

Global Watch Weekly Report

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DEAD SEA SCROLLS



Global Watch Weekly Report



“The Number one weekly report which provides concrete evidence of a New World Order & One World Government agenda”

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Welcome to the Global Watch Weekly Report (GWW)

Dear Global Watch Weekly Member

When we a few days ago released information about our package called “*Other Dominions*” at www.otherdominions.com, questions came back from some of our members about whether we should be making reference to the *Dead Sea Scrolls* and to the *Book of Enoch* which is one of the books that make up the *Apocrypha*.

Therefore we decided to use this edition of the *Global Watch Weekly* to provide some background and insight into the *Dead Sea Scrolls* and their relevance to the history of Christianity.

However before we delve into this in this edition we wanted to affirm that we are comfortable making reference to the *Book of Enoch* even though it is not part of the 66 books of the Bible known as the Canon. Certainly if Jude in the New Testament was comfortable making a direct citation of a Jewish apocryphal work (*Enoch 1:9*) then we are.

However if you are someone who has a hard time accepting the view that fallen angels came down to earth and attempted to corrupt the human race through various means, then obviously you will be quite indifferent to the *Book of Enoch*.

Making reference to the *Book of Enoch* doesn't necessarily mean we subscribe to everything taught in the *Apocrypha*. *II Maccabees 12:43-46* provides ground for the catholic doctrine of Purgatory which has no basis in any of the 66 books which form the canon of the Bible. This is why the *Apocrypha* is referenced as “non inspired” which means whilst useful, caution needs to be applied as there is the chance that there could be information which conflicts with the Bible.

However in the context of the *Book of Enoch*, the fact that Jude was comfortable with making a theological reference to the *Book of Enoch* clearly shows the level of comfort he had with this particular work attributed to the prophet Enoch.

Notice this argument is in its most simplistic form as there are other factors that need to be taken into consideration but this is beyond the scope of this edition and is something we will revisit at a later date.

But for now lets look at the history of the *Dead Sea Scrolls* and see why this was hailed the greatest archaeological discovery of all time.

Enjoy

Rema Marketing

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THE FINDING OF THE DEAD SEA SCROLLS

Juma was beginning to get nervous. Some of his goats were climbing too high up the cliffs. He decided to climb the face of the cliff himself to bring them back. Little did Juma realize as he began his climb on that January day in 1947 that those straying goats would eventually involve him in “the greatest archaeological discovery in the twentieth century.”



הבדווים משבט תעאמרה שגילו את מגילות מערה 1: ג'ומה מוחמד ח'ליל, ח'ליל מוסה ומוחמד אחמד אל-חמד (הידוע גם כמוחמד א-ד'יב, 'הזאב')

Bedouins of the Ta'amra tribe who discovered the scrolls found in Cave 1: Juma Muhammad Khalil, Khalil Musa and Muhammed Ahmed el-Hamed (also known as Muhammed al-Dhib, "the Wolf")

Such thoughts were far from his mind when he saw two small openings to one of the thousands of caves that dot those barren cliffs overlooking the northwestern shore of the Dead Sea.



He threw a rock into one of the openings. The unexpected cracking sound surprised him; what else could be in those remote caves but treasure? He called to his cousins, Khalil and Muhammed, who climbed up and heard the

exciting tale. But it was getting late, and the goats had to be gathered. Tomorrow they would return—perhaps their days of following goats would come to an end once the treasure was uncovered!

The youngest of the three, Muhammed, rose the next day before his two fellow “treasure-seekers” and made his way to the cave. The cave floor was covered with debris, including broken pottery. Along the wall stood a number of narrow jars, some with their bowl-shaped covers still in place. Frantically, Muhammed began to explore the inside of each jar, but no treasure of gold was to be found... only a few bundles wrapped in cloth and greenish with age. Returning to his cousins, he related the sad news—no treasure.

No treasure indeed! The scrolls those Bedouin boys removed from that dark cave that day and the days following would come to be recognized as the greatest manuscript treasure ever found—the first seven manuscripts of the Dead Sea Scrolls!

Such was the discovery of a group of manuscripts which were a thousand years older than the then-oldest-known Hebrew texts of the Bible (manuscripts, many of which were written more than 100 years before the birth of Jesus). These manuscripts would excite the archaeological world and provide a team of translators with a gigantic task that even to this day has not been completed.

The story of how those scrolls traveled from the hands of young Bedouin goat herders to be under the scrutinous eyes of international scholars is stranger than fiction. Although all the details of the next few years will probably never be known for sure, this much is clear. After hanging from a pole in a Bedouin tent for a period of time, the seven original scrolls were sold to two separate Arab antiquities dealers in Bethlehem. From there, four were sold (for a small amount) to Athanasius Samuel, Syrian Orthodox Metropolitan at St. Mark's Monastery in the Old City of Jerusalem.

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Scholars at the *American School of Oriental Research*, who examined them, were the first to realize their antiquity. John Trever photographed them in detail, and the great archaeologist William F. Albright soon announced that the scrolls were from the period between 200 BC and AD 200. The initial announcements were then made that the oldest manuscripts ever discovered had been found in the Judean desert!



Three of the other original scrolls found by the Bedouin boys were sold to E. L. Sukenik, archaeologist at Hebrew University and father of Yigal Yadin (a general in the Israeli army who later became a famous archaeologist and excavator of Masada and Hazor). It should be noted that the drama of these events was heightened because these were the last days of the British Mandate period in Palestine, and tensions between the Arab and Jewish population were great. This made examination of the scrolls by scholars extremely dangerous.

All of the scrolls finally came together at Hebrew University under another strange set of circumstances. After touring the U.S. with his four scrolls and not being able to find an interested buyer, Metropolitan Samuel placed an ad in the *Wall Street Journal*.

By coincidence (or divine providence?) Yigal Yadin happened to be lecturing in New York and saw the advertisement. Through intermediaries, he was able to purchase these priceless scrolls

for around \$250,000. In February of 1955, the Prime Minister of Israel announced that the State of Israel had purchased the scrolls, and all seven (including the three purchased earlier by Professor Sukenik) were to be housed in a special museum at *Hebrew University* named the *Shrine of the Book*, where they can be seen today.

Needless to say, the initial announcement about the scrolls prompted feverish searches in the area of the original discoveries. An official archaeological expedition was begun in 1949 which eventually resulted in the discovery of ten additional caves in the surrounding area also containing scrolls. The archaeologists then directed their attention to a small ruin nearby called "Khirbet (ruins of) Qumran," which had been thought of as the remains of an old Roman fortress.

After six seasons of intensive excavation, the scholars were sure beyond any reasonable doubt that the scrolls found their origin in this community which flourished between 125 BC and AD 68. The scrolls had been stored in haste in the caves as the community fled the encroaching Roman army, which was in Judea to put down the Jewish Revolt of AD 66-70.



The ruins of Qumran, which can be visited today, revealed that a substantial group of Jewish ascetics inhabited this community. Storehouses, aqueducts, ritual baths and an assembly hall were all uncovered. One of the most interesting rooms uncovered was a scriptorium, identified by two ink wells discovered there along with some benches for scribes. It was in this room that many, if not all, of the discovered manuscripts were copied.

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As soon as the announcement of the scrolls' discovery was made, the scholarly debates about their origin and significance began. The debates increased when the amazing contents of the scrolls were successively revealed.

The seven original scrolls, from what came to be called "Cave One," comprised the following:

1. *a well-preserved copy of the entire prophecy of Isaiah—the oldest copy of an Old Testament book ever to be discovered*
2. *another fragmentary scroll of Isaiah*
3. *a commentary on the first two chapters of Habakkuk—the commentator explained the book allegorically in terms of the Qumran brotherhood*
4. *the "Manual of Discipline" or "Community Rule"—the most important source of information about the religious sect at Qumran—it described the requirements for those aspiring to join the brotherhood*
5. *the "Thanksgiving Hymns," a collection of devotional "psalms" of thanksgiving and praise to God*
6. *an Aramaic paraphrase of the Book of Genesis*
7. *the "Rule of War" which dealt with the battle between the "Sons of Light" (the men of Qumran) and the "Sons of Darkness" (the Romans?) yet to take place in the "last days," which days the men of Qumran believed were about to arrive.*

Those seven original scrolls were just the beginning. Over six hundred scrolls and thousands of fragments have been discovered in the 11 caves of the Qumran area. Fragments of every Biblical book except Esther have been found, as well as many other non-Biblical texts.

One of the most fascinating of the finds was a copper scroll which had to be cut in strips to be opened and which contained a list of 60 treasures located in various parts of Judea (none of which have been found)! Another scroll, which Israeli archaeologists recovered in 1967 underneath the floor of a Bethlehem antiquities dealer, describes in detail the community's view

of an elaborate Temple ritual. This has been appropriately called the "*Temple Scroll*."



WORKING THE SCROLLS

Professor Lawrence Schiffman, a tall, genial man, with a pronounced New York accent and an infectious sense of humor, was appointed Vice-Provost of Undergraduate Education at Yeshiva University. Previously he worked at New York University for 39 years.



Schiffman has been working on the Dead Sea Scrolls ever since he was a senior in college. In fact, even his doctorate was on the Scrolls, although at that time not all of the Scrolls had been published or were available for study.

The professor explained that Middle East politics delayed the Scrolls' publication. "*First, some scrolls were found before the '48 war. But then there were a tremendous number of fragments found in the '50s in Qumran, which was then part of Jordan.*"

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"In '67 Israel took control of East Jerusalem, where these unpublished fragments lay at the Rockefeller Museum.

The problem was that the Israelis gave the job of publication to a team of Christian scholars, who kept saying, 'We're almost done, we're almost done, we're almost done.' That deal turned out to be a mistake. It was clear that they just weren't doing it. The Israeli government overturned the whole arrangement in 1990, and within a short time the Scrolls were published and exhibited. I was a member of the new publication team."

According to Schiffman, "

Besides for a few Israelis here or there, most of the work was being done by people who had no real training in Jewish texts. They might have had training in Bible, taught from either an academic or a Christian point of view, but they knew nothing about rabbinic Judaism, Jewish law or Talmud."

Unfortunately, the original work on the Scrolls actually caused a great deal of damage to the fragile parchment. Scholars smoked while studying the fragments, and taped them together using regular tape.

Part of the ongoing conservation work seeks merely to reduce the damage done by scholars of the past, who may have destroyed more in a few years than had been lost over the previous 2,000. As such, access to the Scrolls is quite limited.

Schiffman explained that the scholarly approach to the Scrolls has changed with time. Originally,

"they analyzed the Scrolls as proto-Christianity." But the approach to the Scrolls in recent years has become much more nuanced, he said. "Younger scholars understand that they need to be familiar with the history of Judaism during the Second Temple era to understand later developments."

Schiffman sees the Scrolls as a valuable repository of information about Jewish life and thought during the era of the Second Holy Temple.

"My focus is predominantly on how the Scrolls fit into the history of Judaism, and what they tell us about the Second Temple period. Until the Scrolls were discovered, we relied on the books of Josephus and the books of Maccabees. The Scrolls give us a tremendous amount of further information about that period."

"People like to discuss which sect originally compiled the Scrolls. Most scholars attribute them to the Essenes, described by Josephus. But irrespective of that, from my point of view, I'm not so interested in the people who gathered the Scrolls. I'm more interested in the contents of the Scrolls, because they shed light on the beliefs of all the Jews of the time."

THE ESSENES

The contents of the Dead Sea Scrolls indicate that their authors were a group of priests and laymen pursuing a communal life of strict dedication to God. Their leader was called the "Righteous Teacher." They viewed themselves as the only true elect of Israel—they alone were faithful to the Law.



They opposed the "Wicked Priest"—the Jewish High Priest in Jerusalem who represented the establishment, and who had persecuted them in some way. This wicked priest was probably one of the Maccabean rulers who had illegitimately assumed the high priesthood between 150-140 BC. Most scholars have identified the Qumran brotherhood with the Essenes, a Jewish sect of Jesus' day described by Josephus and Philo.

Whoever the men of Qumran were, their writings provide us with a marvelous background picture of one aspect of the religious world into which

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Jesus came.

Some have sought to draw parallels between figures in the scrolls and John the Baptist or Jesus, but an objective examination of such parallels reveals that the differences are greater than the similarities. Any contact of Jesus with Qumran is entirely speculative and most improbable.

The suggestion that John the Baptist may have spent some time with the Qumran community is possible, since the Gospels tell us that he spent considerable time in the wilderness near the area where the Qumran community is located (*Matthew 3:1-3; Mark 1:4; Luke 1:80; 3:2-3*).

John's message, however, differed markedly from that of the Qumran brotherhood. The only real common point was that they both taught that the "kingdom of God" was coming.

One of the most important contributions of the Dead Sea Scrolls is the numerous Biblical manuscripts which have been discovered. Until those discoveries at Qumran, the oldest manuscripts of the Hebrew Scriptures were copies from the 9th and 10th centuries AD by a group of Jewish scribes called the *Massoretes*.

Now we have manuscripts around a thousand years older than those. The amazing truth is that these manuscripts are almost identical! Here is a strong example of the tender care which the Jewish scribes down through the centuries took in an effort to accurately copy the sacred Scriptures. We can have confidence that our Old Testament Scriptures faithfully represent the words given to Moses, David and the prophets.

MEN OF EXPECTATION

The men of Qumran fervently believed in a doctrine of "last things." They had fled to the desert and were readying themselves for the imminent judgment, when their enemies would be vanquished and they, God's elect, would be given final victory in accordance with the predictions of the prophets. It was in connection with these end-time events that one of the most fascinating teachings of the sect emerges. The messianic

hope loomed large in the thought of the brotherhood. As a matter of fact, evidence shows that they actually believed in three messiahs—one a prophet, another a priest and the third a king or prince.

In the document mentioned earlier called the "*Manual of Discipline*" or the "*Rule of the Community*," it is laid down that the faithful should continue to live under the rule "*until the coming of a prophet and the anointed ones [messiahs] of Aaron and Israel*" (column 9, line 11). These three figures would appear to usher in the age for which the community was making preparation.

In another document found in Cave Four and referred to as the "*Testimonia*," a number of Old Testament passages are brought together which formed the basis for their messianic expectations. The first is the citation from *Deuteronomy 18:18-19* where God says to Moses: "*I will raise them up a Prophet from among their brethren, like unto thee.*"

Next comes a quotation from *Numbers 24:15-17*, where Balaam foresees the rise of a princely conqueror: "*a Scepter shall rise out of Israel, and shall smite the corners of Moab,*" etc. The third passage is the blessing pronounced by Moses upon the tribe of Levi (the priestly tribe) in *Deuteronomy 33:8-11*.

The way in which these three quotations are brought together suggests that the writer looked forward to the advent of a great prophet, a great prince and a great priest.

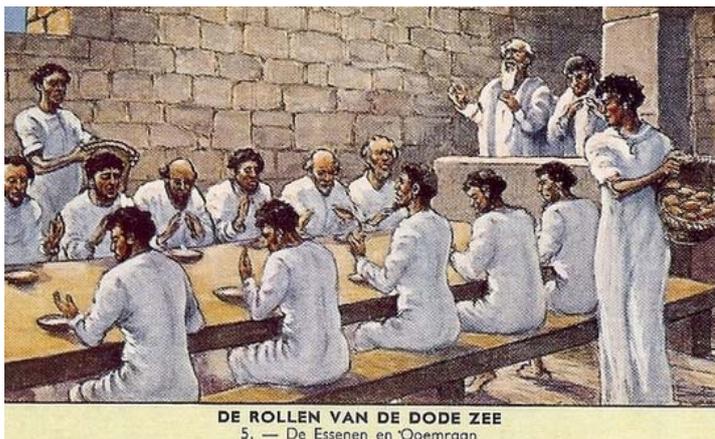
There were three individuals in the Old Testament writings that were referred to as "my anointed ones"—the prophet, the priest and the king (refer to *Exodus 29:29; 1 Samuel 16:13, 24:6; 1 Kings 19:16; Psalms 105:15*). Each of these was consecrated to his work by an anointing with oil.

The marvelous truth of the New Testament doctrine of the Messiah is that each of these three offices found fulfillment in the person and work of Jesus of Nazareth!

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The people were amazed at His feeding of the multitude and said, “*This is of a truth that prophet that should come into the world*” (John. 6:14; also John 7:40; Acts 3:22, 7:37). Jesus also was a priest, not from the order of Levi but from the order of Melchizedek (*Psalms 110:4; Hebrews 7*), who offered Himself as a sacrifice and appears for us in the presence of His Father (Hebrews 9:24-26; 10:11-12). Also, Jesus was announced as the One who will receive “*the throne of his father, David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end*” (Luke 1:32-33). He will be acclaimed “*KING OF KINGS, AND LORD OF LORDS*” (Revelation 19:16).

Thus, we have found an interesting point of contact between Qumran and Christianity—a point of contact which is also a point of cleavage.



DE ROLLEN VAN DE DODE ZEE
5. — De Essenen en 'Qoemraan

The Qumran community and the early Christians agreed that in the days of the fulfillment of Old Testament prophecies there would arise a great prophet, a great priest and a great king. But these three figures remained distinct in Qumran expectation, whereas the New Testament saw them unified in the person of Jesus of Nazareth.

One more manuscript that has come to light in recent years provides a fascinating background to the New Testament messianic hope. It has been reconstructed from twelve small fragments, furnishing less than two columns of writing; but this much can be ascertained from its brief contents. It is a prediction of the birth of a Wonderful Child, possibly drawing on *Isaiah 9:6-7*: “*For unto us a child is born, unto us a son is given... and his name shall be called Wonderful.*”

This child will bear special marks on His body and will be distinguished by wisdom and intelligence. He will be able to probe the secrets of all living creatures, and He will inaugurate the new age for which the faithful fervently awaited.

Is it not striking that soon after this manuscript was composed, a child was born who fulfilled the hopes of Israel and inaugurated a new age? Although the men of Qumran were mistaken in the details of their messiah, they did expect one whose general characteristics were strikingly illustrated by Jesus of Nazareth, the Son of God and Messiah. It is not known if some early Christian brought the message of Jesus to this wilderness community. We are left only to speculate on how they would have responded to the Wonderful Child born in Bethlehem who was the Prophet, Priest and King of Israel.

ANTIQUITY OF THE PSEUDEPIGRAPHA AND APOCRYPHA

The Dead Sea Scrolls also contain apocalyptic works such as *Aramaic Levi*, *five Enochic apocalypses* (i.e. *Book of Giants*), *The Vision of Amram*, *Jubilees*, *Apocryphon of Daniel*, and *The Four Kingdoms*. These apocalyptic works, in addition to other scrolls with thematic connections to Revelation, such as the *War Scroll* and the *New Jerusalem Texts*, vastly increase our background knowledge to the last book of the Bible and of spiritual principalities.

The Old Testament typically found in Protestant Bibles contains the same books, although in a different order, as the books of the Hebrew Bible used by the Jews. Catholics, Eastern Orthodox churches and Oriental Orthodox churches have additional books in their Old Testaments, and scholars call these additional books deuterocanonical, apocrypha or pseudepigrapha.

Prior to the discovery of the Dead Sea Scrolls, these works were almost entirely known only in Greek, Latin or other translations.

The Dead Sea Scrolls contained Hebrew or Aramaic copies of the following apocryphal books: *Tobit*, *Ben Sira* (or *Ecclesiasticus*),

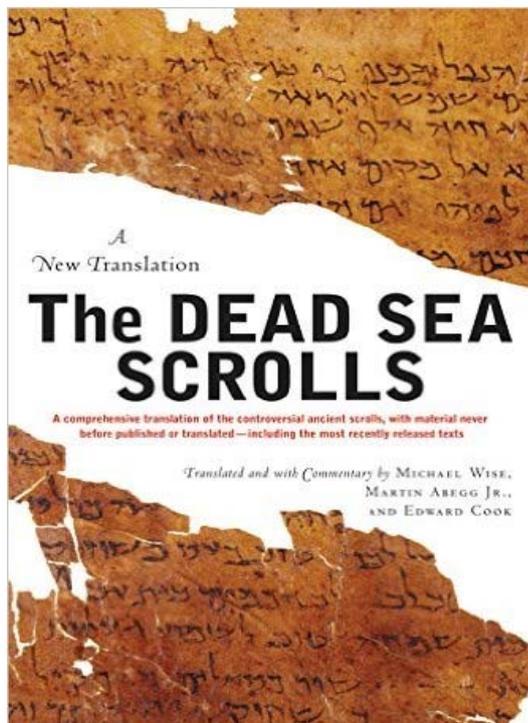
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the letter of Jeremiah, Jubilees and 1 Enoch. The first three of these are in Catholic and Orthodox Bibles; the last two are in the Ethiopic Orthodox Bible.

In most of our Bibles, there are 150 psalms, but in the Septuagint (the ancient Greek version of the Jewish Scriptures), there is a *Psalms* 151, which has the following superscription: "*This psalm is ascribed to David as his own composition (though it is outside the number), 'after he had fought with Goliath.'*" The psalm speaks about David being small amongst his older brothers, about him tending sheep, being anointed by God and defeating Goliath.

EVIDENCE OF ACCURACY IN THE BIBLE

Almost everything we find in the hundreds of biblical Dead Sea Scrolls is contained in the Masoretic Text, or the somewhat different Septuagint Greek text, or the Samaritan Pentateuch.



The biggest exceptions are a mere two verses worth of material in *1 Samuel* previously known only in Josephus, and a verse in *Psalms* 145 that also occurred in a couple of medieval manuscripts. We can have confidence, then, that very little has been lost or altered in the last 2,000 years of transmission of the biblical manuscripts.

ENHANCED HEBREW AND ARAMAIC

Like the Old Testament, most of the Dead Sea Scrolls are written in Hebrew, but some are written in Aramaic. The scrolls give us a better understanding of Middle Aramaic, the period between the Aramaic found in *Ezra* and *Daniel*, and that of the classical Targums — the Aramaic translations of Scripture dating to AD 400 or later. The scrolls are an even more important source in understanding the Hebrew language from the fourth century BC to the second century

The Dead Sea Scrolls were discovered about the same time as the founding of the modern state of Israel, the only state that has Hebrew as its official language, and the discovery was one factor in helping the fledgling state form a Hebrew identity in continuity with its past traditions.

PROVIDES CONTEXT TO SCRIPTURE

The Dead Sea Scrolls were written before the New Testament existed and do not mention Jesus or the apostles. However, they frequently provide background information that illuminates our understanding of the New Testament.

For example, in *Luke* 7, John the Baptist asks Jesus if he really is the Messiah. Jesus replied:

"Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor" (*Luke* 7:22).

Until the discovery of the Dead Sea Scrolls, the connection between this list Jesus mentioned and what was expected of the Messiah was unclear.

However, *4Q Messianic Apocalypse* specifically lists healing the wounded, opening the eyes of the blind, raising the dead and preaching good news to the poor as the things that the Messiah would accomplish. This, then, is proof that Jesus claimed to be the Messiah — contrary to the opinion of many New Testament scholars before the Dead Sea Scrolls were found.

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BETTER KNOWLEDGE OF EARLY JUDAISM

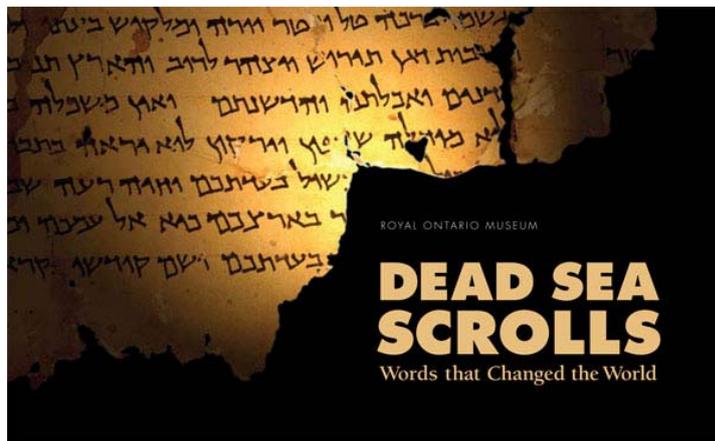
Until 60 years ago, our main sources for first-century Judaism were the New Testament and Josephus. But the Dead Sea Scrolls provide scores of documents describing the practices and theology of the Qumran community, a group that existed between approximately 100 BC and AD 70. According to almost all scholars, this community belonged to the Essenes, a Jewish sect briefly mentioned by the historians Josephus and Pliny the Elder.

The scrolls, therefore, give us much information about the Essenes but also additional knowledge about other groups that the Essenes reacted to or interacted with, such as the Pharisees and Sadducees mentioned in the New Testament. For example, five documents among the scrolls label the Pharisees as *"those who look for smooth things"* (they were less strict in certain ways than the Essenes) and accuse them of misinterpreting the law.

CONCLUDING THOUGHTS

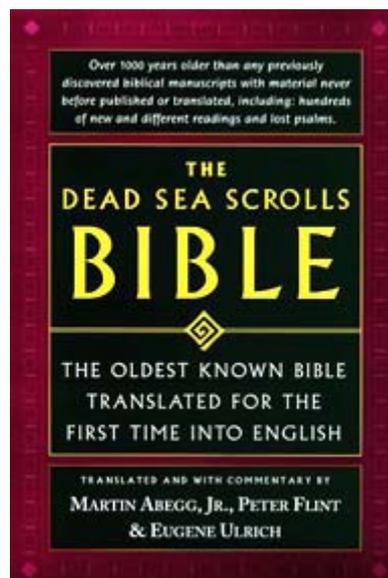
Most Christians normally use the Protestant Old Testament, those Hebrew writings that the Jews decided were Scripture known as the 66 books of the Bible.

However there is recognition that the additional Old Testament material preserved by the Catholic, Greek Orthodox, Syriac Orthodox and Ethiopic Orthodox churches, etc. is of great antiquity, and that much of it was originally written in Hebrew or Aramaic.



Whether one calls these works deutero-canonical, apocryphal or pseudepigraphal, the Dead Sea Scrolls have shown that there is much to value here.

We live in a time when there is much speculation about the origins of Christianity. Much of it is fanciful, useful only to provide grist for the fiction writer's mill. But some people find it disturbing, and wonder if we have been told the whole story.



Because it took several decades before all the scrolls were published, some people speculated that truth damaging to the claims of traditional Christianity was being suppressed. Now that all the scrolls are published, we can see that the opposite is the case. They provide evidence that the information contained in the books of the Bible has been handed down accurately, and can be trusted.