 However, shortly after their conversation, the U.N. General Assembly postponed the vote to partition Palestine until the evening of November 29, 1947. Sukenik took advantage of the delay and snuck out of his house without telling anyone and went to Bethlehem with Salahi to meet the Arab dealer. He was convinced that any hostilities wouldn't

occur until after the vote. He struck a deal with the Arab dealer, believed to be Kando, and purchased three scrolls.

Just a few hours after his safe return to Jerusalem, the U.N. resolution passed. As Sukenik examined the scrolls, the Jewish population was dancing and cheering in the streets. As he predicted, it was a special moment for Jewish heritage to have a new Jewish state after two thousand years and to have two-thousand-year-old manuscripts from Jewish history in its possession. The scrolls that Sukenik acquired were the War Scroll, the Thanksgiving Scroll and a copy of the Book of Isaiah (in poorer condition than the one at St Marks). It turns out this risky journey was quite fortuitous as all contact between the Jewish and Arab sectors was suspended and any access to the scrolls was gone.

St Mark's Scrolls Resumed

So, let's pick back up with respect to the scrolls under the possession of Archbishop Samuel at St Marks. About a week or so after Sukenik acquired the three scrolls from Kando, Sukenik was told by one of the university librarians that he and another on the library staff had been asked to go to St Marks to have a look at some manuscripts. Sukenik had a strong suspicion that these other scrolls were related to the three scrolls he had just purchased. He thought to go over to St Marks to look at the scrolls, but it was in Arab territory and much too dangerous. He called over to St Marks to offer up some help interpreting the scrolls and to provide some assistance in determining their age. However, Samuel was away from St Marks and Sukenik could not gain any responses.

Late January 1948, Sukenik contacted a friend, Anton Kiraz, who was a parishioner at St Marks and very close to the Archbishop Samuel. So, he became an easy go-between for Sukenik and Samuel. They made arrangements for Sukenik to observe the scrolls at the YMCA which was in neutral territory. At the meeting, Sukenik determined that the scrolls

were genuine, and one scroll was another Isaiah scroll in better condition than the one he just purchased. He made an offer to purchase the scrolls and asked if he could take them for further study. They agreed and Sukenik took the Isaiah scroll back to the Hebrew University for about a week and the rest stayed in a drawer at the YMCA. Upon returning the Isaiah scroll, Sukenik tried to negotiate the purchase of the scrolls including offers up to £1,000.

During their negotiations, a fellow monk and friend of Samuels, Butros Sowmy, returned to St Marks and heard about the scrolls and the ongoing negotiations. Sowmy reasoned that if Sukenik was this anxious to purchase the scrolls it would be worth getting another opinion and possibly look to get offers from the United States. Kiraz wrote to Sukenik that they were not going to sell the scrolls at this time. Essentially, Sukenik had been used to validate the authenticity of the scrolls before they were taken to market. Sukenik never saw the scrolls again.

At this point a whole year had passed since the finding of the scrolls by the shepherds. Sukenik died in early 1953 and he documented in his journal upon losing this opportunity to purchase these scrolls: “Thus, the Jewish people have lost a precious heritage”. He never saw the scrolls or Samuel again. However, his son, Yigael Yadin, followed in his father’s footsteps as an archaeologist and dedicated himself to finding the scrolls that slipped through his father’s hands.

After getting Sukenik’s validation, Samuel and Sowmy contacted the American School of Oriental Research in the Old City of Jerusalem to help date some manuscripts. **Picture 7** John Trever, a fellow at the school was standing in for the director, Millar Burrows a Yale professor. Due to the ongoing danger in the Old City, the manuscripts were brought to the American School. Trever examined the Isaiah scroll and determined that the Hebrew of the scroll was older than the then oldest known Biblical

Hebrew which at the time, the Nash Papyrus, dated to be from the second-century CE. Trever was a prolific and expert photographer and suggested that a complete photographic record of the scrolls be done to which Sowmy agreed. So, a few day later, Samuel and Sowmy brought the scrolls to the American School and they were photographed by Trever. Many scholars agree that it was very fortuitous that the scrolls found their way to such a skillful photographer as these photographs still constitute some of the finest materials from which to study the manuscripts as the scrolls have faded and decomposed.

Trever was convinced that the writings on the scrolls predated any existing Biblical Hebrew and to confirm his opinion he sent his photographs to W.F. Albright of Johns Hopkins University in Baltimore who was regarded as the leading expert on ancient forms of writing. On March 15th, 1948, Albright wrote to Trever at the American School:

My heartiest congratulations on the greatest manuscript discovery of modern times! There is no doubt in my mind that the script is more archaic than that of the Nash Papyrus . . . I should prefer a date around 100 B.C.! . . . What an absolutely incredible find! And there can happily not be the slightest doubt in the world about the genuineness of the manuscript.

Two weeks later, Trever and the entire American School was evacuated due to the increasing violence. Not even St Marks was a safe place to hold the scrolls, as Sowmy was killed by a bomb fragment as he stood in its courtyard. So, Samuel sent the scrolls to a bank vault in Beirut, Lebanon for safe keeping before bringing them to the United States.

In the United States, the scrolls were a popular attraction. They were displayed at various locations including Duke University, Yale University and the Library of Congress. Despite their popularity, Samuel was unable

to find a buyer. The country of Jordan had labeled Samuel a smuggler and a traitor and claimed ownership of the scrolls as did the country of Israel.

In May of 1954, about five years after the scrolls had made their way to the U.S., Sukenik's son, Yigael Yadin, was speaking at Johns Hopkins on the three scrolls his father had secured for the Hebrew University. In an informal chat with Professor Albright, Yadin became aware that Samuel was dropping his price on the scrolls from \$1 million to \$500,000. A few days later on June 1, 1954, Yadin was contacted by his friend and journalist, Monty Jacobs, who informed him of a small advertisement in the Wall Street Journal that read: **Picture 8**

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. Box F 206 *Wall Street Journal*.

Yadin immediately wrote to the Wall Street Journal expressing his interest fully understanding that he would likely not get a response due to his name and affiliation with Israel. So, Yadin contacted a relative and New York businessman to find a straw man to make an inquiry about the advertisement. This relative got his banker to respond to the advertisement pretending to be acting on behalf of a client. As expected, Yadin's letter garnered no response, whereas the banker's inquiry was responded to by a "Charles Manoog, Trustee for 3 DSS". On June 11th, after intense negotiations, it was agreed that the sale would be for \$250,000, would take place on July 1, 1954 at the Waldorf Astoria hotel in New York City and Samuel would be present.

One problem, Yadin hadn't acquired the financing for the purchase. So, he simply cabled the Prime Minister of Israel and within forty-eight hours was able to secure a guarantee from the Israeli Government. With the guarantee in hand, the majority of the funds came from Mr. Samuel Gottesman, a New York industrialist, who had a strong interest in Israel and Jewish history.

At the closing, Yadin's friend, Professor Harry Orlinski, who was familiar with scroll research introduced himself as Mr. Green and the go-between introduced himself as Mr. Esteridge. They compared the scrolls to the photographic work of John Trever to confirm their authenticity. Once confirmed, they executed the exchange and informed Yadin who was waiting in his room within the Waldorf Astoria of the completed sale.

These four scrolls, the Great Isaiah Scroll, the Community Rule Scroll, the Genesis Apocryphon and the Habakkuk Commentary had come full circle through the hands of shepherds, clerics, scholars, Muslims, Christians and Jews across two continents to be returned to Israel. **Picture 9**

These seven scrolls which were the original scrolls found in Cave 1 in Qumran made this incredible journey and are now housed in the Shrine of the Book in Jerusalem. The Shrine of the Book was established by the government of Israel to serve as a leading cultural institution displaying art and archaeological history of the Holy Land.

What All Was Found

So, what else was found. Well, as you can imagine from the beginning of the discovery of the scrolls the search was on to find more scrolls and artifacts in the caves around the Dead Sea and in particular the community on its shore called Qumran. The race between the Bedouin and archaeologist really heated up between 1952 and 1956. There were

ten other caves found in the area of Qumran and the items recovered from a cave are labeled as being from caves' number. **Picture 10**

It is also important to understand that there were only a handful more of scrolls that were found intact. Most of the scrolls had deteriorated into fragments of various sizes. However, it is estimated that over 800 manuscripts are represented by these fragments. For example, approximately 500 of these manuscripts come from Cave 4 which is a man-made cave. It lies closest to the ruins of Qumran and is believed to have been a library for the Qumran community. Cave 4 was first found by the Bedouin so it's uncertain how many scrolls may have been taken. However, these 500 manuscripts are represented by over 15,000 fragments. In essence, these fragments have created the world's largest jigsaw puzzle for scholars to piece together with some pieces possibly missing. The piecing of this puzzle together is another incredible story which continues to grow and develop with new technologies and techniques and could be the subject of an entirely different essay.

Picture 11

The various manuscripts found in the eleven caves fall into 3 basic categories. biblical texts, biblical commentary and sectarian texts. The biblical texts account for approximately 25% of the manuscripts. It is interesting that every book of the Hebrew Bible is represented by the fragments except the book of Esther. It is not known why this book isn't found but some have argued that it may have been eliminated as it's the only book of the Old Testament that doesn't mention God by name. It may also be that at this time in history the bible was not canonized (as that would occur later in the first century) so this book may have been less accepted at this time. It's also interesting to note that the number of manuscripts found of a particular biblical book has a direct correlation to how often it's quoted in the New Testament. The highest number of manuscripts being Psalms, Isaiah and Deuteronomy. It is thought that

the number of manuscripts of a particular book was in relation to its popularity at the time.

The biblical commentary and sectarian texts comprised approximately 28% and 37% respectively, with a remaining 10% as miscellaneous texts. The biblical commentary consists of such things as hymns, psalms, wisdom literature and other apocrypha writings, such as the Genesis Apocryphon found in Cave 1. The sectarian manuscripts reflect the rules and beliefs of the sect living at Qumran, such as the Community Rule Scroll or Manual of Discipline found in Cave 1.

The manuscripts have been dated to be written between 250 BCE and end of the first century CE. History tells us that the Romans destroyed Jerusalem and its Temple in 70 CE to put down a Jewish revolt. Before besieging Jerusalem, the Jewish historian, Flavius Josephus, tells us that the Roman army first destroyed the community at Qumran along the shores of the Dead Sea in 68 CE. It seemed that these events created an impenetrable wall for students to study early Rabbinic Judaism and early Christianity until the discovery of the Dead Sea Scrolls.

Prior to the Dead Sea Scrolls, the earliest biblical manuscript written in Hebrew was the Aleppo Codex from the 10th century CE. This is considered to be the most accurate Hebrew manuscript of the Masoretic text of the Bible. The other early manuscripts of the Old Testament come from the second or third century CE but are Christian in origin and are written mostly in Greek or Latin. So, until the discovery of the Dead Sea Scrolls, we had no manuscripts that predated the Jewish Temple's destruction or the life of Jesus Christ. In comparing the scrolls to the Aleppo Codex or other early writings, the text is in general agreement but contains some variant readings, alternative spellings, scribal errors and corrections. For example, the Great Isaiah Scroll contains all 66 chapters of our current book of Isaiah. However, there are over 2,600 textual

variations ranging from a single letter to a single word, to a complete variant verse. Although there are some deviations from our current biblical text, scholars believe that they are not meaningful to message of the text. Part of the explanation for the deviations is simply the evolution of language and more significant deviations are due to the fact that the canon of the Hebrew bible had not yet been finalized at this time. Several versions of a biblical texts were found and seemed to be in use among the Jews. However, there seemed to be more popular version based on the evidence found at the Dead Sea and elsewhere. Over time, these more popular versions became accepted as authoritative and adopted into the canon of the Hebrew Bible in the first century CE. As such, there is little dispute that the foundation of the biblical text we use today was known and used two thousand years ago.

So, let's look further into who may have written the scrolls and some of the particular scrolls.

Who Wrote the Scrolls

Who lived at Qumran has been an ongoing debate among scholars, but the most widely accepted conclusion is a group called the Essenes that developed during the Hasmonean line of Jewish kings during the second temple period. **Picture 12** Following the Jewish nations return to Israel after the Babylonian exile and the building of the second temple, King Antiochus IV forced greater Hellenization (or Greek beliefs) into the priesthood and Jewish culture. In 165 BCE, Judas Maccabeus, led a successful revolt against the Syrian overlord and an independent Jewish state was established. This began the Hasmonean line of Jewish kings which lasted until the Herodian period when Herod the Great took power in 37 BCE. However, these Hasmonean rulers and appointed priest were accused of not fully returning to the Jewish orthodoxy. It was in this environment, that the Essene movement

began as a return to the orthodox life of ritual purity, laws, calendars and customs. It is believed that the leaders of the Essenes were Zadokite priests who believed to be properly descended from King David. Having lost hope of having any priestly authority, the Essenes left Jerusalem as the Temple worship was controlled by the Pharisees. They went to the wilderness based on the command of the prophet Isaiah to “prepare the way of the Lord” (Isaiah 40:3).

The Essenes were somewhat radical in the sense that they believed themselves to be the only true Israel. They hoped that their return to orthodoxy and reverence to the law in the wilderness would be rewarded by God to usher in a new, transfigured Jerusalem.

The Essenes are mentioned by early historians such as first-century Jewish historian, Flavius Josephus; a first century Roman historian, Pliny the Elder and Jewish philosopher, Philo. All of them describe the Essenes as a group that lived on the shore of the Dead Sea in the area of Qumran. Pliny the Elder (23-79 CE) refers to the Essenes in his writing, *Natural History*, with the following:

On the west side of the Dead Sea, . . . is the solitary tribe of the Essenes, which is remarkable beyond all the other tribes in the whole world, as it has no women and has renounced all sexual desire, has no money and has only palm trees for company. Day by day the throngs of refugees are recruited to an equal number by numerous accessions of persons tired of life and driven thither by the waves of fortune to adopt their manners. Thus, through thousands of ages a race into which no one is born lives on forever, so prolific for their advantage is other men’s weariness of life!

Josephus tells us of the Essenes:

Riches they despise, and their community of goods is truly admirable; you will not find one among them distinguished with greater opulence than another. They have a law that new members on admission to the sect shall confiscate their property to the order with the result that you will nowhere see either abject poverty or inordinate wealth; the individual's possessions join the common stock and all, like brothers, enjoy a single patrimony.

The Manual of Discipline, one of the first scrolls found at Qumran sets forth the rules for the Community, consistent with Josephus' description of the Essenes by stating:

. . . when the novice has completed one year within the Community, the Congregation shall deliberate his case with regard to his understanding and observance of the Law. And if it be his destiny, according to the judgement of the Priests and the multitude of men of their Covenant, to enter the Company of the Community, his property and earnings shall be handed over to the Bursar of the Congregation who shall register it to his account and shall not spend it for the Congregation But when his second year has passed, he shall be examined . . . his property shall be merged

The archaeological findings at Qumran also seem to support the descriptions of the Essenes such as ritualistic cleansing with the findings of many baths, communal dining with findings of many cups and plates, a large scriptorium as well as the scrolls themselves and their express dedication to the law and the reverence of the law.

However, there are scholars that disagree that Qumran is an Essene community. Some believe the Qumran community to be Sadducean, another priestly group created after the Maccabean Revolt. There's

also a thought that the community was a Roman fort to protect Jerusalem given it's only a one-day journey to the city. Then after the Roman's took control of the area, the fort was turned into a commercial site to make jars, mine salt and act as a tannery. Still others believe that it was a manor house or retreat for the wealthy in Jerusalem or simply a religious community for scribes.

Given the extended history of the area and the archaeological findings to support many of these theories, it would seem that this settlement area probably had a few different purposes and uses over the centuries. If there is a group that may have lived there or if there is a group that lived in close proximity to the Qumran settlement that influenced the inhabitants, it would seem that the Essenes remain a very good candidate. This conclusion is also consistent with some of the major scrolls found at Qumran.

The Major Scrolls:

Temple Scroll Picture 13

The first of these scrolls is the Temple Scroll. This was not one of the original seven scrolls found Qumran Cave 1. It was also acquired by Yigael Yadin again under most unique circumstances as part of a historic moment for Israel. Yadin tells the story how he was contacted August 1, 1960 by a Virginia clergyman, referred to as Mr. Z who indicated that he had a dealer interested in selling a scroll. After some extended discussions and negotiations and a purchase of a small fragment to substantiate the claim of the scroll, Mr. Z and Yadin never reached a deal.

Then in June of 1967, the Six-Day War broke out. Yadin was serving as a military adviser to the Israeli prime minister. On June 7th, the Israel Defense Forces captured Bethlehem. Yadin recalled that the dealer Mr.

Z represented was from Bethlehem. Yadin informed the prime minister that the scroll may be within their military jurisdiction and asked if he could gain some assistance in tracking him down. Quickly, a Lieutenant-Colonel Goren of the Intelligence Corp was assigned to the task and within twenty-four hours, the dealer was located. The Intelligence Corp convinced the dealer (I'm sure with a bit of undue influence) to take Lieutenant-Colonel Goren to his home where he pulled from beneath the floor tiles a shoe box containing a scroll and the cigar box of fragments. Goren returned to headquarters and presented the shoe box to Yadin with the comment, "I hope this is the scroll you want".

This scroll was appropriately named by Yadin the "Temple Scroll". The Temple Scroll is nearly thirty-five feet in length. Nearly half the scroll contains elaborate plans for the building of the Jewish Temple, its vestibules, treasuries, upper rooms and inner chambers. Yadin, who published and wrote about the scroll, believes that the Temple Scroll is a missing piece of the Torah. Specifically, Yadin notes that the Torah doesn't contain specific plans for the building of the Temple. It only details plans for the Tabernacle and all of its utensils. However, 1 Chronicles 28: 11-19 indicates that Temple details were "made clear by the writing from the hand of the Lord". He believes that this scroll fills in this missing piece referred to in 1 Chronicles 28.

Additionally, there is an oral tradition that a scroll existed in which the instructions for the Temple were written down and the scroll was passed down from Moses to Joshua, to Prophets, to David and then to Solomon. Yadin doesn't necessarily believe this scroll contains the text handed down to Solomon, but that the author of this scroll wrote with the understanding of the oral tradition and the need to complete the description of the Temple's architecture.

Another major part of the scroll contains laws relating to the Statutes of the King. These are the rules governing marriage, war, captured property, advisory councils, subordinate administrative positions and authority. Again, the Old Testament doesn't have a lot of laws concerning the governance of a king. Yadin believed these statutes were also filling in for what was missing in the Torah related to how a King should properly govern. Deuteronomy 17:18 instructs that a king should write down for himself on a scroll a copy of the law, taken from the Levitical priests. The Temple Scroll quotes this verse and then sets forth its Statutes of the King.

It is believed that the Qumran community, whether Essenes (as believed to be by Yadin) or not, saw this scroll as the plan to reestablish the Temple worship and laws of the temple city once Jerusalem could be taken back from the Romans and rival sects and restored by God to a proper worship.

War Scroll Picture 14

This leads to another major scroll that aligns with the Essene community, the War Scroll. Found in Cave 1 and one of the first three scrolls to be purchased by Elazar Sukenik. The War Scroll or popularly known as "The War of the Sons of Light and the Sons of Darkness" is an apocalyptic piece of literature. The scroll demonstrates that the Qumran community had a belief that they were living in the end times. The scroll details a war with seven battles between the Sons of Light and the Sons of Darkness through which the power of God ultimately wins and eradicates evil.

This is consistent with the Essenes perception that they were the chosen ones of God. It was their understanding that there would come a day when the Lord would revisit the earth and wage war against the non-believers and evil. They thought that they would be part of God's

army and fight alongside four archangels. In the end they would be part of the new Jerusalem, would reconstitute the Temple and would serve as its priests. This war of good and evil described in the scroll is likely consistent with their reading of the end of days in Ezekiel, Daniel and other prophetic works.

So, basically, they only saw themselves as the Sons of Light and everyone else as the Sons of Darkness, in particular the Romans and the Jewish Temple priests of the day. These two scrolls also seem to be consistent with the viewpoints of the Essenes.

Copper Scroll Picture 15

Totally unrelated to the Essenes and the Qumran community is an anomaly within the inventory of scrolls. This Scroll found in 1952 in Qumran Cave 3 is commonly referred to as the Copper Scroll. This scroll is not on papyrus or leather, but the text of the scroll is etched into copper and rolled into a scroll. Obviously, the use of copper makes the content of the scroll something much more important and unique to preserve than a biblical text or some sectarian doctrine. Additionally, it seems the scroll was intentionally hidden as it was tucked away in a side cave that was covered by a large rock that had either fallen or had been placed there. So, what does the scroll tell us? Well, it describes a vast amount of treasure hidden in the desert with instructions on where to find it. So, it's truly unique and like something out of an Indiana Jones movie.

Unrolling copper after a couple thousands of years was a difficult task as it turned very brittle. After a few experiments to soften the copper failed, it was decided by the experts to cut the scroll into longitudinal sections and slowly peel it back like an onion. This took a very specialized electric saw and was performed in England at the

Manchester College of Science and Technology. This resulted in 23 cupped metal strips that could then be more easily read.

The text of the scroll is a form of Hebrew but not a Hebrew that is common and it's likely a village dialect. It is also believed that the scribe was illiterate to maintain some level of security of its contents. It's also easy to imagine the difficulty of replicating letters designed to be written with a stylus rather than a hammer and a punch. As a result, the letters are crude and often incomplete.

The content of the Copper Scroll is a list of sixty-four locations of hidden treasure. There is no introduction and no embellishment. Simply a list of one place after another that is described to contain silver, gold or items related to certain religious practices. When totaled altogether, it's estimated to account for approximately 4,630 talents of gold and silver. Depending on the measurement of a talent in this period, the treasure could be upwards of 58 – 174 tons of gold, silver and other treasures.

The descriptions from the Scroll read like this:

Location 1: In Harubah, which is in the Valley of Achor, beneath the steps that enter to the east, 40 lath cubits, a chest of silver and its vessels.

Location 34: At the mouth of the water outlet of Kozeba, dig 3 cubits in the direction of the overflow: 80 talents, two gold talents.

Location 49: In the basin that is in the valley of . . . , in the tomb of its source, a black stone 2 cubits away; it is the entry: 300 talents of gold and 20 indemnity vessels.

Most interesting is the last location which indicates that there is a duplicate of this document and an explanation and their measurements and a precise reckoning of everything one by one. It may be that this

duplicate document contains more complete information about the treasure and the locations or possibly it takes both documents to sufficiently identify the hiding places.

Most scholars believe this scroll identifies the Temple treasure that was hid around and about Jerusalem and Qumran prior to the Roman invasion and destruction of the Temple in 70 C.E. The Temple would be the only institution in the region to have such a fortune and the other artifacts buried with the gold and silver are associated with the Temple and its priesthood. Additionally, it was common in that era to inscribe important information and items of value on copper for preservation. As one prominent archaeologist noted:

It is extremely difficult to imagine that anyone would have gone to the trouble to prepare such a costly sheet of pure copper to imprint it with such an extensive and sober list of locations unless he had been entrusted with hiding a real and immensely valuable treasure and wanted to make a record of his work that could withstand the ravages of time.

Here again there are significant Missing Links which has prompted even modern attempts to locate and find the treasure.

Connection to Christianity

As you can see and hopefully appreciate, the Dead Sea Scrolls suddenly gave us a vast library of manuscripts, undistorted by later editors with ideologies and biases, as our best evidence to understand how two major movements, rabbinic Judaism and Christianity emerged from this extraordinary time prior to 70 CE when governments were unstable and social tranquility often turned violent due to the conflicts within religious politics. So, what do the scrolls and the Qumran community

or Essenes tell us about its impact on Christianity? Millar Burrows of Yale University and most other scholars agree that,

“After studying the Dead Sea Scrolls for seven years, I do not find my understanding of the New Testament substantially affected. Its Jewish background is clearer and better understood, but it’s meaning has neither been changed nor significantly clarified.”

So, in essence, it is generally held that despite some similarities between the practices of the Essenes and early Christian communities there are some major differences as well. So, it would be incorrect to explain early Christianity as coming from or evolving out of the Qumran community or Essenes. Instead, the better view is that the two sects are offspring of a common tradition of Judaism with perhaps some points of direct borrowing or mutual agreement on an issue.

However, it can’t be ignored that John the Baptist may have had interaction with the Qumran community or Essenes. Recall, that John the Baptist was born from a priestly family and the Gospel of Luke indicates that “he grew and became strong in spirit and was in the wilderness till the day of his manifestation to Israel” (Luke 1:80). John’s mission in the wilderness and the Essenes’ mission to go to the wilderness is based on the same scriptural citation Isaiah 40:3 to “prepare the way of the Lord”. The wilderness in which John preached and baptized is the wilderness believed to be just north of Qumran. Moreover, John preached repentance through baptism which parallels the Qumran teaching about washing with water for cleansing and sanctification in the Manual of Discipline. This is not to say that John the Baptist was an Essene or was part of the community at Qumran, but he may have been, or he borrowed or agreed with some of the teachings of the community. Some argued that maybe he was a

member and later excommunicated from the community or left as it's also said that he lived a solitary life and ate honey and locust.

Well, in any event, its interesting to ponder. It's also interesting to note that some of the early New Testament writings predate the destruction of the Temple and Qumran. However, not one New Testament writing is found in Qumran. Likewise, it's interesting that the Essenes are not mentioned in the New Testament unlike the Pharisees and the Sadducees. Nor does the name Essenes appear in any of the Qumran literature. So, here again are some Missing Links?

Conclusion

In conclusion, there are many questions to be answered and many more discoveries to be made before we know the full story of the Dead Sea Scrolls and the people that wrote them. These scrolls are the "Missing Links?" that answered some questions and raised many more as a result of their discovery.

Picture 16 I can't think of a better way to leave this topic with you than to quote Professor Yigael Yadin who between him and his father secured for Israel the eight major scrolls found at the Shrine of the Book in Jerusalem:

" I cannot avoid the feeling that there is something symbolic in the discovery of the scrolls and their acquisition at the moment of the creation of the State of Israel. It is as if these manuscripts had been waiting in caves for two thousand years, ever since the destruction of Israel's independence, until the people of Israel had returned to their home and regained their freedom. This symbolism is heightened by the fact that the first three scrolls were bought by my father for Israel on 29th November 1947, the

very day on which the United Nations voted for the re-creation of the Jewish state in Israel after two thousand years.

These facts may have influenced my approach to the scrolls. It was a tremendously exciting experience, difficult to convey in words, to see the original scrolls and to study them, knowing that some of the biblical manuscripts were copied only a few hundred years after their composition, and that these very scrolls were read and studied by our forefathers in the period of the Second Temple. They constitute a vital link – long lost and now regained – between those ancient times, so rich in civilized thought, and the present day. And just as a Christian reader must be moved by the knowledge that here he has a manuscript of a sect whom the early Christians may have known and by whom they may have been influenced, so an Israeli and a Jew can find nothing more deeply moving than the study of manuscripts written by the people of the Book in the Land of the Book more than two thousand years ago.” **Picture 17**

Thank You.