

A Study of The Scriptures

Tape 131

**Based on The Work of
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By
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A Review - The Dead Sea Scrolls Uncovered



THE DEAD SEA SCROLLS WERE DISCOVERED IN 1947. They were found in caves in ancient Palestine, especially at Qumran. They immediately were placed under the control of an elite and secretive clique and only selected ones were allowed published and interpreted.

In the autumn of 1991, this monopoly was broken when the Huntington Library in California announced they would allow public access to the collection of Scrolls they possessed. Always it was maintained that there was nothing interesting in these scrolls. Nothing that would throw any light on the rise of Christianity there in old Palestine. As expected, certain people rushed to the library and declared the same message. The Professor Eiseman, who is Professor of Middle East Religions at California State University, and Professor Wise, an Assistant Professor of Aramaic

language at the University of Chicago, decided to challenge the status quo and they prepared the book 'The Dead Sea Scrolls Uncovered,' which covers 50 of these key documents which have been withheld from the public for over 35 years. Both of these men have studied scrolls and written other books on this same subject. And I noticed from their writings that after all they have discovered, they still write as though the Palestine people at that time must have been all Jews. Although they do mention other people at certain times. Perhaps they do this so that they can get the book published as we have discovered at other times.

This book was published just last year in 1992, in England, and then in the United States, and by January of 1993, they are telling us it will soon be out of print, for someone is trying to shut down those printing presses. Wonder why?

This review may seem sort of uninteresting to some of you, but I believe it will be a good review for your library. Therefore I hope you enjoy this work.

Our authors tell us that the most important cave for our purpose of understanding was discovered in 1954 in Cave 4, after the partitioning of Palestine, and its content then went into the Jordanian controlled Rockefeller Museum in East Jerusalem, while the content of Cave 1 had gone into an Israeli controlled museum in West Jerusalem, the Israeli Museum.

Another document was discovered at the end of the last century in the repository known as the Cairo Genizah, and it was the same as one of the scrolls. And this ancient document had overtones of Judean Christian material such as the fragments found in Cave 4 at Qumran. And interest in the scrolls by the Christian West increased. However, it was a struggle to gain access to the materials found in Cave 4. In Jerusalem, always there was a run-around. And no one seemed to know that there were copies in the Huntington Library in California.

After the 'Six Day War' in 1967, the Israeli's took over. And scholars were told in no uncertain terms that no one would see the Scrolls in their

life time. This however only spurred the hunt for the knowledge contained in these Scrolls. But an International team had controlled the interpretation of any which were published before and this was no answer. Our authors then decided to publish their interpretation of the plates they were now able to find.

Thirty-three of these texts were in Hebrew and seventeen in Aramaic, which was called in tradition, 'the language of the Angels.' Both our authors were now able after their years of study, to translate the fragments, and then they were also able to tie these into early Christianity. I disagree that there is anything Jewish Christian about the start of Christianity in Palestine. But if interpreted as Judean Christian writings, then it is very understandable.

The non-Biblical writings which were found, contained much information on the thoughts which gave rise to Judean Christianity, in the first century A.D. At once historians were interested in the communities outside of Jerusalem in that old land. Our authors then found that when all the facts were known, and comparisons made with certain key passages in the New Testament, then this became the basis for understanding the Apostle Paul's approach to the death of the Christ, and this in turn is of course, the basis of Christian theology understanding which came later, and that of Isaiah 53, which came earlier.

From our understanding, Isaiah 53, is talking of the coming of YAHWEH as Messiah (YAHSHUA) to die on the Cross, and Redeem HIS people. To do this, HE had to take on a body like we have, leaving off HIS aura, and this humbled HIM. From this our authors then declared that these manuscripts left by this movement outside of Jerusalem, leads us to the spot from which Christianity sprang, there so long ago in old Palestine.

From the Swift ministry, we have told you that the true Priests of Israel were mostly gone from the Temple in Jerusalem at that time. They were out in the caves which stretched from the Jerusalem area to Damascus. They were busy copying in Hebrew and Aramaic, the Israelite doctrines and the actual way of life there inside and outside of old Jerusalem. Thus leaving their records for later use. And it seems that the story they were

telling is the story carried in the Scriptures which you as a people have carried for so many years.

Twenty-five years ago, the opposition thought they had ridiculed this idea of the Essene Community writings until it was dead. Yet this Qumran literature when understood, shows a Messianic story. And elect people (Isaiah 40) 'making a straight way in the wilderness for our God.'

Our authors seemed to believe that the writers of the scrolls were separated from the World Order now in charge of Jerusalem so as to wage war against so much evil of the world and maintain also the program of YAHWEH (God), and to establish it in the New Testament. The militancy of this Essene group is not understood by Christianity of today with its LOVE of everyone. But from the Scrolls, we learn the nature of Christianity at its beginning there in old Palestine. These writers at Qumran, believed that it was a battle between the darkness (ignorance) of the World Order under the leadership of Lucifer, and the 'Light of the World' with its Messianic program which began with the story of Adam and Eve.

We then find that the Qumran text echo with the words: 'Righteousness (right thinking), Piety, Truth, Knowledge, Foundations, the Poor, the Meek, Mysteries, Splendour and Fountains, often these are terms of very considerable historical importance. The authors then set out to set straight the translation of these scrolls, since many of the translators had tried to confuse the meaning of the Scrolls by translation of key words, especially as it pertains to the Messiah, and to the Laws, or the Torah of the ancient people and to its content.

Our authors tell us that the word 'piety' when applied to God, actually means Grace, which the Apostle Paul then embraced in his letters to the different tribes of Israel. Our authors also in the introduction of their book, tell us that they hope their work will lead to further illuminating 'the Way' which was what early Christianity was called. Our authors also tell us that the importance of the Messianic message whether visionary or mystical, has been played down in the interpretation of the scrolls before this time, although the connection of the Messiah of Heaven and Earth of Isaiah's

writings in scripture is brought out, as well as that of Zachariah, Psalms and other scriptures. Even in the Damascus Document, found there, are indications that 'the Root' out of Aaron and Israel has already come, and even the Resurrection can be seen.

Our authors then point out that the Messianic thought of the material found in the scrolls has been ignored, such as that found in Numbers 24:17: 'A star to arise out of Jacob, a Sceptre to rule the world.' Even the Shiloh from Genesis 49:10, includes the Sceptre aspect of the above prophecy.

Josephus that Judean historian, was an eye witness to the events he describes. And the fall of ancient Jerusalem is seen in Plate 1 as is also 'the Messiah of Heaven and Earth.' Our authors tell us that in this picture, we see God's Spirit hovering over those called Meek, as he announced glad tidings to them, and this also leads you to the New Testament teaching where God is said to have visited the earth and caused a Messianic 'Root of planting' to grow. And this 'root of planting' is called 'the sons of Zadok.' And in other places they are Saints and called by HIS name.

This phrase is also found in the Damascus Document. Then followed by the statement that God made HIS Holy spirit known to them by the hand of HIS Messiahship. Thus the 'sons of Zadok' were also called in the scrolls, the 'righteous ones, and the 'naming'. And predestination is also an important word here in the scrolls as well as the allusion to 'anointed ones' and even the Messiah's plural, as though we would say God's people doing their work in earth for the Messiah. In the war Scrolls, the Holy Ones are under the command of the Messiah of the heavens and the earth.

In the writings of Josephus, he tells us that the Essenes and Zealots would not call just any man LORD, for there is only ONE LORD. There is only One Messiah who in earth was releasing the captives, making the blind to see, raising up the downtrodden, and resurrecting the dead. Isa. 60:21 precedes Isa. 61:1, and here is the 'root of planting' you find in the Damascus Documents. The belief in the Resurrection is also found in II Macc. 12:44-45, and of course, in Daniel 12:2 and this was also found in many of the texts of these fragments of the Dead Sea Scrolls.

In the authors translation of this first Scroll, we find the promise that HE will heal the sick, resurrect the dead and to the meek (in heart), HE will announce glad tidings. HE will lead the 'Holy Ones' and HE will Shepherd them. HE will do all of this. And in the writings is also the idea that Israel now is in exile.

NOW, DO YOU GET THE IDEA WHY THIS BOOK MUST BE STOPPED, ALTHOUGH IT STILL HOLDS TO THE IDEA THAT THESE ARE JEWISH WRITERS AD QUAMRAN?' We believe that the problem here is now that this is not Judaism theology being uncovered, thus it must be stopped.

In November of 1991, at the height of this controversy over access to the Dead Sea Scrolls, our authors released this text:



Plate no. 2 THE MESSIANIC LEADER Nasi 42285

Their reason for the releasing of this fragment was that there was very interesting material here, before unpublished, which lead to the showing of the close connection of these people who were writing the material found at Qumran, and the early Christians in old Palestine. This made the interpretation of this text very explosive. If this interpretation of this text was taken to mean the killing of the Messiah, (Nasi ha-Edah), the Messiah of Heaven and Earth, then this was a message that must be stopped even though here was mentioned that HE is a branch of David, and a reference

is made to Isa. 11:1, 'a rod out of the stem of Jessie, and a branch out of his roots.' In RABBINIC LITERATURE, THIS IS ALWAYS TIED TO THE FALL OF THE TEMPLE, in 70 A.D. Thus you see the controversy. In the New Testament, your body is the Temple your spirit dwells in and Jesus was represented as Tabernacling with you. And the Apostle Paul carries this on. The Qumran Community Council is pictured as a 'Holy of Holies' for Aaron, and a Temple for Israel. Here also is pictured the 'Davidic Branch' as standing again at the end of days, which then also incorporates the language of the 'Star Prophecy' and others. The impression being of a Messianic execution. We find in Isa. 11:4, the Messianic branch using the Sceptre of HIS mouth to put to death the wicked.

Today, the term NASI is used to designate the President of the Jewish State called Israeli.

THE SERVANTS OF DARKNESS (4 Q 4711)

In this text, which is related to the War scroll, there is passionate Nationalism and concern for Righteousness, and the judgements of God are plainly stated. Those writing this text must surely have believed they were the militant army of God. They gave no quarter, nor did they expect one. This text points out the difference in the 'Righteous Teacher' and the 'Liar' who rejects the Law, and becomes the sons or servants of darkness, the opposite of the Sons of Light. And thus, war seems to be fought under Levitical or Priestly command. We thus think of the battle fought between the sons of Light and the sons of darkness, as found in other publications of the scrolls.

Turning to the scripture, in II Corinthians 11-12, the Apostle Paul and also James, are distinguished as Servants of Light, Apostles of the Christ, and warning that Satan also disguises himself as an Angel of light. There is much emphasis in this text about 'keeping the Law and the Covenant.'

THE BIRTH OF NOAH (4 Q 534-536) This fragment of Scroll is called a pseudepigraphic text with visionary and mystical import. This text describes the birth of Noah as taking place at night, and this baby weighed

seven pounds. Noah is described as one of the primordial righteous ones. He is also mentioned in the Damascus Document as being born perfect. We would say he was born with Racial purity, but in Rabbinical literature, they say that this means that he was born Circumcised. This kind of perfection is very important here in the literature at Qumran, and even carries over from the Old Testament to the New.

In the Qumran literature, 'the Way' is always stressed. And seems to be an alternative name for Christianity in its early period there in Palestine from the 40's through the 60's A.D. In this text, Noah is portrayed as a figure of Wisdom and one who understands the ancient secret mysteries of the people of God. In the New Testament, the Apostle Paul speaks of these mysteries also.

In this text, Noah is referred to as 'one of the Elect of God.' There is a reference here to three books which make Noah wise. And with his father and forefathers, in old age, Noah was thus to acquire counsel and prudence and he would know the secrets of mankind. We then remember that the Cave of the Treasure was in Noah's home and there is where Abraham studied as a boy.

THE WORDS OF MICHAEL (4 Q 529)

Our authors tell us that this text should be listed as 'the Vision of Michael.' That it belongs to the literature of visionary recitals, and such recitals are common in the literature of Enoch and also in Revelation. Here at Qumran, they are part of the visionary tendencies which also led to the Wisdom of the Middle Ages.

There is here a reference to the Angel Gabriel in line 4. Our authors tell us that the book of Daniel is also a book of vision, and it is also tied to the Maccabean uprising which is spoken of here in the Qumran documents, as in Daniel 8:18, wherein Gabriel is the interpreter of the vision. In this scroll, the Archangel Michael ascends to the highest Heavens which is described also in II Corinthians 12, as being of three levels, and some of seven levels, and even of twelve. Here is found mention also of a new or Heavenly Jerusalem, and Michael talks of a city to be built for the name of the Great One, the Eternal One.

No. 6 Plate 3 THE NEW JERUSALEM (4 Q 554)

This text is in Aramaic and has turned up in five different Qumran caves. We believe this was the vision of Ezekiel which was of a Temple, a city to be built much later (Ez. 40) on the site of Zion as a memorial city and it has twelve gates, one for each tribe of Israel.

It is also described thus in the book of Revelation. The Gate of Levi, in this text would be found in the centre of the Eastern Wall, directly in line with the Altar and the entrance to the Temple. In this text, Israel is to emerge triumphant. And this is also described as a Messianic Kingdom WHICH WILL NEVER PASS AWAY, AND ALL NATIONS SHALL SERVE THOSE OF THIS KINGDOM.

No. 7, THE TREE OF EVIL (4 Q 458)

This is a Hebrew text. And it carries the same theme as does the rest of the Qumran literature such as 'Walking according to the law,' 'the fate of the Righteous Teacher,' and HIS relations to the Jerusalem establishment and how they consumed HIM. You find the term 'Justification of the righteous' here and the condemnation of the wicked. It talks of the pollution of the Jerusalem Temple as being one of the three nets of Belial (Satan). And this is also mentioned in the Damascus Doctrine. This text speaks of charges of foreign high priests, of consorting with foreigners, and foreign gifts of sacrifice being used in the Temple.

As to the 'TREE OF EVIL,' there are references here as to Angels, to the moon and stars, and to the Beloved ones. This reference to the 'Tree of Evil' being in reference probably to Adam and Eve. There is then talk of not circumcising the foreskin of the heart, of the wicked priest, and then of the 'Cup of God's Divine anger.' There is also a mention of the swallowing of good, and this relates to the name of Balaam and Belial, the last is the name of the Devil here at Qumran.

In the last of this text, we find mention of the Messiah. And the text then moves into some concept of the Kingdom which will never be destroyed. There is much play on this promise and it is very plainly stated.

PROPHETS AND PSEUDO-PROPHETS

Judeans in the second Temple period, always believed in prophecy and that God was still sending HIS prophets to call HIS people back to obedience. In early Christianity, it was prophets and teachers. (Acts 13:1; 11:21-22.) The Jews in Judea equated prophecy with predictions and soothsaying or fortune telling. Wherein the Israelites considered a prophet someone like Judas the Essene who our authors say never missed the truth in any of his prophesies. Thus there were true prophets and then there were those who hung around the temple in Jerusalem pretending they knew what was to happen and saying only what those in power wanted to hear, but which would in most cases, not come true. Josephus the Judean historian tells us that there were importers and deceivers who tried to stir the masses and drive them in the wrong direction.

When talking about prophets in ancient Israel, scholars point out two types, those who wrote books and those who did not, such as Elijah. Both of these types of prophets were available in the times of the writings of the scrolls. Although the first are used because of the records which they left. In this scroll, it is the priest Phineas, a descendent of Aaron who opposed the bringing in of foreign women into the Community because this would bring the wrath of YAHWEH and HIS turning away from the community. And it would destroy the Priesthood which was an inherited, handed down Priesthood in perpetuity. (Numbers 25:1-13)

There are numerous so-called 'Moses texts' in this Scroll. And all through the Qumran writings, as well as those from Jeremiah, Ezekiel, and Daniel all proclaiming the 'Zeal for the law,' the 'Zeal for the Judgements of Righteousness,' or 'Zeal for the 'Day of Vengeance,' as well as the visionary prophecies.

8. THE ANGELS OF MASTEMOTH, AND THE RULE OF BELIAL (4 Q 390)

Our authors tell us that this text, written in the first person, is meant to be a direct expression of God's words. It relates to Ezekiel and to Daniel and Hosea. And could be also referred to as a 'Moses' or 'Aaron' text. And it

parallels Jubilees and Enoch. It also parallels the introduction of the Damascus text. It talks of the breaking of the Covenant, the pollution of the Temple, and how Israel is going astray.

The three nets of Belial (Satan) are listed as fornication, riches, and pollution of the Temple. All were to lead Israel astray as they harden their hearts and lust for riches.

In line 11 of the fragments a new expression is introduced, and this is 'THE ANGEL OF MASTEMOTH.' Here these Angels mentioned also in the Damascus Document and others, are connected to Satan and were hostile and opposed to the Israelites, and are said to cause much 'falling away.' In the writings of the early fathers such as Clement, and even of James and Paul, they are the enemies of God, thus the Angels of darkness. And as we would say, 'the children of darkness (Satan) in earth. Thus this is a battle between the children of darkness and the Children of Light which has been going on since Genesis 3:15. Our authors tell us that the Talmudic traditions are often not reliable. They also say this about the writings of Josephus. But we suggest that this is because the interpreters do not know who Josephus really was. Although he informs you of his lineage.

9. PSEUDO-JEREMIAH (4 Q 385)

This text is attributed to Jeremiah. And it stresses the keeping of the Covenant even in captivity. Here we also find the terminology from the writings of Ezekiel and others, as they talk of the coming of 'the Son of Man,' here also is a reference to David whose sins are forgiven and that the City of Jerusalem is historically used. Thus we have the story of the Israelites being taken in captivity, and of how the vessels of the Temple of Jerusalem were also taken to Babylon. Also there are instructions for the people as they were to live in captivity.

10. SECOND EZEKIEL (4 Q 385-389)

This text speaks of Ezekiel's Chariot and then of the 'dead bones' which are to stand up. It speaks of the reward to those who walk in the ways of

Righteousness, which was fundamental to the writers at Quamran, as well as to the Christians who came after, and to the tradition of the Israelites found in the Kabbalah, now called Jewish Kabbalah.

Piety is defined as 'LOVING YOUR NAME' or the NAME OF GOD. (Matthew 22:27) of the Ferrah Fenton Version, (Mark 12:32-33). Loving not yourself, but your (Israelite) brethren, thus your name also.

In this text is a reference to the Angels of Mastemoth (Satan or Belial) and to an era of wickedness which would be dominated by the Angels of Mastemoth.

In the second century, there appeared this 'Epistle of Barnabas' which was full of the referral to 'Way of Light' and 'the Way of darkness' to the 'Way of Holiness' and the 'Way of Death.' It also talks of the importance of 'keeping the Law' of 'Righteousness' and 'the last judgement' of the uncircumcised 'Heart' and also of one they call the 'Dark Lord' and this parallels Belial, and also carries over into early Christianity.

You find the 'Wheels' of Ezekiel in this text and the LIVING CREATURES within the wheels. (Ez. 1) And then a discourse on the WORDS OF THE LORD: 'A son of Belial will plan to oppress MY people.' His rule, however, will pass, but he will cause a multitude to be defiled and there will be no seed left in those circumstances. We thus remember that if you produce children outside of your race, the seed will not carry the Holy Spirit. Thus your seed is lost.

11. DANIEL (4 Q 243-245)

In this text, you find the story of the flood of Noah's time, the Exodus out of Egypt, the exile to Babylon, and the four kingdoms of Daniel's interpretation, then the Hellenistic era, and the Roman era of the last days, or 'the end of time' for old Jerusalem.

Josephus says that the books which Daniel wrote, were read by them at that time. He considered Daniel one of the greatest of prophets because not only did he predict the future, but specified when these events would take place.

12. THE SON OF GOD (4 Q 246)

Here is another Messianic fragment and it is in Aramaic. And it relates to the literature centring about the figure of Messiah. This text is like that in Daniel whereas 'the GOD OF HEAVEN' sets up a Kingdom which will never be destroyed, or conquered, or absorbed, but will last forever. There is also a reference as in the New Testament where Jesus foretells that the destruction of old Jerusalem is coming. (Luke 21:20)

The key phrase in this text is the 'coming of Messiah' who will in time have a rule which will be an Eternal Rule. HE is listed as the 'Son of God' or the Son of the MOST HIGH' and other kingdoms are listed only as 'shooting stars.'

This imagery of the Messiah is listed also in the War Scroll where it is used to interpret the Star Prophecy. It ends with the Heavenly Hosts coming on the clouds of Heaven, and shedding judgement like rain. HE (YAHSHUA) comes to take the Throne of HIS father David.

The Scripture pre-figurations of 'The Messiah,' and also of the Righteous who are reckoned as 'Sons of God' are also strong in the Qumran Hymns. The Messianic figure in these texts is a MAN OF WAR. HE is to be triumphant, a King figure, and the Peace envisioned here comes only AFTER the Messianic War.

We are told that some will rule for a given period of years upon the earth and they will crush everyone. People will crush people and nations will crush nations until the people of God arise and cause everyone to rest upon the Sword. HIS Kingdom is pictured as an Eternal Kingdom. And HE as ruler will be Righteous in all HIS ways. HE will judge the earth in Righteousness. And everyone will make peace. The Sword shall cease from the earth, and every nation will bow down before HIM. The Great God will thus give all people into the power of HIS Messiahship, and HIS rule shall be an Eternal Rule over all boundaries.]



13. THE VISION OF FOUR KINGDOMS

In this vision, people and kingdoms are represented as TREES. Daniel, in talking to the King of Persia, is telling of the rulers who are to come. Our author tells us that at the time of the writing of the Scrolls, the Israelites were the people of the Books. In early Christianity, and as the Bible was put together later the developing Rabbinic Judaism was not particularly welcome among the supporters of the traditions represented by the literature of the scrolls. The Books considered Holy were those by Moses and the Prophets, as well as the Psalms of David. The problem now was not as to where to look for GOD, since the Psalms were direct communication with HIS people. The problem was how to understand that communication.

The Books such as Judith, and III Maccabees, have not been found as yet at Qumran. At Qumran the Hebrew word 'Pishro' meaning, its interpretation, is found all through these texts and is referring to older texts found in the Old Testament, and developed in all this life at the community at Qumran. And in the life of the people of Israel. Our authors tell us that at no time are these people referred to as Jews in these writings.

14 A GENESIS FLORILEGIUM (4 Q 252) Plate 5.

This text skims the Genesis narrative such as the Flood, Ham's son, Canaan's punishment, the early days of Abram-Abraham, Sodom and Gomorrah, and Reuben's offence against his father. It ends with Jacob blessing his children and the Messianic pronouncements.

Now there were not peaceful Essenes, as we have told you before. Here also, since Saul failed to do this, the memory of Amalek will only be erased from under Heaven properly in the 'Last Days.' And WHO WILL DO IT? Clearly, it is the Messiah with whom this text closes.

In talking about the blessing of Jacob to his sons, the writings of Qumran also points out that 'the Sceptre shall not pass from Judah, nor the Staff from between his feet until the coming of the Shiloh of whom the people will gather. And here also Shiloh is identified as the Messiah of

Righteousness, who is the Branch of David, and to him (David) and his seed, was the Covenant of the Kingdom given, in perpetuity.

15. JOSHUA APOCRYPHON (4 Q 522)

This text contains geographical place names of history, in David's time, and talks of the High Priest Eleazar and Joshua's activities. It recalls times of old even in Samuel's time and notes that the LORD will establish David securely and that 'Heaven will dwell with him forever.' The mountain (nation) of Zion is described as a ROCK. The building of the House of God is described, with the Cedars and Cypress coming from Lebanon. Then the story goes that now here in Jerusalem, are the Amorites, and the Canaanites, and none of them has the LORD sought.

16. A BIBLICAL CHRONOLOGY (4 Q 559)

Here the story goes along with events as the people think and wait for the coming of the Messianic era. Always, they would watch and wait and try to determine when the MESSIAH would come. In the time of the Scrolls, there was Biblical Chronology from the Masoretic text (the Hebrew text, normally translated in the modern bible), that of the Septuagint used in Egypt, and that of the Samaritans (so called 'lost House of Israel.')

In this text, they go back to Abraham and Isaac and then come on up until the Israelites were coming out of Egyptian captivity.

17. HUR AND MIRIAM (4 Q 544)

This text is in Aramaic and appears to be concerned with the genealogies of those in the book of Exodus, particularly Hur, who seems to be a Judean hero, the husband of Miriam, the sister of Moses. According to Josephus, this was the case. And Hur is said to be one of the men who supported the arms of Moses during that battle being fought between the Israelites and their enemies. Then Hur was left in charge with Aaron as Moses, with Joshua and others, went up the mountain.



18. ENOCH'S BOOK OF GIANTS (4 Q 532)

Enoch was a figure of great importance in the period of the writing of the Scrolls because of the reference to him as 'Enoch walked with God, and he was not, for God took him.' Apparently, Enoch did not die, but was taken alive into the heavens. Much literature here at Qumran was based around Enoch, and especially the first Ethiopic Enoch book. The Book of the Giants was also connected with Enoch, and was widely studied in the time of the Roman Empire. Scattered in the Qumran texts are at least six and perhaps as many as eleven copies of the Book of the Giants. The lesson in this book, was that the giants were offspring of fallen Angels, or Nephilim, and human women. In Genesis 6, you also find the story of the Giants.

19. PSEUDO-JUBILEES (4 Q 227)

There are two fragments to this text containing information about Enoch, and similar to the book of Jubilee. The reference to a Heavenly journey moved from the Essene community into the early Christian tradition. Enoch was well known as a Righteous one,' as was Noah, and then James the Righteous. But this was also a name for members of this community we know as the Essenes. This same line of thinking is represented here in the literature at Qumran, along with this synonym we have seen before of the 'Sons of Zadok.'

In these texts, is also the knowledge of the heavenly planets and their paths or courses, as well as a calendar which carries the dates of the heavenly bodies and their relation to earth events. And also again, the terminology of this Essene community such as, 'Truth which is Light' or spirit knowledge as opposed to the 'ways of darkness.'

20. ARAMAIC TOBIT (4 Q 196)

This book of Tobit is outside the Canon of the Bible, counted as among the Apocrypha. However, the Greek and Russian Orthodox branches of Christianity place this book as a part of the Bible. The Semitic version of it has long been lost. But in the Qumran Caches, there are portions of four

Aramaic manuscripts of this together with one in Hebrew. All these support the long version of Tobit in the Greek. The short text is thus an abbreviation of the long version and now scholars are beginning work of translation into modern language of this long lost story.

21. STORIES FROM THE PERSIAN COURT (4 Q 550)

Our authors well us that here are the adventures of the Jews in the court of the Persian kings. But the word Jew is probably one of the oldest usages of this term Jew. It is not commonly found among other Qumran literature which speaks in terms of 'Beit-Yehudan' or house of Judah. You now begin to find this term in Palestine and it was on the coins of the Maccabeans. Thus the word Jew for the 'house of Judah,' became popular with the translators of the Scrolls as stories of the captivity of the house of Judah in Babylon ran its course.

We see here the stories of the work of the God of Israel and HE instructs HIS people in captivity as to their way of life, as well as how Darius was to respond. As to the stories of what happened in the Persian Court, as it related to the people of the house of Judah, THE BOOK OF ESTHER HAS SO FAR, NOT BEEN FOUND IN THE QUMRAN TEXTS. The Essenes would have not condoned the story of Esther marrying and entering the Harem of a foreign potentate just to save her people as the book of Esther maintains. Actually, this book carries the same message as was practiced later by the Herodians, and they were making the same excuse to save their own people.

CALENDRIAL TEXTS AND PRIESTLY COURSES

It is from the Qumran Cave 4 that Calendar texts came. There is no text offering or advocating a different calendar. To understand the significance of the Dead Sea Scrolls, then you need to understand the calendar they advocate and the priestly courses which they served in the Temple at Jerusalem. Thus calendar was strictly solar, based on a particular understanding of the creation found in the book of Genesis. It was strictly based on the exclusive reliance on the Sun. This calendar was in sharp contrast to the Rabbinic Judaism which followed a Lunar Calendar relying on the Moon.

In the system which finally emerged at the end of the 4th Century, was an accommodation of Lunar-Solar manipulations, so as the calendar remained fixed to the seasons of the Solar cycle.

The calendar of the Essene community was so that fixed dates could be established for certain major festivals. Remember that the Israelites were under certain rituals which were being carried out until the Christ came. The Essenes maintained a knowledge of both Calendars since the Priestly Courses were also followed, as certain priests would go back to the Jerusalem Temple for service for one week, each at a certain time, then come out as another group spent their week in Jerusalem's Temple which was now under foreign management. Thus a record of days, weeks and years must be carefully kept as well as the record of those who were to serve and when. The Qumran text lists the names of each of the Priests who thus served. The Qumran cycle began in Nisan, March-April, and the name of Gamul instead of Jehoraib (I Chronicles) which says in the Autumn. Thus the Qumran writers started their year in the Spring for their Priestly courses.

22. PRIESTLY COURSES (4 Q 321) Plate 6

These fragments carry on with the keeping of the records for the Priestly courses, and the festivals and so forth of the Israelites, whereas now Jerusalem moved under a different management. To the Israelites, under the command of God, this record keeping trace of days, months and years of events was very important. To those now ruling in Jerusalem, some of these rituals cut into the ways of making money and were thus resented.

23. PRIESTLY COURSES II AEMILIUS KILLS Manuscript A-E (4 Q 324) A B Plate 8

This Qumran document is fairly similar to the others but does mention identifiable historical personages such as Pompey's general in Syria and Palestine, the widow of Alexandre Jannaeus, and her eldest son, Hyrcanus II, who was executed 30 B.C. on Herod's orders. And the poisoning of Aristobulus 49 B.C. And there is a reference they think, to John Hyrcanus, although Hyrcanus II was also named John. This text has been know to

exist ever since the 1950's but never published. But this was a crucial period. Scaurus was Pompey's adjutant at the time of the conquest of Jerusalem in 63 B.C. after it fell to Pompey who attached it to Syria, and Scaurus was left behind as governor.

Antipater, the intermediary between Hyrcanus II and the Romans, received his position sometime earlier. Antipater connived to finish off Hyrcanus and Aristobulus, and placed his son in position to both destroy the Maccabeans and to succeed the. Antipater's son was Herod.

It seem that Aristobulus became the darling of the Jerusalem crowd therefore Antipater worked at the split between Aristobulus and Hyrcanus which then set the stage for the Roman occupancy of the country of Judea and the destruction of the Maccabean family who were the true Israelites of the nation.

The writings of the people at Qumran, thus represents the archive of a pro-Maccabean Israelite Nationalist Priesthood, one in sympathy with the aims of Judas Maccabe, John Hyrcanus, Alexander Jannaeus, Aristobulus II and so forth, but not Salome Alexandra, nor her son Hyrcanus V, for she was not an Israelite.

The reference to a Jewish man or a Jew, in Manuscript D Fragment 4, parallels the similar ones in the Persian Court material in chapter 3. And a Jewish woman in another place, shows that the manner of LOOKING AT JEWS AS A DISTINCT PEOPLE, NOT ISRAELITES, on in some tribal notation, was already in the process of taking hold in the writings here at Qumran.

The fragments of this text, tell of the first years rotation of the Priests who would go to the Jerusalem Temple for their one week of service. Priestly courses outlined the Sabbath and festivals in each period that was covered. Fragment 1, concerns the period from the Passover until the first Sabbath of the third month. Fragment 2, begins with the Festival of New Wine, or the Wood offering. This however, is not listed in the Bible, only in the Temple Scrolls.



26. HEAVENLY CONCORDANCES (OTOT-42319 A)

The Qumran Calendar texts are based on the understanding of the Creation narratives of Genesis 1:14: ‘Let there be light in the expanse of the heavens to separate the days from the night; and let them be for signs (otot) and for festivals and for days and for years.’

This text records all the yearly cycles for a seven year Sabbatical and the Jubilee years. The Jubilees were outlined as certain Priests were named, who were serving in those years. The text never mentions a FIRST JUBILEE, even though they do start at the Creation and count only Jubilee 2 through 7. For the number seven is where the emphasis is found. Since the Priestly rotation required only six years to repeat, the only way to end on number seven, seems to be by beginning the counting with the number 2.

TESTAMENTS AND ADMONITIONS

Before the time of the Scrolls, it was the WISDOM literature which expounded the principles of life, and made observations of Judicial matters. In the Bible, you then have Proverbs, Job and Ecclesiastes.

In the second Temple period, Wisdom literature was plentiful. These were the ‘testament’ farewell discourses such as the last words of Jacob and Samuel. Testaments were speeches delivered in anticipation of death. There was the Testament of the 12 patriarchs. And this came down into Christian circles written in the Greek, although the original was Semitic. In the scrolls, you also find the Testaments of Levi, Naphtali, Kohath, Amran, Moses, Aaron and so forth.

27. ARAMAIC TESTAMENT OF LEVI (4 Q 213-214)

In this text, the descendants of Levi, or the Priests, are spoken of as ‘Righteous seed.’

The emphasis in Fragment 4, is to the ‘Works of Righteousness and Truth.’

In line 8 after a reference to 'The Israelite Torah,' then to Wisdom, and to the 'Sons of the Dawn,' and to the 'Sons of Righteousness,' then comes the reference to the 'demons of death.'

Levi is listed as a friend of God as is Abraham, Isaac, and Jacob, then also Enoch and Noah. Levi is instructing his children to their way of life, and tells them to teach the Torah of Israel, its interpretation and Wisdom to their sons. Then ends in describing the sacrifice, even the type of wood to use, and so forth, as you move through the sacrifice ritual.

28. A FIRM FOUNDATION (Aaron A-42541)

This text is much like the Levi text. And the ATONEMENT imagery is strong here also, as is this reference to 'A FIRM FOUNDATION.' And all of this carries over into the New Testament, and in Tradition, is listed as a Rock. The sons of darkness or sons of Belial, are connected to lying, violence in general, and walking in the ways of darkness, not light.

The Crucifixion of Column 6, here combined with a 'Firm Foundation' which then moves into Eternal Life, is so widespread here in the Qumran community, and of course, this is then the beginning of the Gospel of John.

29. TESTAMENT OF KOHATH (4 Q 542) Plate 9.

This text belongs as does the Testament of Levi, and a 'Firm Foundation' to the Priestly Courses. Starting with Noah and Enoch, it descends through Abraham to Levi and on to Kohath and his grandson, Amran, to Eleazar and Phineas, in fact, to the entire Priestly establishment, taking their legitimacy in some manner from their descent or their relationship to these early forbearers. This text has been dated as being of 75 B.C. But a carbon 14 test done, yielded a date of about 300 years earlier.

The crucial passages here has to do with foreigners coming in and taking over. And the Israelites being humiliated and trampled on with foreign taxation. The reference is to men of mixed blood. Herod and his family were considered as HYBRIDS. This antagonism to foreigners included

these objections to appointments of even High Priests as foreigners, as Herodian Sadducees dominated, and Idumaeen origins.

Under the Roman control, the tax issue became a burdensome one. However, this also brought about the coming of Joseph and Mary to Bethlehem. And then later, Jesus was to tell HIS following, to pay the tax.

30. THE TESTAMENT OF AMRAN (42543, 545-54B)

This is another testimony as to what has occurred in the Adamic-Israelite life span. The work of the Serpent, who is also called a Viper, and who is no doubt connected with the downfall of Adam and Eve, as well as the Tree of Evil text, which is also described here, tell the same old story. Three other names accorded this one described as this 'Tree of Evil are Belial, Prince of Darkness, and king of Evil. The latter name Melchi Resha, is in contrast to Melchi Zedek, the King of Righteousness.

'The Way' terminology, is used here also as it is in all Quamran writings, and in early Christianity. This text ends with their being a great difference between LIGHT and DARKNESS (quote) 'I will reveal to you for all times, the sons of darkness and the Sons of Light.'

30. TESTAMENT OF NAPHTALI (4 Q 215)

This testament of Naphtali has been know for a long time in its Greek form which is also a part of the Apocryphal Testament of the Patriarchs. The original Hebrew or Aramaic, was thought to be non-existent. Then in 1894, M. Gaster drew the attention of the scholarly world to Medieval manuscripts which contained different versions of this work.

Here in the surviving fragments of Qumran, the Hebrew form of the Greek Testament, along with previously unknown details, still follow the pattern of the Testament of Amran the Priest. And then develops into Messiahism. We find from the Greek text, that the name of Rotheos is inserted by our authors as the father of Bilhah. Then we also see the usual Messianic vocabulary being used as His Pious ones, along with knowledge, righteousness and truth and so forth. The Righteous One are always those

listed as Saved at the end of time, those who were KNOWN AND PREPARED BEFORE THEY WERE CREATED OR FORMED. In the New Testament, both Paul and James use this type of language as did other early Church literature. In II Corinthians 11:12-13, Paul speaks of those he calls Satan's servants and dishonest workmen disguised as Apostles of the Christ.

Here in addition, to noting 'the was of God', the language also calls attention to the MYSTERIES AND TO HIS MIGHTY WORKS. In the Mighty Battles that are to come, we find that the actions which God has undertaken in behalf of HIS chosen ones, is because these are those that HE loves.

This text looks forward also, to the Messianic era and to when the 'arrival of the time of Righteousness' and the 'Era of Peace' has come, and when the Laws of Truth and the ways of God will be observed by all, and through all Eternity.

The term of Righteousness is applied again, and again to the 'Sons of Zadok' or the 'Elect of Israel.' And they are called by name and will stand at the end of time. This listing of 'the Elect' is seen as a very important one at Qumran.

This text is also history, listing the names we have given you before those ladies connected to Rebeccah, such as Deborah, and the Zilpah, and Bilhah who were then wives of Jacob. The text closes telling us that as the era of peace comes to earth, then all men (Adamites) shall bow down before HIM and their hearts will be as one. For HE prepared their actions before ever they were created or formed and measured out the service of righteousness as their portions should be in each generation. For the rule of Goodness, 'Right thinking has come and HE has raised up the throne of the Messiah. Wisdom will increase greatly. Insight and understanding will be confirmed by the works of HIS Holiness. (Unquote)



32. ADMONITIONS TO THE SONS OF DAWN (4 Q 298) Plate 10.

This text was written in the script called Cryptic. It is addressed to the pursuers after Righteousness and the Seekers of Faith. It contains the usual allusions to the 'Storehouse of Knowledge,' the 'Glorious Abode,' and meekness, humility, and seeking judgement and to the 'men of truth.' The Faith allusion carries over to the writings of Paul and of James of early Christianity.

The first or introductory line of this text is written in normal Hebrew. And the 'Maskil' is the character. Probably a symbol for the Righteous Teacher, who is somewhat mysteriously found in the Psalms. The Maskil teaches the 'Sons of Light' about their work, here in the earth. Then ultimately, of the heavenly, or final rewards. They are commanded to be 'Zealous for the Law' and for the 'Day of Vengeance.' The 'Sons of Light' are instructed to walk in the Law until the standing up of the Messiah of Aaron and Israel, **IN THE LAST DAYS, OR THE VISITATION OF THE LAND.** No, there is not two Messiahs, as some scholars of the early scholarship of Qumran tried to suggest. For all through the Scrolls, the Messiah is singular. Although HE is explained as both **KING AND PRIEST.**

The Sons of the Dawn are listed as the Sons of Light. And they are being instructed in Baptism and purified by the Holy Spirit by looking upon the **LIVING LIGHT.** This teaching so as to prepare the children of Light for a much larger mission than the keeping of special days, months, and seasons, and years.

In the three references of the Sons of Zakok, again, there is mention of the 'Maskil' and walking in Perfection, of the Holy Spirit. And then more surprising, this now talks of 'the way of the Wilderness.' This ties the teaching of the Maskil's preparation of 'the Way' to the teaching of the Mysteries (Isa. 40:1-3). And now the 'Sons of the Dawn' can be symbolized as the beginning of something **NEW**, taught to the 'Sons of Light' to prepare them for the rest of their work, until they reach perfection and the Crown of Glory or Eternal Light which the Apostles then in early Christianity would carry forward. This to be something which Israel had

forgotten. This being (who they were and what they were to do here in earth. In other words, the Hidden things which now the Apostle Paul and John would again remind you of, so that you would understand the 'era of Eternity' and know what is to take place.

33. THE SONS OF RIGHTEOUSNESS (Proverbs 4 Q 424) Plate 11.

In this text, our authors tell us is the usual Qumran vocabulary of Judgements, knowledge and the danger of riches. And now comes the ZEAL for TRUTH. This also include the warning of deceitful or 'cunning lips' which fool you. The instructions are 'not to take any instructions from a deceitful person or an unstable one. Do not send someone to pick up something for you who is a slackard, for he will not be able to deliver. And above all, do not trust a man with 'cunning lips' for he will not be Zealous for truth.

You are reminded that a clever man will profit from understanding. A knowing man will bring forth Wisdom. An upright man will be pleased with Judgement.

34. THE DEMONS OF DEATH (Beatitudes 4 Q 525) Plate 12

This text is called the Beatitudes, comparing it to famous recitations of a parallel kind in Ecclesiastics, and also the 'Sermon on the Mount' of the Gospel of Matthew. Again, we find 'the Maskil' (Messiah) is referred to as is 'the Way.' And the opposite of 'the Way' is termed 'Evil.' You are warned to be careful of this 'Evil' and be perfect as your Father in heaven is perfect.

Here the enemy is Mastemah, or Mastemoth, the Devil, himself, who destroys and misleads. Here again, we find the reference to 'the putting to death of the Righteous, and the Messianic leader.' And going to James 5:6, we read: 'It was you who condemned the righteous One, and put HIM to death, though HE offered you no resistance.' And Paul would write in I Thess. 2:15, and here he was talking to the Jews: 'You put the

LORD JESUS to death thus making yourselves the enemies of the whole human race.’ This use of the word enemies, is now in the Scrolls applied to the Jews who have taken over here in Jerusalem. And this language is also related to the language of Mastemah/Mastemoth which we have encountered before in these texts. This portion ends by saying: ‘there will be joy on the day, the MYSTERIES of God are revealed forever. Thus drink from the ‘Well of Life’, the ‘Well of Deep Waters.’

35. THE FIRST LETTER ON WORKS RECKONED AS RIGHTEOUSNESS (4 Q 394-398) Plate 13 & 14.

This letter is about the works of the Torah, which is said to be good for you, or to use the language of the Apostle Paul, ‘Reckoned as Righteousness, or reckoned as justifying you.’ The Zeal for the Temple in these letters is great. (However, the Temple should be identified as your body in which you live.) Fornication is described as one of the three nets of Belial, and which deceived Israel. Polluted persons (those with mixed blood) were barred from the Temple in Jerusalem.

There is much here as about the sacrifices carried out at the Temple. And our authors cannot get away from thinking that since today everything is Jewish, when you speak of ancient Jerusalem, then these Scrolls must be Jewish Christian writings. However, the Herodian family are mentioned as being a family that was polluted. (This of course, means that the family was of mixed blood). This we know happened to many families back in those ancient days.

We are reminded here again that Jerusalem was the place that HE chose from among all the tribes of Israel, to establish HIS name and HIS dwelling place. It is pointed out in this text that Israel is to be a Holy People, thus many things are forbidden for them. And one of course, is this intermarrying, for this pollutes the Holy Seed which they carry.



36. THE SECOND LETTER ON WORKS RECKONED AS RIGHTEOUSNESS (4 Q 397-399) Plate 15 & 16.

The term 'end time' is used here four times, in a document of only some thirty-five lines.

Israel is again, warned not to leave the teaching of the words of the book of Moses and the Prophets. They are told that if they turn from 'the Way' then Evil will meet them. And yet, there is also this promise. That when all things come to pass, and upon you in the 'end of days,' the blessings and the curses HE has set before Israel will come back to their minds, and you will return unto HIM with all your heart. You will find that you will rejoice at the 'end time' when you find at last, that these words are true. Then in the language of the Apostle Paul, this will be counted to you as Righteousness.

37. A PLEASING FRAGRANCE (Halakhah AXXX4 Q 2251) Plate 17.

This text is one again similar to the others at Qumran. There is much talk of what to do, or not to do on the Sabbath. And again comes the parallel between the people writing here at Qumran and the early Christians. It is stressed here that this is the time of 'Preparation of the Way' in the Wilderness. There is also reference to the fact that Israel is to be witnesses at the last Judgement. This text does strengthen the Supernatural aspects of the role of the Sons of Zadok found in the Damascus Document. And here also, is the Atonement imagery which moves into Christian theology. The reference to judgement, at the END OF THE ERA OF WICKEDNESS IS AGAIN STRESSED.

The text ends with elaboration on the laws of marriage. It is here stressed that now Israelites are not to marry a niece or nephew, or any close relative. It was stressed that at this time, some of Israel were doing things which they had been warned not to do. And especially was this true of those high in the leadership of Israel.



38. MOURNING, SEMINAL EMISSIONS AND SO FORTH Purity laws Type A (4 Q 274) Plate 18.

This text is discussing issues not previously done in the Qumran texts. All are about Ceremonial purity, in accordance with stipulations which are set forth in the Bible.

In this text, are directions for mourners to dwell apart during the days of their contact with the corpse of a loved one. Then there are several lines concerning women during menstruation. However, it did not require that they left their homes during this period in order to dwell outside the city. Then after the seventh day which was stressed, and after bathing and washing their clothes, the women could again partake in things of 'purity' such as priestly food and so forth. (We would remind you that this number 7 is a symbolic number, for you remember it was also 7 years or 7 gestations to cleanse the womb of Eve.) Here in the Essene community, we see that the rituals were recognized and kept.

39. LAWS OF THE RED HEILFER Purity laws type B (4 Q 276-277).

There were two manuscripts on this subject of the 'Law of the Red Heilfer.' This seems to have been a special ritual in the purification ceremony. You find these instructions in Numbers 19, in the Scriptures, as to the ceremony necessary when an Israelite had broken the law of 'uncleanliness'. This included the body and sexual impurities of the Ritual law.'

Here in the Essene community, even the clothes worn in this ceremony of Cleanliness, could not be worn after the ceremony was over. A High Priest would collect the ashes and blood of the Red Heilfer and then carry out the rituals of the ceremony. This was necessary, in the 'walking in the Way' and 'the keeping of the Law', so important in ancient rituals. Here also, removing the boundary markers laid down by their forefathers, as to their inheritance was a way that the Devil might call down upon Israel,

the curses of the Covenant. ‘Cursed are those who cross or transgress these boundary markers, which laid out the course of ‘the Way.’ This leads one over to James 2:10, where you read: ‘He who breaks one small point of law, is guilty of breaking all of it.’ Or he will not be reckoned among the Sons of God’s truth because his soul rejected the foundations of Righteousness.

Therefore, the stress of the Dead Sea Scrolls was not only on the Law, but on the rituals of the Law as well. (Which would bring Israel to Messiah.) In the Damascus Document, our authors tell us that this thought is also laid out. The rituals were, until God should visit earth, the Messiah of Aaron and Israel, should arise to forgive their sins.

Later in the New Testament, it would be the job of the Apostle Paul to try to explain that ‘the Messiah’ who as they say, ‘hung upon a tree’ was thus cursed according to the very law they cursed HIM with. Therefore, the Messiah has, by taking this curse (of the rituals) upon HIMSELF, redeemed not only the Apostle Paul, but all of HIS people, and ultimately all mankind.

Now, there is one more thing which seems to disturb some who read this book, and the interpretation of our authors, here at the end of this text. When talking about those who reject the laws found in the Torah of Moses (quote) The Priest is to stand and say, ‘You (YAHWEH) are the maker of everything, who established the people according to their families and their National language;

You made them to wander astray in a wilderness without ‘a Way’, but you chose our fathers and their seed, and gave them the Law of Your Truths, and the judgements of Your Holiness, which (ADAM) man shall do, and thereby live. And boundary markers were laid down for us, and those who cross over them You course. We however, are Your redeemed, and the Sheep of Your pasture. You curse their transgressors while we uphold the Law. Then he who was expelled must leave, and whosoever eats with him, or asks after the welfare of the man who was excommunicated, or keeps company with him, shall be recorded by the Overseer according to established practice, and his judgements will be

completed. The Sons of Levi and the inhabitants of the camps are to gather together in the third month every year, to curse those who depart to the right or to the left from the Torah (the Law). This they are to do for the entire era of Evil that which was commanded for all the periods of wrath, and their journeys, for everyone who dwells in their camps and all who dwell in their cities, all that is found in the Final writings of the Law.(Unquote)

Now, our authors then explain their feelings that it was the dwellers of these camps wherein the Scrolls were written that would go on, 'to prepare the way of the LORD,' as it is termed 'in the Wilderness. Thus this is protested by those opposing because they have in this book then bypassed Judaism and go on into Western Civilization with the Christian Era.

HYMNS AND MYSTERIES

In this grouping of texts, you find the theme 'Hidden Mysteries', Chariots of Glory,' 'The Sons of Salvation,' and 'The Mystery of Existence BELOW.'

Our authors still trying to hold to the idea of everything at the time of the Scroll as being Jewish, thus, had to describe these people as Jewish Christians. Yet, also impart so much knowledge as to the difference between Jews and Israel. Then they inform us that (quote) the 'Book of Mysteries' of the first few centuries, was so frowned upon by the Rabbi's and yet so much related to the Israelite Kabbalah, and the development of Christianity.

41. THE CHARIOTS OF GLORY (4 Q 286-287) Plate 21.

This text according to our authors could be called, so as to emphasize its connection of Ezekiel's vision, 'The Work of Faith and Vision,' and in the process would contradict any who try to simply spiritualize away the work of the Qumran writers. This work has an affinity with the 'Songs of the Sabbath Sacrifice' which is claimed by Judaism, but which was so cultivated by the early Christians into the Middle Ages and beyond. In Fragment 1, whether by accident or design, it alludes to the word

‘splendor’ or ‘Zohar’ which was a book well known in those early years, and found also in the 13th Century even in Spain. This was the secret book which talked of the ‘feet of your Glory,’ ‘the Fires of Light,’ ‘The flames of your Light.’ Early church literature also used this vocabulary found in this text. A second text found here increased this vocabulary with illusions to ‘the doors of wonder’, ‘the Angels of fire’, ‘the spirits of the Holy of Holies’, ‘the ‘firmament of the Holy of Holies’, ‘Their wondrous palaces’, ‘the servants of Holiness’ and ‘the perfection of their works.’

In the New Testament, the Apostle Paul talks about Satan disguising himself as an Angel of Light, as in contrast to the real ‘Sons of Light.’

In the Scrolls, you do not find a peaceful Essene community, nor do they love their enemies. Instead, they hate the ‘sons of the pit,’ which always is alluding to Belial and the sons of darkness. Such a contrast is found between the Sons of light and the sons of darkness. With the Sons of Light you find ‘the Way,’ Glory, the Holy names, the Mighty works, healing and ‘miraculous works’ which early Christianity carried forward in their Miraculous Mysteries.

In this listing of texts we find reference to ‘Shiloh’ in terms of the Messiah of Righteousness who will arise at the end of days. The word HIM is now, HE is the Messiah of Heaven and Earth. These texts confirm again, that there is a total Messianic through to the entire Essene Corpus. There is an allusion to a Judean woman which now is recorded as a Jewish woman showing how this illusion has taken over the word Jew and established it for Judean of the first century in Palestine, and would thus confuse people, and still lingers today.

43. HYMNS OF THE POOR (4 Q 434-436)

The terminology ‘Ehionim’ (the poor), or meek and downtrodden, then leads to an understanding as to ‘Poor in Spirit’ and this terminology was later found in the ‘Sermon on the Mount.’

The poor (Galatians 2:10 and James 2:3-5) the poor who are ‘rich in faith and heirs to the Kingdom, which is promised to them who love HIM.

In this text, are the words, 'HE saved them,' speaking of the Righteous Ones who are saved from the house of Judgement, or the Last Judgement. Here in this Hymn the poor are saved because of their 'piety' and God's mercy, and because they walked in the 'Way' of HIS heart, or HE saved them because of their Faith, and HIS Grace, and HE directed their feet to 'the Way.'

Throughout the judgement Fragment 2, it is clear that it is from foreign nations and people that God will save the people, as HE sets HIS Angels around about the sons of Israel. Thus, comes the reference as to being 'Hidden in the Shadow of HIS Wings.' Wherein as the end comes, they would be comforted.

Now, there is no doubt of the militancy of the Hymns of the Nationalism and of their Zeal for the Law. Also the promise that HE did not abandon HIS people in their distress. HE judges them in the abundance of HIS Mercy. Wherein, all the time HE had them in the SHADOW OF HIS WINGS.

44. THE CHILDREN OF SALVATION (YESHA) AND THE MYSTERY OF EXISTENCE. (4 Q 416-4181) Plate 22.

Here again, is found a vocabulary of 'Knowledge, Goodness, Faithfulness, Works, Righteousness, the Glory of the Holy Ones, the God of Truth, Judgement, and then the 'lords of Evil, Lying, Unfaithfulness, and so forth.'

Some of the most interesting imagery is centred around the word 'fountain,' such as 'the Eternal Fountain of Living Waters' and the 'Eternal Secrets,' 'The Obscure Mysteries,' and even the 'Mystery of Being' and the 'Mystery of Existence.' (We would say as to our walk in earth.) There is a allusion to the 'Eternal Planting' which is also found elsewhere in the Scrolls. In fact, the key is the 'root' planting from Aaron and Israel. This is combined with the 'Branch' and the 'Fountain of Righteousness' and

‘Perfection of WAY,’ ‘Justification’ and thus joining the Sons of Heaven into this building of Holiness.

You then, see how the Apostle Paul carries this message forward into early Christianity. (I Cor. 3:6-17) ‘For we speak the wisdom of God in a Mystery, which God ordained, before the World (order) unto our Glory.’ From here came the two so-called ‘Love’ commandments. And then later James (1:12) of the New Testament would be discussing the Crown of Life to those who love HIM.

We tell you that all through these fragments, we find the description of things we have learned from the Bible, such as the Last Judgement, and walking in ‘Eternal Light,’ which then describes those seeking for truth. You find in this text the words, ‘the Children of ‘Yesha,’ or the Children of HIS Salvation who are to inherit Glory and Everlasting Joy.’

Fairly widespread here at Qumran, and much underrated by the translators, is the noun ‘Yesha,’ or the verbal noun ‘Yesha ato’ meaning HIS Salvation, which the children were to see.

The theme of the ‘Mysteries’ and particularly a single mystery, as well as the mystery of existence is carried throughout the Qumran fragments. This is something that scholars have hesitated to address. In ‘the Eternal Planting’ fragment, found here, we read again the admonition that HE has instructed Israel to keep themselves separate, that after all, HE made all flesh, and caused every man to inherit his portion. HE set you apart, and your portion is among the sons of Adam. Thus, all of you who are called by HIS Holy name, you are a part of an Eternal Planting. Here is also mention of all the son of Eve who are to bow down to HIM and to Praise HIS Name.

You are instructed not to mention the Law of God from your heart, and not to go very far along the path by yourself. But do inquire among HIS Children about the Mystery of Existence. Then you will gain the knowledge of HIS inheritance, and walk in righteousness (right thinking). Do homage to those who give you Glory, and Praise HIM name continually, because out of poverty (ignorance) HE has lifted your head,

and seated you among Nobles. HE has given you authority over an inheritance of Glory, to seek HIS favour continually.

CHAPTER 8 DIVINATION, MAGIC, AND MISCELLANEOUS.

The texts of this section give a glimpse into every day life, back 2000 years ago.

Our authors think that Astrology played a great part in the lives of the people here in Palestine some 2000 years ago. We would suggest that it was Astronomy, not astrology, which was first in the Adamic story, although Astrology, the true version of each, did play their part.

In their translation, our authors tell us that Josephus said that the seven branches of the 'Menorah' at the Temple, symbolized the 7 planets then known. That the 12 loaves of bread, 'the presence' and embodied the signs of the Zodiac.

Enoch is listed as the revealer of the knowledge of astronomy, but Abraham was also versed in this knowledge. Clearly, there is a record here at Qumran, of a people, with the purpose in being to actually instruct and carry forward a clear record of God's purpose.

45. BRONTOLOGION (4 Q 318) Plate 23.

Brontologion is a text that our authors tell us which attempts to predict the future, based upon where in the heavens one hears the sound of 'Thunder.' This word dates back many centuries before the Qumran writings.

A Silenedromion is a text that plots the movement of the moon through the sky and makes observations. In the Qumran records, when the moon is in a certain sign of the Zodiac and when one hears thunder, then a certain event of importance to the entire Israel nation would happen. The text here regards Taurus as the first sign of the Zodiac instead of Aries as of today.

By using Taurus as the first sign of the Qumran works, they were advocating an astrological system based on the Creation (Adaum) story. Here also, is reference to the 'Star Prophecy' which has been seen before at Qumran. 'The clouds of heaven' here are the Heavenly Hosts or all the Holy Ones, and the 'RAIN' is the judgement that they bring. The Supernatural aspect of the 'Sons of Zodiac,' or the 'Elect of Israel,' has been discussed here. And there is no doubt that these have a role to play in the Last Judgement.

In this text, we are told that Messiah, HIMSELF, has 'heaven and earth,' at HIS disposal. The Zaddikim were the pillars that hold up the whole earth. And the Apostles were also pillars. The 'Son of Man' was to come on the clouds of Heaven, and the Heavens were 'to rain' down judgement. Elijah is referred to here as the 'Rainmaker.' And then James later was to bring 'Rain' which also meant 'Truth and Judgement.'

46. A PHYSIOGNOMIC TEXT (4 Q 561)

These fragments are rather incomplete. Ancient Medicine however, used such signs as a person's character, movements of the heavens, gestures of the body, colour, facial expressions, the growth of hair, smoothness of skin, the body as a whole, in their diagnosis.

47. AN AMULET FORMULAS AGAINST EVIL SPIRITS (4 Q 560)

Both the book of Tobit, and the book of Enoch, were found at Qumran. And they talk of these books in many places. The Jews talk about this kind of Divining which they interpret from these books as being bad. (But we also understand who the books of Enoch, especially, would be disturbing to them. This text seems to be from the time of Josephus. And at that time, there were many who were trying to take the works of Enoch and turn it to the work of Belial.)



48. THE ERA OF LIGHT IS COMING (4 Q 462)

In summary, this text is placed by the authors as sort of a 'Holy History.' It begins with prophecy and moves on to Judgement which seems to be centred on Old Jerusalem. It reads: 'YAHWEH is the ruler, to HIM alone belongs sovereignty.' We use the name of YAHWEH, although the authors do not, because here at Qumran there was no other king. And as the authors do tell us, there at Qumran, they would not call the Messianic leader LORD. This text is of a war. And it ends with the usual promise, that although old Jerusalem would be destroyed, still on the Day of Judgement, God would destroy from off the earth, all idolaters and evil people.

This text ends by saying: 'HE will end the Era of Darkness. And the Era of Light is coming wherein the Angels of Light will reign forever.'

49. HE LOVED HIS BODILY EMISSIONS (a record of Sectarian Discipline) (4 Q 477) Plate 24.

This text was a record. One that a Bishop would keep. And it is mentioned in the Damascus Document. It is about the actions, and life in the camps outside of Jerusalem. About life in these desert communities as they prepared for 'the last days' or 'the time of the end.' (Today, we understand that this phrase 'the last days,' refers to the time after the Crucifixion and Resurrection as the people of Israel moved on in their destiny.) All things in this life-style are covered as is also bodily emissions, referring to the rituals of the burial of a loved one and so forth.

All the rituals were carefully kept here at the community, as they waited for the coming of their Messiah. There is again, reference to the War Scrolls, and the Damascus Scroll, and the admonition to keep all impurities out of their camps until the War is over and the Holy Ones of the Covenant leave Jerusalem and march out to war, and then return. Always, the warning to separate themselves from the 'sons of the pit.'



50. PAEAN FOR KING JONATHAN (Alexander Jannaeus) (4 Q 448) Plate 25.

This Jonathan was the brother of Judas Maccabee (155 B.C.). And if Jannaeus is meant, about 76 B.C. but this text is a Holy Psalm or Poem, and a historical treasure for the study of the Scrolls. Josephus says that it was the Herodian Sadducees as High Priests, who invited the Romans into Jerusalem, and the destruction of the Temple was the result. Our authors do point out that there were two different groups involved here, the Sadducees and the Zadokites. And the latter was living out in the wilderness camps, as we have seen from other Scrolls.

Here in this Scroll fragment, Column 1 lists a sacred poem for King Jonathan, and all THE CONGREGATION OF YOUR PEOPLE ISRAEL, WHO ARE SPREAD IN EVERY DIRECTION UNDER HEAVEN, MAY THEY ALL BE WELL, AND STAND PERFECT BEFORE YOU, AND BE A COMMONWEALTH IN YOUR MANE. Then calling on YAHWEH, this one continues: VISIT THEM FOR A BLESSING, MAY YOUR NAME BE A MEMORIAL.

Once again, we find in the Scrolls this image of a War between the Children of Light and the children of darkness as we have seen throughout all the Scrolls.

(Now, I understand why this book is being closed down by some who do not want the Christians to wake up. Only with Christians in a blinded state, giving up their inheritance, can the enemy win this war, and set in place their One World Government, with all of you as their slaves. In your study of the religions of Judaism and Christianity, will you find, in one or the other, the language which follows the interpretation of the Scrolls. Those are the people of the book who were on a mission, in Destiny, and for a purpose. And who carry on down today, in this on-going battle.)

**May Yahweh Bless.
Ella Rose Mast**



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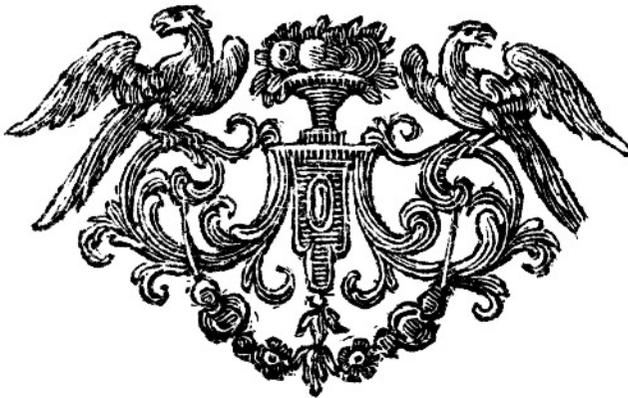
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