

Chapter 1 : "7Q5 = Mark " | Dead Sea Scrolls | Ancient Revelations

The Dead Sea Scrolls discovery is one of the most important finds to confirm that the Bible was translated accurately. Many people believe (wrongly) that the Dead Sea Scrolls were the originals of the Bible.

Whatever could the stars hope to reveal about them? Yet suitably enough, seeing that the Essenes who produced the remarkable literary legacy preserved during two millenia themselves studied astrology, the stars can shed an unexpected light on this subject. As I will demonstrate, astrology illuminates the the relation of the Scrolls to Jesus and the current and anticipated reassessments of his status due to their discovery. The original team of Scrolls scholars denied there was any kind of relation of the Essenes and their literature with the origins of Christianity. Evidence has been mounting for some time now against this long held conclusion and is even swinging very much in the opposite direction. There could be a lot about Christian origins here but is it knowledge that will prove helpful or unfavourable to accepted belief? Like an increasing number of studies dedicated to the Dead Sea Scrolls the just mentioned article was unabashedly radical, prone to regard modern discoveries as actually or potentially undermining of Christian beliefs. The Dead Sea Scrolls hold the key to this process as they describe the founder of Christianity, St Paul, as the creator of the myth of Jesus. Beigent and Leigh theorized the Jerusalem Ecole Biblique, which gained a monopoly over the texts, were pursuing a Vatican-related agenda to delay or obfuscate information concerning the historic finds because they assumed they undermine and challenge the entire Christian position. Only in due to the Trojan efforts of Robert Eisenman and Dr Andrew Wise who had made the secrecy around the Scrolls an international issue was the monopoly of the Ecole Biblique broken and new and controversial material released. The idea that Christianity might be seriously challenged by the Dead Sea Scrolls would not have occurred to society at large in the years immediately following discovery. Originally it seemed the Bible had been or soon would be wonderfully confirmed. Manuscripts of Old Testament books, though many were, unlike the famous Isaiah scroll, fragmentary, promised reassurance that later copied texts forming the basis of all our translations the earliest from about AD had in fact been reliably transmitted. Here were some of the oldest manuscripts in existence, older than almost all accepted source texts of ancient works including the familiar Greek and Latin classics. And apart from a few minor variations, the hoped for reassurance as regards the antiquity and reliability of the Bible had been forthcoming. At this stage the Dead Sea Scrolls appeared more like an issue for philologists than critical historians. The Vatican has had many failings and hidden agendas over the centuries but one need not indulge the scholarly equivalent of Ian Paisleyism and blame it for every negative event in religion. There is no clear evidence for a Vatican Scrolls plot and Jewish and Protestant scholars linked to work on the Dead Sea Scrolls have emphatically denied it. We shall nevertheless see that the negative claims and speculations concerning them are almost certain to cause Christianity trouble. Even in the ancient world they were figures of romance as can be gathered from the exaggerated Shangri-la type description of them as unbelievably ancient and idealistic according to the Roman writer, Pliny. And along with the Pharisees and Sadducees the Essenes composed the third force of Judaism during the first century of the era to gather from the Jewish historian, Josephus. They had reformist urges and wanted a return to a very pure observation of the Law. They were obsessed with the Temple whose hierarchy they abominated as corrupt and whose rites and sanctuary they avoided without necessarily totally rejecting because they dreamed of the perfect temple described in Ezekiel. Many have thought of the Essenes as linked to the birth of the Pharisee movement which sought to purify religion in the wake of the corruptions under the foreign Seleucid rulers of Israel which led to the revolt of Judas Maccabeus in the second century BC. It may even be that the original Essenes were a reformist branch of priestly and temple-associated Sadducees. The Essenes were a specific group but they probably also represented a thought trend and mood within Judaism so that it is easy for them to be mistaken today for other dissident groups of the period with whom they may have well have had loose connections. The movement had links at the synagogue level to the villages of Israel. This makes it not impossible that Jesus was raised a village Essene – an idea I consider in Signs for a Messiah. At least one Dead Sea Scrolls scholar, Herschel Shanks, has proposed, in Understanding the Dead Sea Scrolls that

certain deeds and sayings of Jesus, like his staying in the leper village of Bethany close to Jerusalem which an Essene was bound to avoid if they wished to enter Jerusalem pure, imply deliberate rejection of things the Essenes represented. Jesus was always his own person whatever his upbringing but those who hasten to pigeonhole him within a sect and deny his originality overlook the essential point that to whatever extent Jesus was original at the level of thought, it was never his main purpose to be so. Like a monarch who is called good because they fulfil their appointed task well, the task of Jesus as a descendant of the royal line, a son of David, was to enact prophecy, to be its Messiah. Arguably, his greatest originality was the way in which he synthesized prophetic forecasts and perspectives on this role and in doing so disappointed or bewildered many of his contemporaries including his own herald, John the Baptist. It is somewhat more possible that this cousin of Jesus, who at an early age lived in the wilderness in which case where and how? But if so, he in turn would need to have broken away to have pursued the career he did. Overall, there seems little question that the Essenes, who used the rite of baptism, were the most messianically attuned of the Jewish sects. They are very much linked to questions of Christian origins today for that reason. The head of the monastic community even performed a ceremony in which he represented the coming Messiah under the form of bread – the Christian rite of communion is rather obviously connected to that. The Dead Sea Scrolls texts, carefully copied in the scriptorium and recovered from the caves, are of two main kinds: These contain rules and rituals of the community, hymns of the sect, highly codified speculative commentaries on current events in the light of the prophetic texts, material treating of the hoped-for wars of the Messiah especially in The War Scroll, of the whereabouts of buried temple? Today the view is growing the records might be better placed between something like BC and 50AD. A case can be made for the storage of some of the texts as late as the Bar Kochba rebellion against Rome in and some sort of sectarian residence in the Dead Sea area until that time. Between ancient reports of them and modern discoveries there is still confusion and contradiction on this and several distinguishing points about them like were they vegetarian, or were they and to what extent, celibate. The pacifist issue is a question almost as much archeological as textual. Was there always a measure of sympathy for the military ideal? It is not reasonable automatically to assume that all Essenes during the whole period of their desert retreat held one view as opposed to a variety of views like say, strict Baptists within the denomination of Baptists. Judaism, like a type of Free Church Protestantism, has always been hugely fissile – there were said to have been forty nine sects of Judaism at the time of the fall of the Temple. Given their love of codes and an abstract quality born of love of legal minutiae, the Dead Sea Scrolls do not help us to decipher the history of those who wrote them. If they really did have the doctrine of astrological eras implied by that then it is very important. Perversely, Reilly fails to absorb the point he raises about dispensations and ages. The simplest reading of the signs ought to have indicated to them that messiahship and divinity would not be portrayed or manifest in the very military terms of Aries once out of that era. Moreover, given any seven millenia type theories of human history dating from around BC it would be foolish to imagine the Millennium of the prophets could have been instituted at the dawning of Pisces. It would need to wait through another Piscean two thousand years to arrive at the sacred seventh. Perhaps all one can say is that people are impatient, illogical and that hope springs eternal in the human breast! Before going on to apply modern astrology to the Scrolls and consider my own special finding I shall mention some of those things which appear rather favourable to Christianity in the Dead Sea Scrolls. They mostly refer to still unpublished or disputed translations but it is unlikely they will or can all be dismissed or explained away. He could teach it himself within the context of expectations of the time. Is there a connection? There just might be and not only because Gabriel features in Essene thought. Certainly their notions of messiahship were distinctive. This is the word used by the prophet Isaiah for the Suffering Servant who dies and redeems. This alternative view of the Messiah as a more suffering Piscean style servant figure who dies and redeems indicates either this was what some Jews of the period anticipated or at least that among the Essenes there were Christians who knowing that Jesus had died believed he was the Messiah. That there must have been some Christian believers among the Essenes is implied by tantalizing fragments which appear to be sentences directly from the Gospels and other New Testament books, for example: If nothing else such discoveries support the view that the gospels or sections of them, were early written, eye-witness accounts composed, if not within years of the events they

record, then at least before the Fall of Jerusalem in AD 70 i. If all this is true then a very different picture emerges from the modern rationalist one which has been trying to place the gospels ever later reducing them to late meditations on the meaning of distantly remembered events. So far as we can tell, the gospels, perhaps deliberately, make no direct reference to the Essenes perceiving the followers of Jesus as a group in their own right. But once one starts stressing the obviously more Jewish and legalistic Christianity of James one can claim this was the true and original form of the faith " Eisenman does so " or that even, according to a trend begun by G. Thiering, besides, represents the greatest potential source of confusion in linking Essene and Christian which is reading back not just Essene themes but literary techniques into the gospels to the point the gospels can be made to reveal almost anything but their plain sense. The Essenes were a secretive, in some respects elitist and political group with aims and enemies within both Jewish and Gentile society. It was natural and inevitable their commentaries would resort to code when referring to private or sensitive issues, for example describing Rome as Babylon. The gospels were directed to anyone who would listen to them and its authors were keen to show themselves no sworn enemies of Rome. It is therefore controversial to assume as Thiering does " and no Scrolls scholar endorses her flamboyant interpretations of the Dead Sea Scrolls which turn almost everything they state into a coded message " that the gospels, like the Scrolls, are conveying double messages, a surface story with very different esoteric information underneath. This is made very explicit in the recently published *Bloodline of the Holy Grail*: Jesus had a daughter and two sons by the Magdalene and his line continued through the youngest, Joseph, who fathered a son, Josue. James gets merged, a la Thiering , with the figure of Joseph of Arimathea who, Laurence maintains, voyaged to England and had a daughter, Anna, who supposedly married Bran the Blessed, a character of British Celtic myth conveniently assumed to be a historical figure! In any revisionist pictures inspired by Dead Sea Scrolls discoveries, Paul regularly gets the blame for having opportunistically adapted Christianity to the Gentile world and in effect betrayed a very human Jesus. This line of thought disregards that the Paul who condemned Peter and James for Jewish exclusiveness was only really duplicating the kind of alienation reported to have existed between Jesus and his brothers during his lifetime and was fulfilling an internationalism associated in prophecy with the Messiah. Although the Dead Sea Scrolls fail to do this in any obvious way but even, as we have seen, arguably confirm gospel record, their ambiguous style and illusions in certain areas and their complex treatment of messiahship and kingship is fertile ground for erecting novel, almost Arthurian myths of a dynastic kind. Such speculations nevertheless cater to various rationalist and feminist trends within modern society and religion and in a way to give them a whole new life of their own. This book develops elements of *The Holy Blood and the Holy Grail* thesis " which brought Starbird to spiritual crisis destroying all her beliefs " and offers its own evidence in support of the idea Jesus fathered a dynasty. What is important about the Dead Sea Scrolls is that element of ambiguity within them which allows them to provide myth and clues, often illusory, to parallel discoveries. But modern trends appear disposed to attempt a wedding of such opposites with the result that often purely mythic data are being allowed to help form the outlines of new histories. The fertile ambiguities of the Dead Sea Scrolls are central to this process. In the *Symbols of Advent* article I mentioned the cult of Maitreya and its possible future role in religion " at any rate few modern cults are more concerned with the foundation of a new world faith and forecasts about its imminent establishment. These hopes may or may not be justified but anyway followers of the cult allege Maitreya has forecast that new information about Jesus will soon emerge to shed new light on him. If that happens whatever is found is unlikely, without the prestigious Dead Sea Scrolls being able to support it in some fashion, to enjoy the credit hoped for by New Age religionists. I believe that astrology can definitely help us with this question. There is therefore no horoscope for this first encounter with a hidden history whose true meaning was not originally clear to those involved. For describing leading events like the foundation of nations the rule in astrology is that one takes some deeply symbolic or emotional moment " like the signing of a treaty or a coronation " and then treats that as a birth. Subsequent events by transits and progressions to the pattern will disclose whether one has in fact chosen the true moment of birth. Examining them their significance and antiquity was becoming clear to him when at midnight he heard over the radio the announcement that the UN had approved the foundation of an independent Israel. His son, Yigael Yadin, was at the time chief of operations for a secret

miitia fighting for national independence. Suddenly Sukenik felt almost mystically there was a connection between the discovery of the Scrolls in his hands and the fate and meaning of Israel itself. The chart of the Dead Sea Scrolls can therefore be timed for midnight and subsequent transits to this chart at times affecting Dead Sea Scrolls issues and scandals confirm this must be the true pattern. This is a wonderfully descriptive chart. With Virgo rising and Gemini at the Midheaven i. The chart bespeaks reading and writing and all the ancient work in the scriptorium especially as the third house of writing, copying, documents and transmission contains Mercury along with sun and Jupiter. And with Sun and Jupiter in specifically Sagittarius this will be writing about religion, philosophy and theory of law! This definitely supplies a flavour of mystery, secrecy and intrigue to the documents not to mention the great amount of Scorpionic research which deciphering the texts would engender. This is writing which is or aims to be everlasting and classic.

Chapter 2 : List of the Dead Sea Scrolls - Wikipedia

Finally at Your Fingertips The Leon Levy Dead Sea Scrolls Digital Library offers an exceptional encounter with antiquity. Using the world's most advanced imaging technology, the Digital Library preserves thousands of scroll fragments, including the oldest known copies of biblical texts, now accessible to the public for the first time.

May 3, The newfound writing came from the books of Deuteronomy and Leviticus, which are in the Hebrew Bible also known as the Old Testament of the Christian Bible , and the Book of Jubilees, a text written at the same time as the Hebrew Bible that was never incorporated into the biblical books, the archaeologists said. Researchers presented the newly revealed words at an international conference, called "The Dead Sea Scrolls at Seventy: Clear a Path in the Wilderness," in Israel. Excavations in the following decades turned up tens of thousands of parchment and papyrus fragments that were dated to 2, years ago, the IAA said. Israel Antiquity Authority There were so many small and fragile fragments that archaeologists placed them in boxes to be studied at a later date. Now, that time has come: These fragments looked blank to the naked eye. But, by using infrared imaging, Ableman discovered that they held Hebrew letters and words , he said in a statement. Ableman then deciphered the script and even connected the fragments to the manuscripts that they had likely been attached to before crumbling away. A fragment of Deuteronomy right next to the same fragment seen with infrared imagery left. Israel Antiquity Authority Some of the more interesting fragments include the following: A fragment from the Temple Scroll, a text that gives instructions for how to conduct services in the ideal temple. Scholars have debated whether there are two or three copies of the Temple Scroll from Cave The discovery of the text on this fragment suggests that there are, indeed, three copies. A fragment from the Great Psalms Scroll. This fragment contains part of the beginning of Psalm The newfound fragment shows that the ancient Psalm is slightly shorter than the Hebrew text used nowadays. Another fragment has letters written in paleo-Hebrew, an ancient Hebrew script. This fragment could not be attributed to any known manuscripts and could belong to an unknown manuscript. The Great Psalms Scroll seen next to the newfound fragment containing Psalm

Chapter 3 : Take a Look Inside The Highly Anticipated Dead Sea Scroll Exhibit - Magazine

The permanent Dead Sea Scrolls exhibition at the museum features a reproduction of the Great Isaiah Scroll, surrounded by reproductions of other famous fragments that include Community Rule, the War Scroll, and the Thanksgiving Psalms Scroll.

New Testament Papyri in Cave 7 at Qumran? The assertion is that the previously unidentified 7Q5 is actually a fragment of the Gospel of Mark, chapter 6 verse 5. The illustration at right gives a clear picture of how much text is conserved on the fragment 7Q5. Argument The argument is weighted on two points. First, the spacing before the word? Secondly, the unique combination of letters???. Furthermore, all attempts to identify the fragment with any other known Greek text have failed. Furthermore, apart from Gennesaret, the word e? In fact, this conjecture was proposed by the authors of the first edition editio princeps published in 1892. In such case the fragment might be part of some genealogy. Significance It is hard to overstate the significance that a positive identification of 7Q5 as Mark 6: The Qumran community was disbanded no later than 68 AD, which would make that the latest possible date for any documents stored there. This would make 7Q5 the earliest existing fragment of New Testament canonical text, predating P52 by almost 100 years. It would firmly fix Mark as the earliest of the Gospel accounts, and would be a strong argument for authentic Marcan authorship, as a pseudonymous work would be highly unlikely within the lifespan of the attested author. Most significantly in theological terms, according to Christian apologists such an identification would make a strong argument for the assertion that the miraculous, divine, and messianic attributions to Jesus were very early traditions in the Christian church. However, more skeptical scholars argue that it would only demonstrate that part of the current text of Mark is very early, not that all of it was, and while modern versions contain miraculous, divine, and messianic attributions, there is no way of confirming that the document to which 7Q5 originally belonged actually contained such attributions or if it merely stated he was an ordinary man with wise teachings. Possibilities and Impossibilities The Greek scroll fragments from Qumran present a curious phenomenon: A few months ago, the international scholarly debate about this cave has been given a new twist. Vittoria Spottorno, the new editor of the Spanish journal Sefarad, has published an article which claims to shed new light on the most important Greek papyrus fragment from Cave 7, "7Q5". In it, she proposes "una nueva posible identificacion de 7Q5", Zechariah 7, 1. Above all, it was the detailed analysis presented by the Vienna papyrologist Herbert Hunger in favour of the Marcan identification which did not fail to impress the participants 4. As an aftermath of the symposium, fragment 7Q5 was analyzed in the forensic laboratory of the Department of Investigations at the Israel National Police in Jerusalem. The upper remnant of a decisive diagonal stroke be made visible in line 2 and further contributed to the solidity of the Marcan identification 5. Any alternative suggestion must therefore be expected to come up with corrections or improvements of at least equal value and importance as those represented by the Marcan "status quo". As this tiny scroll fragment offers a mere twenty letters on five lines 9, the scope for convincing alternative readings is understandably limited. The extremely damaged letter in line 1 was not even tentatively identified in the editio princeps 10, even though the working hypothesis of an epsilon was admitted. On the other hand, it cannot possibly be a tau. This is obvious from a comparison with the undamaged tau in lines 2 and 3. Should one want to look for an alternative to epsilon in line 1, it might just conceivably be sigma. It is thus equally impossible to read gamma instead of tau in line 2. The tau of 7Q5 is above suspicion and has been so as early as the editio princeps. The eta, on the other hand, has gained further plausibility by the forensic analysis in Jerusalem. In line 4, there are no differences suggested by Spottorno; however, she wants to find a justification for her reading of ea]n nHs[teusHte as in Zech 7,5 by seeing "las dos n de linea 4" as "discontinuas". Fragment 7Q5 does in fact offer two exceptions to the rule of scripto continua; they indicate small gaps between words -- in line 2 autwn hH of Mark 6,52 and in line 3 kai ti of Mark 6, That small gap in line 3 is part of the undamaged centre of the fragment; thus it can be compared accurately to the writing of the two nu in line 4. It should be obvious to the naked eye, even without the analysis of enlargements, that the "gap" between the two nu in line 4 is anything but proper spacing. Otherwise, even the undisputed kai in line 3 could not be a kai, since the "space" between

kappa and alpha is as wide as, if not wider than, that between the two nu. Sigma instead of epsilon for the third letter was one of the two possibilities suggested in the editio princeps; the remnants appear to belong to a curvature, however, and would be much too high for the horizontal stroke of an eta. As for the practically invisible trace of the last letter in this line, it is severely damaged by a turning to the right of the papyrus, probably caused by an early attempt at destruction. It is hardly possible to suggest, let alone identify any letter at all. Furthermore, she adds a sixth line to the fragment and sees an epsilon in it. Original as this addition may be, it is hampered by the papyrus itself: There may be scope for debate in one or two secondary cases, but decisive letters pass an unequivocal verdict on her attempt. All this is further corroborated by a look at the actual passage which she suggests in place of Mark 6., Zech 7., and which should be, as we have seen, according to the text of her own reconstruction, 7,3b To begin with, there would be no justification for the undoubtable and undoubted paratactical kai after a spatium. Thus, she does not even try to find reasons for them. For example, there is the omission of twndunamewn in 7,4; the impossibility of a spatium before kai in 7,4; the addition of thsghs between hiereis and legwn in 7,5; twpemptw instead of taispemptais and twhebdomw instead of taishebdomais in 7,5. Her suggestion is to be rejected as impossible for palaeographical as well as philological reasons. Correctly, however, her suggestion involves 7,3b This volume contains the most up-to-date photographs of Qumran fragment 7Q5 on p. Photographs of 7Q5 can also be found in Bib 53 Authorized English Translation by W. JBL 91, Supplement Markus 6, -- oder? Die Meinung des Papyrologen", Christen und Chrisliches, , with 22 ill. Eine Auseinandersetzung mit den Argumenten für und gegen das Fragment 7Q5 mit Hilfe des methodischen Fallibilismuprinzipis Wuppertal-Zurich Markus 6.; -- oder? Bumbulis "All of this means that we do indeed possess independent evidence that corroborates a pre date for the synoptic Gospels as indicated by my earlier analysis of Acts. In fact, since it is unlikely that the authors of Mark, Matthew, and Luke invented the resurrection claims, but instead were more likely to have incorporated older oral traditions into their Gospels, the resurrection belief is pushed back much earlier. Any skeptical theory that depends on a late date for the resurrection belief is thus severely damaged. Bumbulis In the past, I have argued that the best evidence to date points to a pre date for the synoptic Gospels. In making this argument, I drew primarily from the internal evidence that is present within Acts. Now, I would like to offer independent evidence that corroborates such an early date for the synoptics. Such evidence comes from the field of papyrology which is the study of ancient manuscript evidence on papyrus. Papyrologists study the contents and writing styles of ancient manuscripts, including fragments that might be no larger than the size of a typical commemorative postage stamp. While such a study is not an exact science, papyrology is akin to a specialized field in archaeology. It is one of the primary methods by which an unknown manuscript fragment is identified and dated. For example, papyrology was used to date the Johannine codex P66 to ca. The fragment in question is called 7Q5 and was found in Cave 7 among the Qumran caves. Cave 7 is very interesting in that the manuscripts found in this cave are all written exclusively in Greek. Furthermore, archaeological evidence exists so that there is a consensus among scholars that this cave was closed in A. Yet in the case of 7Q5, a date of A. But what manuscript is represented by 7Q5? At first glance, making an identification is no simple task. This fragment contains only 20 Greek consonants whole or damaged on five lines. The fragment itself is also very small, about 4 cm. Furthermore, only one complete word can be read - the word kai which means "and". While these facts might seem to suggest that any attempt to identify this fragment is futile, it is not uncommon for papyrologists to identify fragments from Virgil, for example with evidence of this type. To see how this works, consider a simplified example. The boy ran to the store. When he got to the store, he found that it was closed. Then he ran home. As a result, my sentences now look like this: If they possess copies of my original sentence that have been passed on through the years, the task would not be hard. Of course, the database-search would also detect all writings with the letters l,o,s,e in sequence in addition to my original sentence. The next step would be to start measuring the distance between letters and find which of these selected writings also has an "a" a specific distance before "lose" and an "en" a specific distance after "lose. One could verify this claim by making more distance measurements and considering the line-placement of all the other letters. If they all "fit," a conclusive identification has been made. Then, one could draw upon archaeological considerations concerning the place where the fragment was found and a

comparative analysis of writing styles of various documents to arrive at a date for this fragment. Again, papyrology is not an exact science especially when it comes to dating, nevertheless, it reminds me of a common method employed by molecular biologists. Molecular biologists often work with gene fragments and the genes are represented as a linear sequence of molecules known as nucleotides which are represented by the letters G, T, A, and C. A partial sequence of an unknown gene can be used to search a database of other genes and the same logic employed by papyrologists is used to determine if the unknown gene belongs to a class of known genes from other organisms. Put simply, a molecular biologist will tend to have great sympathy for the approach of the papyrologist. When this approach was applied to 7Q5, a revolutionary finding was uncovered. One of the five lines contains a rare combination of letters: The match was further strengthened by the larger than usual space that occurs before the only complete word on 7Q5, kai translated as "and". Such spaces were often used by ancient scribes to indicate a new "paragraph" or break in the narrative, and sure enough, Mark 6: This matches nicely with the Greek word "auton" meaning "their" in verse 52 [5]. Given the revolutionary nature of this identification, it is not surprising that many New Testament scholars have raised objections and very few have agreed with the identification.. However, papyrologist Carsten Theide has marshalled some very powerful replies to these objections[6].

Chapter 4 : The Dead Sea Scrolls

The Dead Sea is located in Israel and Jordan, about 15 miles east of Jerusalem. It is extremely deep (averaging about 1,100 feet), salty (some parts containing the highest amount of salts possible), and the.

But questions still linger over the authenticity of some of its star artifacts: The private museum is supporting research into the manuscripts to find out whether they are legitimate, 2,000-year-old scraps of the ancient Hebrew Bible or modern forgeries. The original Dead Sea Scrolls, which make up the earliest surviving pieces of the Old Testament, were found between 1947 and 1956 in the Qumran caves of the Judean Desert. Many of the texts were sold to archaeologists through a local antiquities dealer, Khalil Iskander Shahin, who went by the name "Kando. Green has been building a collection of Bible-related antiquities, many of which he has donated to the museum, since 1991. The company, in its defense, claimed in a statement at the time it was new to the collecting world, and its representatives "did not fully appreciate the complexities of the acquisitions process," which "resulted in some regrettable mistakes. Soon after, some experts more loudly voiced their suspicions that several of the newly surfaced scrolls could be modern forgeries. A Glimpse of the Past] Most of the new fragments have not been definitively linked to the Qumran caves. The manuscripts found at Qumran contain a diverse mix of texts, including calendars and community rules unrelated to the Bible. But the newly surfaced fragments contain texts that are already known, mostly from the Bible, Davis said. He believes all the scroll fragments published by the museum in 2005 are modern fakes. An investigation in progress Museum officials, however, are not yet ready to make a judgment. The text fragments had been sent to forgery experts in Berlin for further testing this fall, Trobisch said. The results of that analysis are still pending, but he said he expects to make an announcement by the end of the year about their findings. As for why anyone would create such forgeries, money would be an obvious motive. Press noted the case of antiquities dealer Moses Shapira who tried selling a supposed ancient copy of Deuteronomy, which he claimed had been found near the Dead Sea. Shapira tried to sell the strips of text to the British Museum for 1 million pounds in 1898. After the scroll fragments were declared forgeries, Shapira committed suicide. Hobby Lobby famously won a Supreme Court case fighting the Affordable Care Act mandate that employers provide health insurance that covers contraceptives. The company argued this requirement contradicted its religious views. And Steve Green "in the past has made it very clear that he wants to use the museum as a proselytizing device to make more Christians," Robert Cargill, an assistant professor of classics at the University of Iowa, told Live Science. Cargill had toured the exhibits in the museum while they were still under construction, not as a paid consultant, but as a critic. And he saw signs the museum staff had been listening to its detractors. This text details a Mesopotamian flood story, older than, and very similar to, the biblical flood story. The display encourages visitors to decide for themselves if they think the story of the flood in the Bible was influenced by other ancient narratives, Cargill wrote.

Chapter 5 : Dead Sea Scrolls Community

The first Dead Sea Scrolls were found in this cave, later called Cave 1. They were the best-preserved, said to have been protected by tall clay jars with lids intact. This seven-Scroll discovery revolutionized the study of the Hebrew Bible and the origins of Judeo-Christianity.

These manuscripts were written between B. They are some of the oldest remaining documents of written human history and now you can see them at The Denver Museum of Nature and Science. The Scrolls This slideshow requires JavaScript. The scrolls transcend cultures and religions. They represent the thoughts and opinions of prophets Ezekial, Jeremiah and Daniel and link three of the worlds major religions Christianity, Judaism and Islam. Becuase of this, they are highly protected and intensely preserved. They have to rest for five years after being exposed. So after the three month viewing period, they will be sent back to their home in Israel to be stored properly. We quite literally treat the scrolls as holy documents because we want to preserve them for generations to come. The Exhibit This slideshow requires JavaScript. The exhibit opens March 16 and will remain at the museum until September , rotating once in June to preserve the integrity of the scrolls. Aside from featuring some of the oldest texts known to man, the exhibit features more than artifacts from the ancient Middle East and one scroll fragment that has never before been seen by the public. Lucky for us, she came to Denver to give us insight to the exhibit. The exhibit spans four rooms. From the entrance video to ancient alters and arrowheads dating back to BC and jars once owned by kings “ visitors are taken on a journey through time before coming face to face with the Dead Sea Scrolls, which are displayed at the end of the exhibit. These scrolls are surrounded by four walls that connect differently to the story of the scrolls. These 10 scrolls on display will be available for public viewing until June when they will then be replaced with 10 new scrolls for preservation sake. Traveling from their home base in Israel, the representatives of the IAA brought their deep knowledge and understanding of these ancient texts to Denver. From archeologists who have been personally involved in excavating the artifacts to curators and spokeswomen, the figures behind this once in a lifetime exhibit are truly experts in their craft. And while it took some time to bring to fruition, the result was well worth the wait. And once they leave they are not likely to return. The space is open from 10 a. Tickets are available at the door or on their site, here. All Photos by Kyle Cooper.

Dead Sea scroll deciphered to reveal ancient calendar One of the final documents to be decoded from the records of the biblical-era desert sect has been revealed as a chart of their feast days.

Exploration of the cave, which lies one kilometer north of Wadi Qumran, yielded the remains of at least 70 manuscripts, including bits of the original seven Scrolls. At the same time the Bedouin continued to search for Scrolls, as these scraps of leather proved to be a lucrative source of income. Fresh material found by Bedouin in other caves proved that the Cave 1 discovery was not an isolated phenomenon in the desert; additional caves with manuscripts also existed. The years between and were marked by accelerated activity in both the search for caves and the archaeological excavation of the Qumran site. An eight-kilometer-long strip of cliffs was thoroughly investigated. Of the 11 Qumran Caves that yielded written remains, five were discovered by Bedouin and six by archaeologists. Qumran Cave 1 1Q â€” Discovered by a young Bedouin shepherd in and excavated by archaeologists in The first Dead Sea Scrolls were found in this cave, later called Cave 1. They were the best-preserved, said to have been protected by tall clay jars with lids intact. This seven-Scroll discovery revolutionized the study of the Hebrew Bible and the origins of Judeo-Christianity. When archaeologists excavated the cave, they found additional fragments of these Scrolls and fragments of dozens of other scrolls. Cave 2 yielded fragments of many biblical books, including all Five Books of Moses, Jeremiah and Psalms, as well as other works such as Jubilees and the book of Enoch. Qumran Cave 3 3Q â€” Discovered and excavated by archaeologists in According to the Scroll, the secret caches held astonishing amounts of gold, silver, copper, and aromatics. Besides the Copper Scroll, Cave 3 also contained fragments of about a dozen biblical and non-biblical Scrolls, including a copy of Jubilees. Copper Scroll Qumran Cave 4 4Q â€” Discovered by Bedouin treasure hunters in , who were exploring right under the noses of archaeologists excavating the site of Qumran. The most legendary of all caves, Cave 4 revealed ample treasures: Due to their poor condition, these fragments were among the most difficult to decipher and translate. Qumran Cave 5 5Q â€” Discovered and excavated by archaeologists in Cave 5 yielded fragments of approximately 25 parchment Scrolls, including biblical and sectarian texts. Qumran Cave 6 6Q â€” Discovered by Bedouin in Cave 6 contained fragments of about 31 Scrolls mostly written on papyrus, including biblical works, hymns, and sectarian compositions. This small cave is the most accessible of the Dead Sea Scrolls sites to visitors today. All manuscripts found in Cave 7 were in Greek, including a translation of the book of Exodus. Some scholars have attempted to identify certain tiny fragments from 7QQ18, Greek papyrus fragments from Cave 7Cave 7 as New Testament texts. Cave 8 contained fragments of Genesis, Psalms, a mezuzah, a hymn and tefillin. Additionally, the discovery of food remains, an abundance of oil lamps and 68 leather reinforcing tabs for scrolls indicate that the cave may have been used as a workshop. Cave 9 yielded only a single papyrus fragment. Archaeologists found only one inscribed potsherd in Cave Qumran Cave 11 11Q â€” Discovered by Bedouin in The last of the Qumran Scrolls found to date were discovered in this cave. The remains of around 30 manuscripts were found, including a few nearly-complete Scrolls: Leviticus written in paleo-Hebrew , Psalms and an Aramaic targum of Job. The most exciting find was the Temple Scroll the longest of the Dead Sea Scrolls , which rewrites the book of Deuteronomy and details regulations pertaining to Jerusalem and the Jewish Temple. Primarily administrative documents written on papyrus, these financial records belonged to refugees from the revolt who sought shelter in these caves, located about 18 km south of Khirbet Qumran. Some Scroll fragments purchased from Bedouin in were later discovered to have originated in the Nahal Hever caves, located between Ein Gedi and Masada. Full-scale archaeological excavations of the ten Nahal Hever caves uncovered one of the largest caches of ancient documents found in the Judean Desert. They date to the period of the Bar Kokhba Revolt ce. The manuscripts found in these refuge caves include personal documents of refugees, military communications between Bar Kokhba and his officers, and some biblical compositions. It includes three archives: Kosiba , the leader of the Bar Kokhba revolt. A wrapped package stored inside a leather purse, containing 35 personal financial records, belonging to a woman named Babatha. Five contracts belonging to Eleazar, a farmer from Ein Gedi.

Archaeologists found three ostraca, which had been placed on the skeletons, inscribed with the names of the deceased. An especially noteworthy element of the "Seiyal Collection" is the archive of Salome b. A cache of 40 Aramaic papyrus fragments, inscribed seals and coins, and the skeletal remains of people were discovered in this cave, approximately 14 km north of Jericho. These ancient papyri are Samaritan legal documents from the Persian period 4th century bce , mostly deeds of sale for slaves. DUBY TAL, ALBATROSS MASADA MAS " A full scale excavation by archaeologists took place between Manuscripts discovered at Masada were not found in caves, but rather within the structures of the reconfigured palace, near the section identified as a synagogue. Dating to the Roman period, the major discovery here consists of fragments from seven biblical Scrolls Genesis, two copies of Leviticus, Deuteronomy, Ezekiel, and two copies of Psalms as well as a copy of the Songs of the Sabbath Sacrifice and a Hebrew text of Ben Sira. The biblical Scrolls match the traditional Masoretic text, which suggests that a stabilized text was already in place by the first-century ce. Additional findings include Greek and Latin papyri, made up of primarily administrative military documents belonging to Roman soldiers stationed at the site after the revolt.

Oren Ableman, a Dead Sea Scrolls researcher of the Israel Antiquities Authority (IAA) "who examined scroll fragments with the aid of advanced imaging equipment and revealed a previously unseen script" points at a small scroll fragment containing the hidden text at the conservation laboratory of the IAA in Jerusalem on May 2,

And it shall be a time of great tribulation from its sudden beginning to its end in eternal redemption. It is suggested in the main section of the text that warfare will take place over forty years, and encompass battles with most of the countries of the known world. Yet the battle formations seem always to stream out from the gates of Jerusalem, to where the warriors return after their forays. Kee "In preparation for the new age, the community is instructed in detail about the war that will take place between the force of evil and the people of God IQM [War Scroll]. Indeed, the war of the faithful remnant of Israel is to be fought against all nations: The priests, and especially the high priest, will strengthen the troops for the final battle against the nations of the world. In preparation for this final war details are given even to the sizes of the standards, shields, spears, and swords of the army. It will go on for forty years. In the first twenty years, all the foreign nations will be conquered; in the following twenty, all other Jews. This was conceived as a sequence of successful military campaigns against the great powers. The identity of the children of darkness changed with history from the Jerusalem priesthood to the Romans, who finally destroyed Qumran for its intransigence in 68 AD. Interesting bit of history and information. It is rather isolated, however, from the rest of the text. Perhaps you could include more? The more and more I see events unfolding that coincide with Revelations I am certain the Apocalypse may be just around the corner. I believe in the existence of the sons of light and darkness and demonic influences now present in our volatile world. Sooner or later these forces of good and evil are destined to clash. None of us is privy to the time. But for now faith is what will sustain us and the grace of God. But despite that I believe his intentions were always honest. What truly amazes me is that a submarine bridge exists at all! The Gulf of Arabia is in fact a huge deep fissure cut deep into the bedrock starting in the north-east and opening into the Red sea in the south-west. The position of the bridge is what one might call a geological anomaly. What concerns me most is that the Saudi authorities regularly refuse access to historical monuments and sites if one is not of Mohammedan culture. The removal of the pillar on the Saudi side of the gulf concerns me greatly. I can understand removing it for its preservation and protection. According to this scroll, the time looks like a conflict fought over a period of 40 years fought in segments of time. If you will look at Rev Kittim and their allies are possibly a metaphor for all forces of darkness that are enemies of the righteous on earth at that time. Whoever the writer was, I would say he recorded this from a vision because the Messiah is definitely referred to as the leader of the holy camp and the armies He leads are like nothing Israel ever had - neither weapons, horses, armaments, battle organization and banners and the ages of the men - these men are all older, seasoned soldiers over the age of Young men are not even allowed to fight. Could this be that people will live longer by then. Also there are angels listed as being in the camp of the Lord and practical advice as how not to offend them by keeping latrines yds away.

Chapter 8 : Hidden Text Found on 'Blank' Dead Sea Scrolls

A list of the Dead Sea Scrolls, a collection of manuscripts discovered between and in the West Bank near the Dead Sea. The following is a list of the Dead Sea Scrolls from the caves near Qumran.

Qumran Qumran cave 4, where ninety percent of the scrolls were found The Dead Sea Scrolls were discovered in a series of twelve caves around the site known as Wadi Qumran near the Dead Sea in the West Bank of the Jordan River between and by Bedouin shepherds and a team of archeologists. Trever reconstructed the story of the scrolls from several interviews with the Bedouin. He retrieved a handful of scrolls, which Trever identifies as the Isaiah Scroll , Habakkuk Commentary , and the Community Rule , and took them back to the camp to show to his family. None of the scrolls were destroyed in this process, despite popular rumor. At some point during this time, the Community Rule was split in two. Undaunted, the Bedouin went to a nearby market, where a Syrian Christian offered to buy them. A sheikh joined their conversation and suggested they take the scrolls to Khalil Eskander Shahin, "Kando", a cobbler and part-time antiques dealer. In the original seven scrolls caught the attention of Dr. Trever , of the American Schools of Oriental Research ASOR , who compared the script in the scrolls to that of The Nash Papyrus , the oldest biblical manuscript then known, and found similarities between them. Search for the Qumran caves â€” [edit] Early in September , Metropolitan bishop Mar Samuel brought some additional scroll fragments that he had acquired to Professor Ovid R. By the end of , nearly two years after their discovery, scholars had yet to locate the original cave where the fragments had been found. With unrest in the country at that time, no large-scale search could be undertaken safely. Sellers tried to get the Syrians to assist in the search for the cave, but he was unable to pay their price. In early , the government of Jordan gave permission to the Arab Legion to search the area where the original Qumran cave was thought to be. The rediscovery of what became known as "Cave 1" at Qumran prompted the initial excavation of the site from 15 February to 5 March by the Jordanian Department of Antiquities led by Gerald Lankester Harding and Roland de Vaux. Between and , Roland de Vaux led four more archaeological expeditions in the area to uncover scrolls and artifacts. Please update this article to reflect recent events or newly available information. A portion of the second discovered copy of the Isaiah scroll , 1QIsab. The Jordan Museum, Amman The manuscripts found at Qumran were found primarily in two separate formats: In the fourth cave the fragments were torn into up to 15, pieces. These small fragments created somewhat of a problem for scholars. Harding , director of the Jordanian Department of Antiquities , began working on piecing the fragments together but did not finish this before his death in Cave 4 is the most famous of Qumran caves both because of its visibility from the Qumran plateau and its productivity. It is visible from the plateau to the south of the Qumran settlement. It is by far the most productive of all Qumran caves, producing ninety percent of the Dead Sea Scrolls and scroll fragments approx.

Chapter 9 : Understanding the Dead Sea Scrolls @ CenturyOne Bookstore

The Dead Sea Scrolls were discovered in the caves by Qumran, a site in the Judean Wilderness on the west side of the Dead Sea. James C. VanderKam explores similarities between the Dead Sea Scrolls and the New Testament in the March/April issue of BAR.

For example, the sect adhered to a strict standard of ritual purity and developed a complex process by which previously impure outsiders joined the exclusive, pure community. Numerous texts display contempt for the perceived impurity of the Jerusalem temple and its priests. This placed the sectarians in a constant state of hostility toward other contemporary streams of Judaism. The community divided humanity into predestined lots of good and evil. It viewed itself as the righteous Sons of Light and other Jews and foreigners as the Sons of Darkness. The community looked forward to an end-time war in which these enemies would be destroyed. This community was in existence from the second century B. For example, the Damascus Document contains substantial rules regarding women and sexual activity. In contrast, the Rule of the Community contains virtually nothing regarding women and, along with some other texts, seems to discourage sexual activity. Scholars now generally agree that the Dead Sea Scrolls reflect the existence of several interrelated groups. For example, the Rule of the Community consistently uses the self-designation yahad community. Many scholars propose the existence of a parent group from which a more hard-line sectarian faction developed. Others suggest that the distinct rules and views are representative of different divisions in a broader network of sectarian communities located throughout the land of Israel. The proximity to Qumran of the eleven caves housing the Dead Sea Scrolls suggests that some part of the sectarian community resided there. The physical remains of Qumran from around B. This evidence suggests that Qumran housed the hard-line faction who had retreated to the desert for a life of piety. Alternatively, Qumran may have been home to an elite group within the broader network of sectarian settlements. Scholars have long identified the sectarian community with the ancient Jewish group known as the Essenes. This identification is based on the parallels in thought and practice between the Dead Sea Scrolls and the description of the Essenes found in the works of the first century writers Josephus , Philo , and Pliny the Elder. This straightforward identification is complicated by the recognition of several sectarian groups in the scrolls. Moreover, many aspects of the scrolls do not align with ancient descriptions of the Essenes. Despite these reservations, the parallels clearly point to some aspect of Essene identity for the sectarian community. Jassen, "Dead Sea Scrolls Community", n. He is the author of *Mediating the Divine*: He is a member of the international editorial team responsible for publication of the Dead Sea Scrolls.