

The Dead Sea Scrolls

The Archeological Find of the
Twentieth Century

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Jars and Scrolls



The Dead Sea Scrolls

- Part I: An Overview of Qumran, the site
- Part II: Who Lived at Qumran
- Part III: The Scrolls Found There



Map of Israel

Closer Up



Cliffs and Caves at Qumran



Entrance to one of the caves



Overview of Site, Cistern



Qumran, Looking South



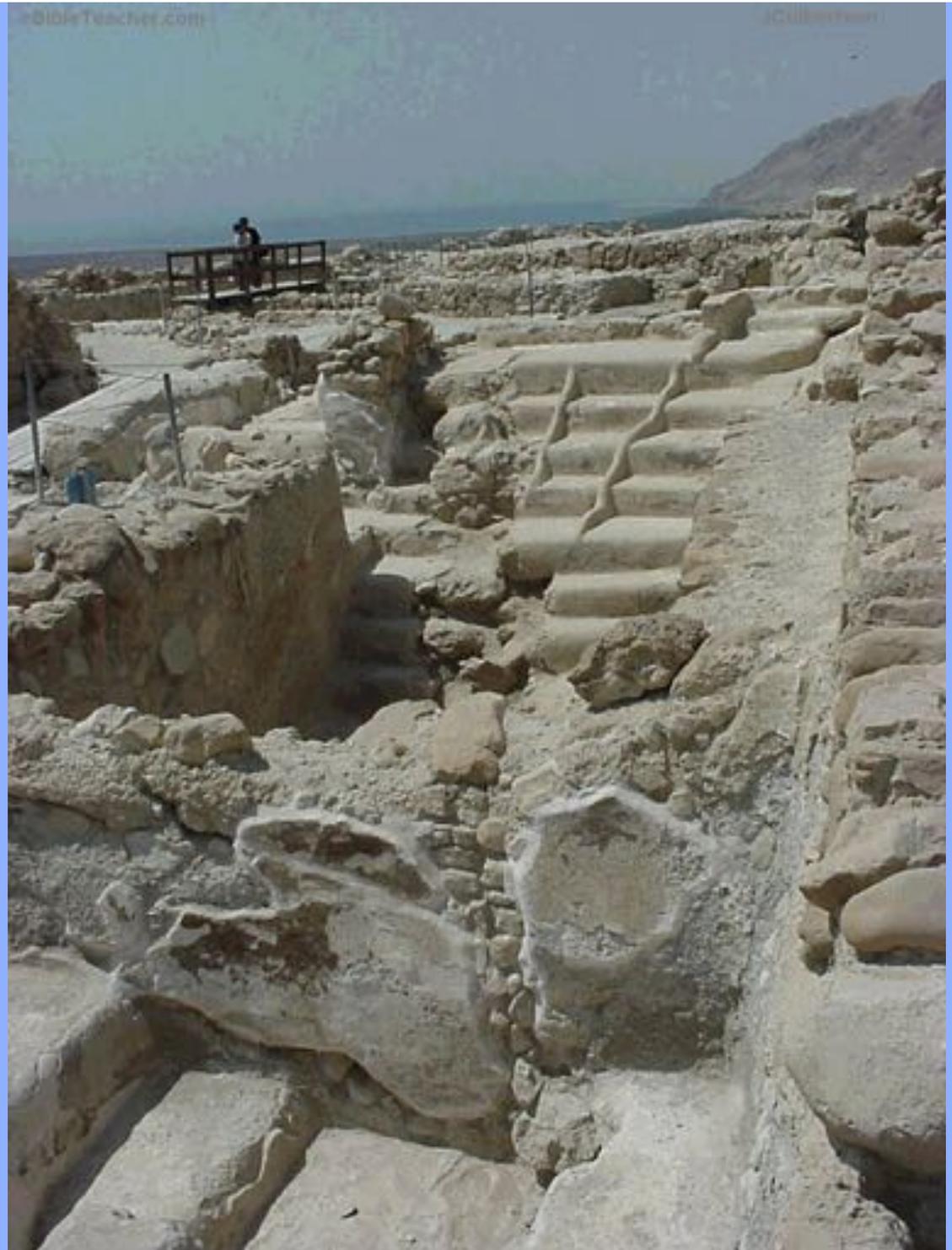
Interior of the Ruins



BibleTeacher.com

JCulbertson

- Ritual Bath



Aqueduct to Qumran



The Layout of Qumran



Part II: Who Lived at Qumran?

- A Group Called *the Essenes* (*ESS-seenz*)
- Q. Who were the “Essenes”?
- A. One of the major sects of Jews in Jesus’ day, respected for their holiness

Three Major Sects of Judaism

- Sadducees
 - The Chief Priests were Sadducees
- Pharisees
 - Paul was a Pharisee
- Essenes
 - Qumranites were Essenes

Sadducees

(“Zadokites”: Ezek 40:46)

- Wealthy Elite
- Controlled the Temple
- Only accepted the Five Books of Moses
- No afterlife or spiritual world
- Not popular with the rest of Jews
- Collaborated with the Romans to keep power

Pharisees

("Separate Ones")

- Very influential with the common people
- Accepted the Law, Prophets, and Writings as inspired
- Tried to get everyone to live by priestly purity
- Believed in afterlife and spiritual world
- Became Rabbinic (modern) Judaism

Essenes

(Heb. *'ossim*, “doers” of the Law)

- Stressed personal holiness/asceticism
- Practiced celibacy
- Accepted lots of inspired books
- Reknowned and respected for holiness
- Kept to themselves
- Expected the Messiah soon
- Regarded the Temple as defiled

Qumran was an Essene Monastery

- Here Essene men prayed, lived in community, and studied the Scriptures.
- They left us their library, hidden in the caves!

Testimony of Pliny the Elder (AD 23-79)

- “On the west side of the Dead Sea, but out of range of the noxious exhalations of the coast, is the solitary tribe of the Essenes which is remarkable beyond all the other tribes of the whole world as it has no women and has renounced all sexual desire, has no money, and has only palm trees for company.”

Testimony of Pliny the Elder (AD 23-79)

- “Day by day the throng of refugees is recruited to an equal number by numerous accessions of persons tired of life and driven there by the waves of fortune to adopt their manners. Thus, through thousands of ages (incredible to relate) a race in which no one is born lives on forever—so prolific for their advantage is other men’s weariness of life!”

Part II: The Scrolls

Overview of the Scrolls

- 1000 scrolls originally
 - 25% Biblical books
 - 75% Sectarian writings (Essene literature)
- Mostly parchment, some papyrus
- Mostly Hebrew, some Aramaic, a few Greek
- Date from 200's BC to the AD 60's

The Top Ten Scrolls

1. “The Great Isaiah Scroll”: 1QIsaiaha



The Top Ten Scrolls

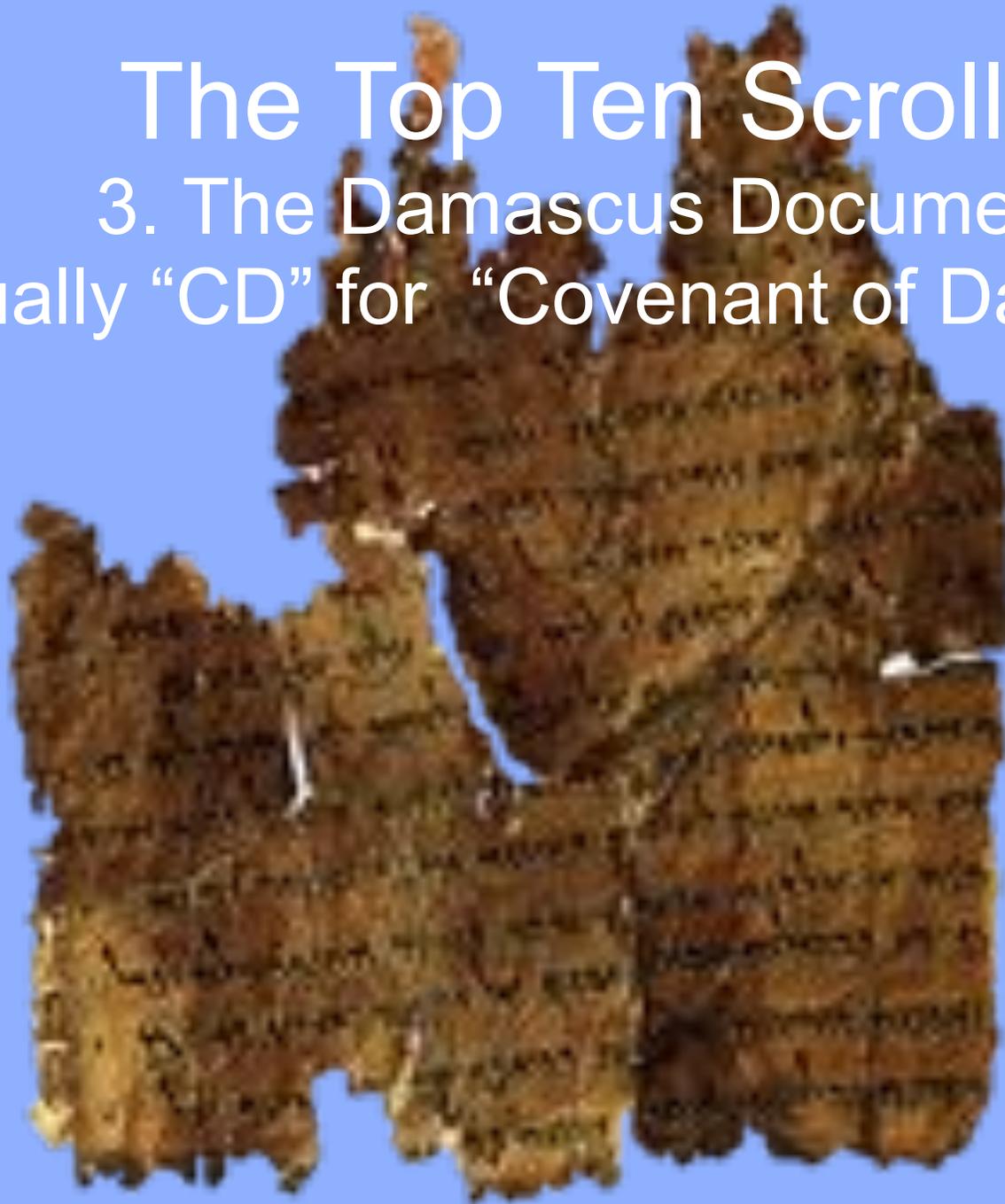
2. The Community Rule (1QSerek ha-Yahad or 1QS)



The Top Ten Scrolls

3. The Damascus Document

(Usually “CD” for “Covenant of Damascus)



The Top Ten Scrolls

4. The War Scroll (1QM for *Milchamah*, “Battle”)



The Top Ten Scrolls

5. The Temple Scroll (11QTemple)



The Top Ten Scrolls

6. 4QMMT (“On Some Works of the Law”)



The Top Ten Scrolls

7. The *Pesharim* (here 1QpHab)



The Top Ten Scrolls

8. The Psalms of Thanksgiving (the *Hodayot*, 1QH_a)



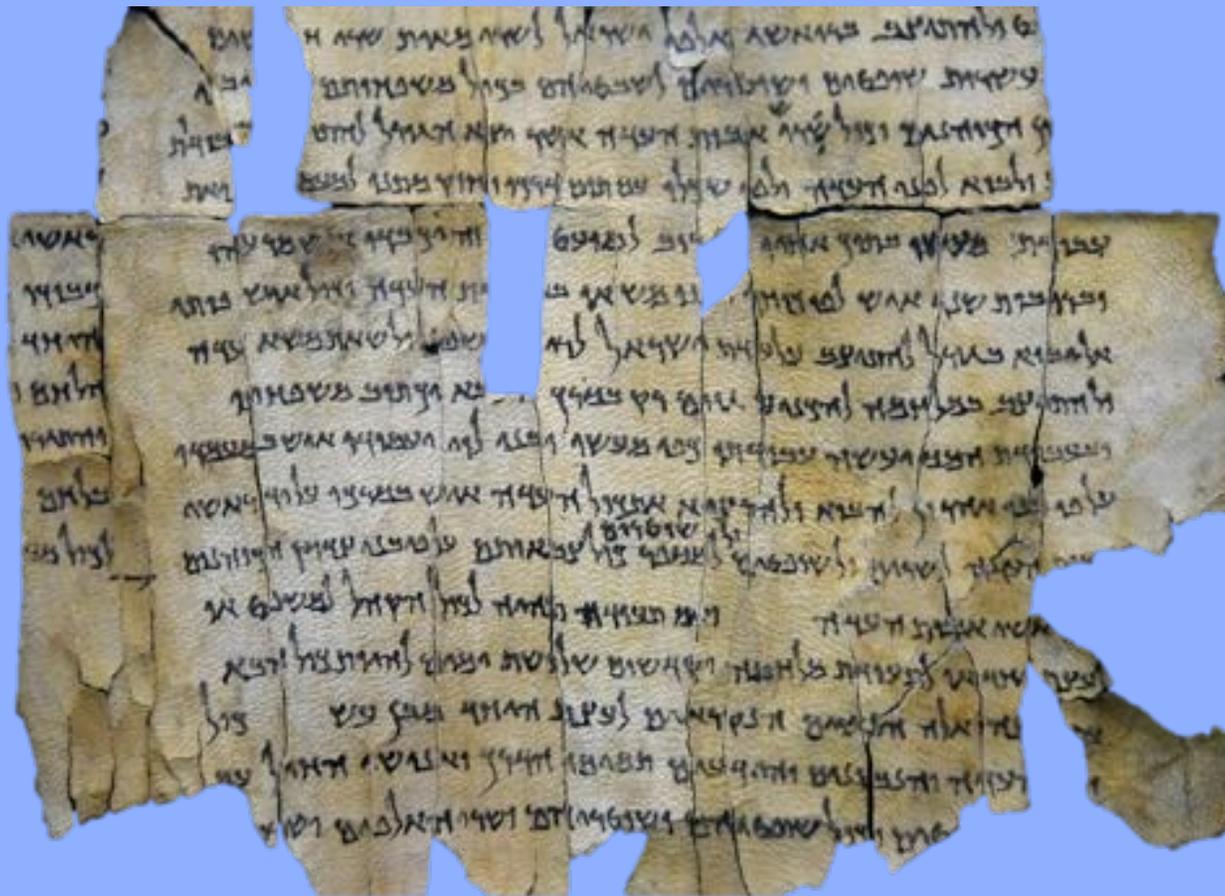
The Top Ten Scrolls

9. The Melchizedek Document (11QMelchizedek)



The Top Ten Scrolls

10. The Rule of the Congregation (1QSa)



Waiting for the Messiah

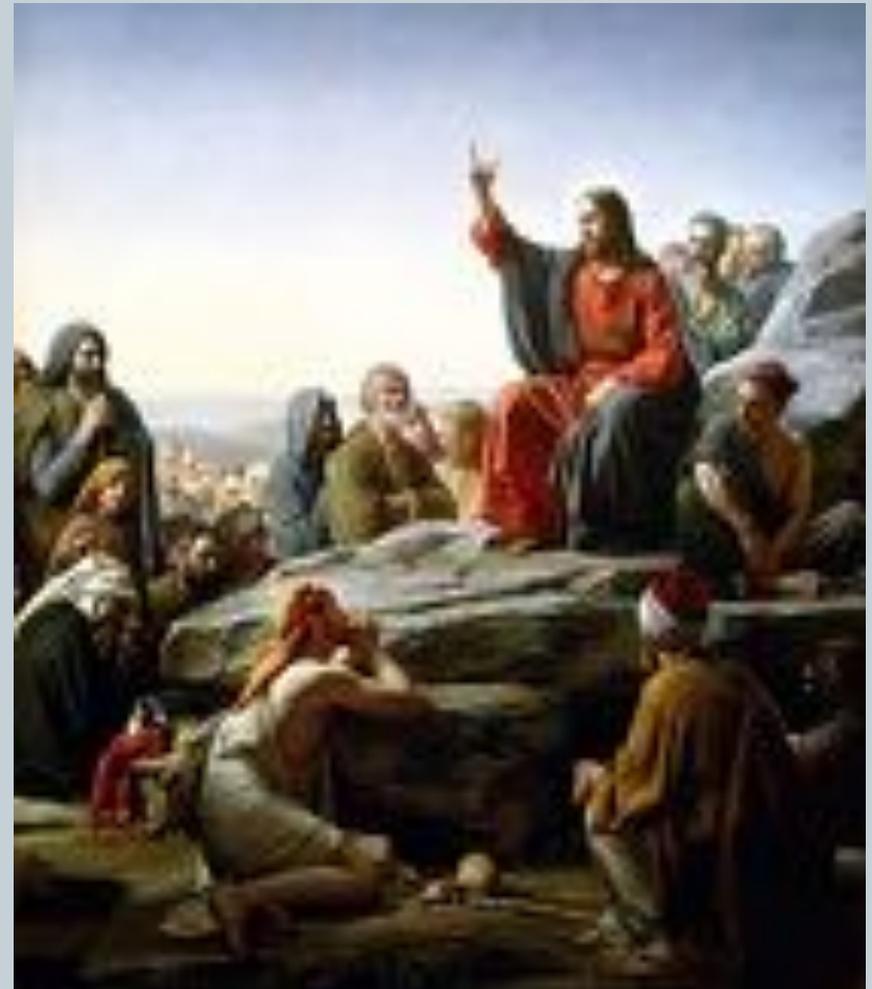


WHAT THE ESSENES AT QUMRAN EXPECTED



What is a “Messiah”?

- Hebrew *mashach*, “anoint”, *mashiach*, “anointed one”
- Greek *chriô*, “anoint”, and *christos*, “anointed one”
- Prophets, priests, and kings were anointed (1 Kgs 19:15-16; Ex 40:13)
- “*The Messiah*” would fulfill all roles



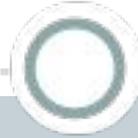
Qumranites Were Waiting for the Messiah



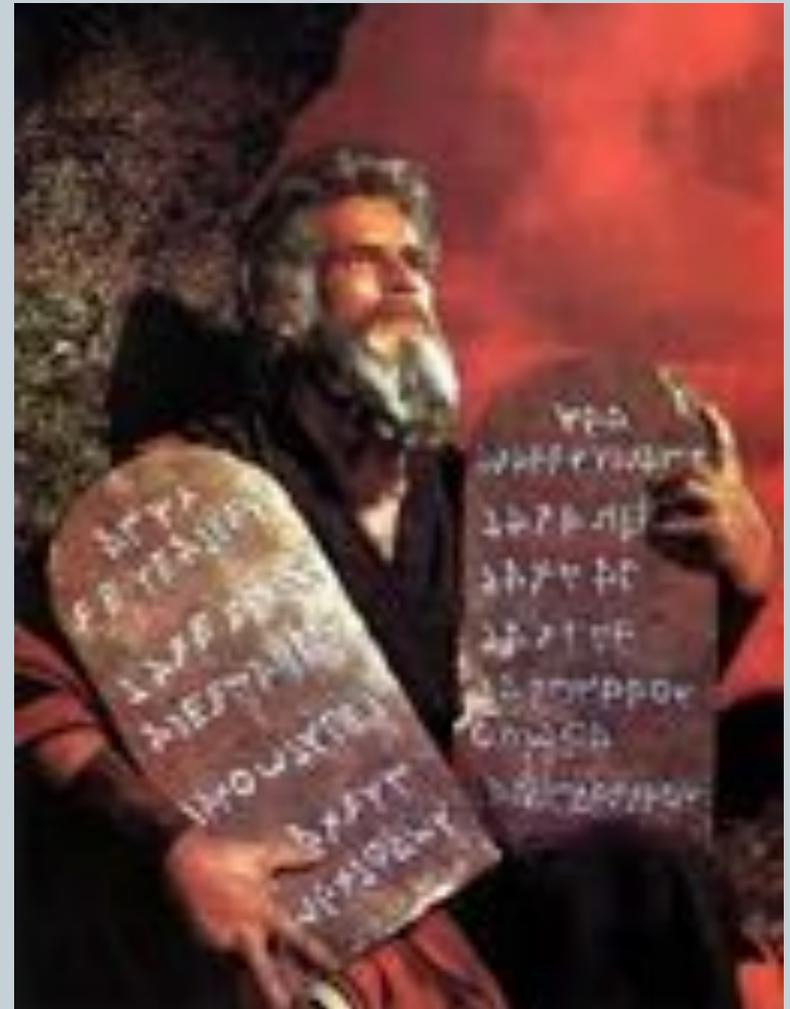
- “They shall govern themselves using the original precepts by which the men of the Community (*Yahad*) began to be instructed, doing so until there come the **Prophet** and the **Messiahs** of Aaron and Israel.” (1QS 9:10-11)
- “Who are you?” “I am not the **Messiah.**” “Are you the **Prophet?**” (cf. Jn 1:19-21)



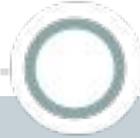
The Prophet?



- **Deut. 18:15** “The LORD your God will raise up for you a prophet like me from among you, from your brethren — him you shall heed



The Two Messiahs?



- **Jer. 33:17-18** “David shall never lack a man to sit on the throne ... and the Levitical priests shall never lack a man ... to make sacrifices for ever.”
- **Zech 4:2-14** “I see ... two olive trees...” “These are the two anointed (*messiahs*) who stand by the LORD”



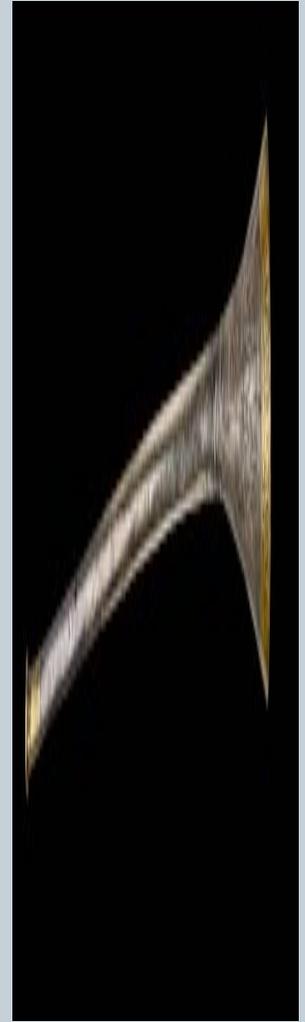
An Alternative Messianic Expectation: 11QMelchizedek

- “They are the inherit[ance of Melchize]dek, who will return them to what is rightfully theirs. He will proclaim to them the jubilee, thus releasing th[em from the *debt of a]ll their sins*.

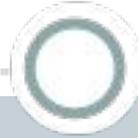


Drawing on the Jubilee Law

- **Lev. 25:8** “And you shall count 7 weeks of years, 7 times 7 years, so ... 49 years. **9** Then you shall send abroad the loud trumpet on the 10th day of the 7th month; on the day of atonement ... **10** And you shall hallow the 50th year, and *proclaim liberty* throughout the land ... it shall be a jubilee for you, when each of you *shall return to his property* and each of you *shall return to his family*.
- Restore slaves, restore debt, restore family.



The Time Frame for the Coming



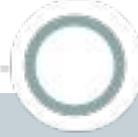
- **2Chr. 36:20** He [Nebuchadnezzar] took into exile in Babylon those who had escaped from the sword, ... until the establishment of the kingdom of Persia, **21** to fulfil the word of the LORD by the mouth of Jeremiah, *until the land had enjoyed its **sabbaths**. All the days that it lay desolate it kept **sabbath**, to fulfil 70 years [=490 years of failure to keep sabbath]*



A Messiah Who Would Proclaim Jubilee

- **Is. 61:1** “The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the broken-hearted, *to proclaim liberty to the captives*, and the opening of the prison to those who are bound; **2** *to proclaim the year of the LORD’s favor*, and the day of vengeance of our God; to comfort all who mourn...”

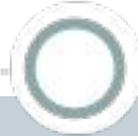
The Time Frame for the Messiah



- **Dan. 9:22** [Gabriel] ... said to me, “O Daniel, ... **24** 70 weeks of years [=490 years] are decreed for your people and the Holy City ... to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a Most Holy. **25** ... From the going forth of the word to restore ... Jerusalem to the coming of a Messiah, a prince, there shall be 7 weeks and 62 weeks [=69 weeks or 483 years].



The Prophecies of the Dead Sea Scrolls



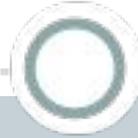
- **11QMelchizedek 2:1** [...] **2** [...] And concerning what Scripture says, “In [this] year of jubilee [you shall return, every one of you, to your property]” (Leviticus 25:13) and what is also written, “And this] **3** is the [ma]nner of [the remission:] every creditor shall remit the claim that is held [against a neighbor, ... because God’s] remission [has been proclaimed]” (Deuteronomy 15:2)



The Prophecies of the Dead Sea Scrolls

- 4 [the interpretation] is that it applies [to the L]ast Days and concerns the captives, just as [Isaiah said:“To proclaim the jubilee to the captives” (Isaiah 61:1)... .] ... even from the inheritance of Melchizedek, f[or ...] and they are the inherit[ance of Melchize]dek, who 6 will return them to what is rightfully theirs. He will proclaim to them the jubilee, thus releasing th[em from the *debt of a]ll their sins*.
- Release from *sin debt*, not *money debt*!

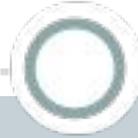
The Prophecies of the Dead Sea Scrolls



- This word [will thus co]me **7** in the first week of the jubilee period [49 years] that follows ni[ne j]ubilee periods [=441 years]. Then the “D[ay of Atone]ment” shall follow at the e[nd of] the tenth [ju]bilee period [=490 years], **8** when he shall atone for all the Sons of [Light] and the peopl[e who are pre]destined to Mel[chi]zedek.
- This will happen at the end of the 490 years foreseen by Daniel!



The Prophecies of the Dead Sea Scrolls



- “For **9** this is the time decreed for “the year of Melchiz[edek]’s favor” (Isaiah 61:2, modified) and for [his] hos[ts, together] with the holy ones of God, for a kingdom of judgment, just as it is written **10** concerning him in the Songs of David, “God has taken his place in the coun[cil of God;] in the midst of the angels he holds judgment” (Psalm 82:1).”



The Prophecies of the Dead Sea Scrolls



- “13 Therefore Melchizedek will thoroughly prosecute the vengeance required by Go[d’s] statutes. [In that day *he will de]liv[er them from the power] of Belial, and from the power of all the sp[irits* *predestined to him.]*”
- Delivered not from human slavery but from slavery to Belial=Satan!

The Prophecies of the Dead Sea Scrolls

- **23** ... It is written concerning him, [“who says to Zi]on ‘Your God reigns’ ” (Isaiah 52:7). [“Zi]on” is **24** [... the sons of righteousness, who] uphold the covenant and turn from walking [in the way] of the people. “Your God” is **25** [Melchizedek, who will del]iv[er them from the po]wer of Belial. Concerning what Scripture says, “Then you shall have the trumpet [sounded throughout] all the land [of ...” (Lev. 25:9.)
- “Your God” appears to be Melchizedek!



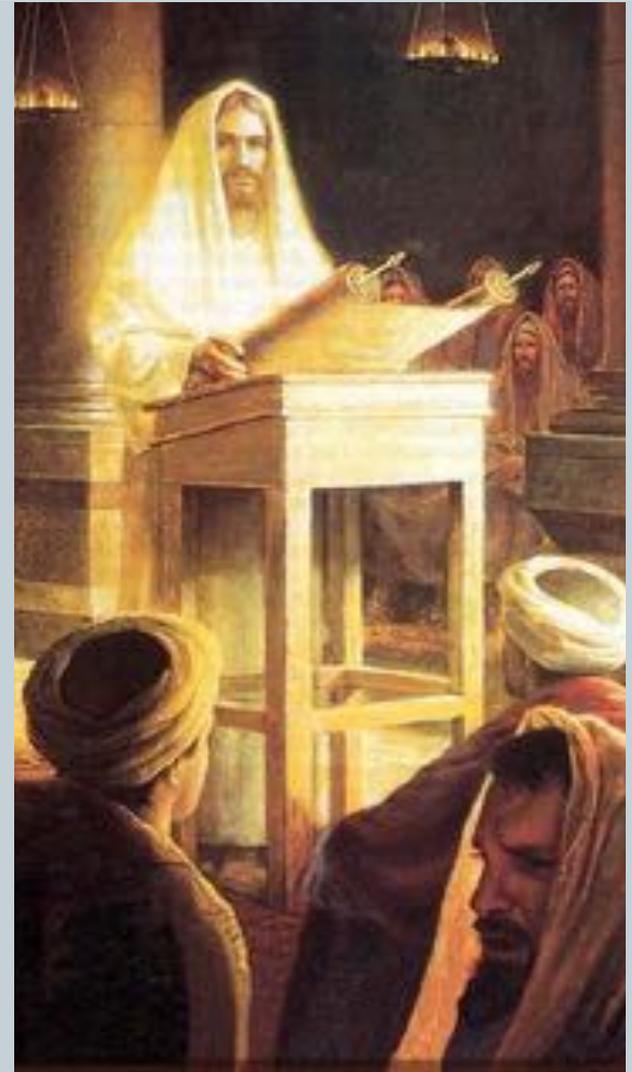
Jesus Changing Dead Law to Liberation



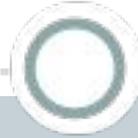
- **Luke 4:16** And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; **17** and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, **18** “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind,

Jesus Begins His Ministry

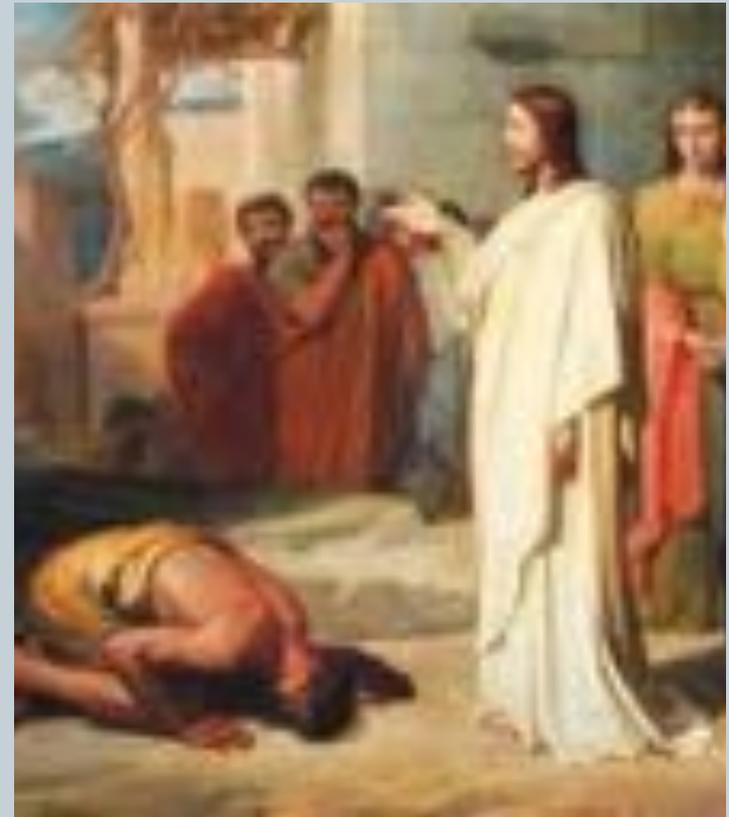
- **Luke 4:18** to set at liberty those who are oppressed, **19** to proclaim the acceptable year of the Lord.” **20** And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. **21** And he began to say to them, “Today this scripture has been fulfilled in your hearing.”



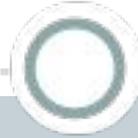
Talk is Cheap. So What Does Jesus Do Next?



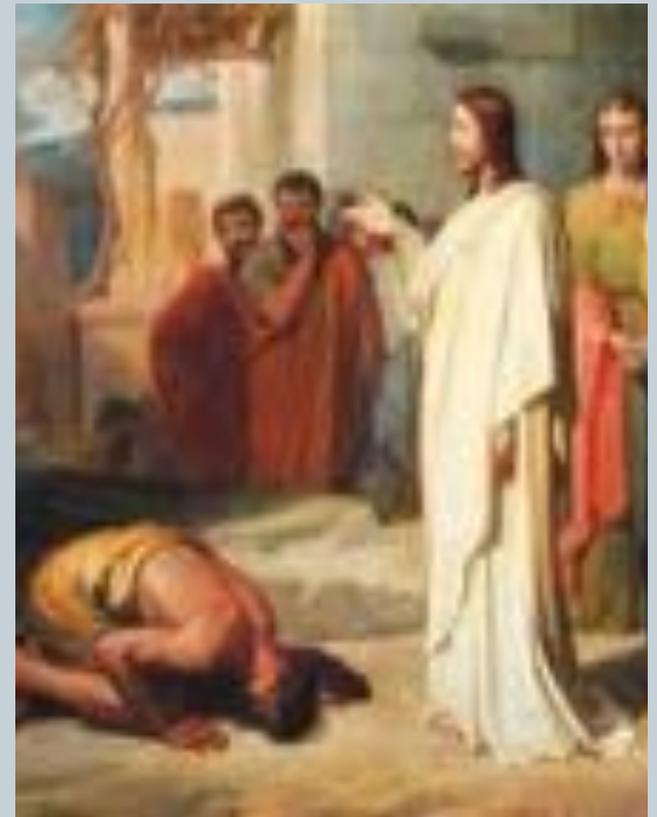
- **Luke 4:31** And he went down to Caperna-um... **33** And in the synagogue there was a man who had the spirit of an unclean demon; and he cried out ... **34** “Ah! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.”



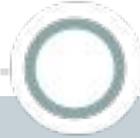
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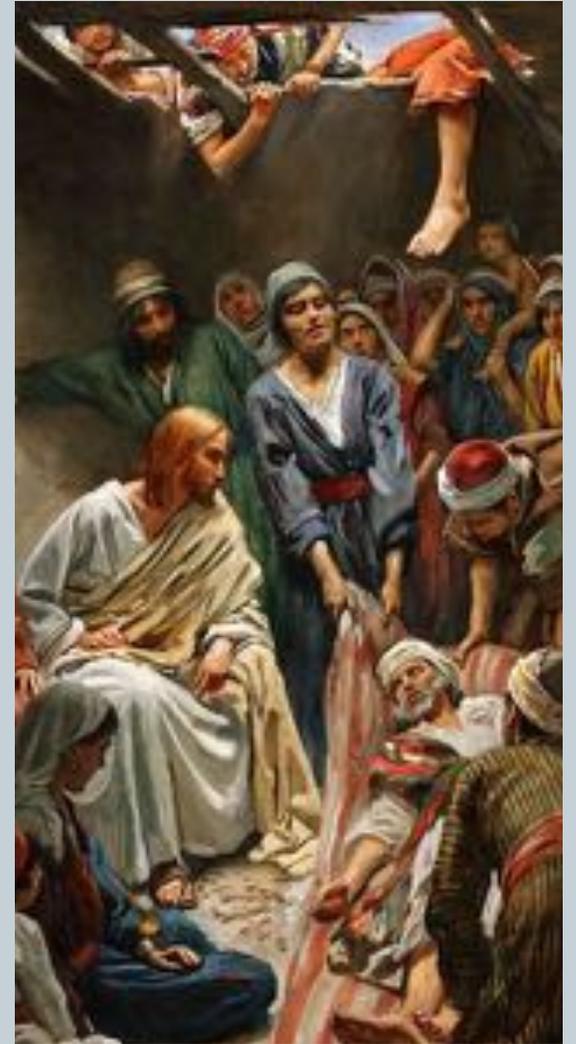
- **Luke 4:35** But Jesus rebuked him, “Be silent, and come out of him!” And ... he came out of him, having done him no harm. **36** And they were all amazed and said ... , “What is this word? For with authority and power he commands the unclean spirits, and they come out.” **37** And reports of him went out into every place in the surrounding region.



Then What?



- **Luke 5:18** And behold, men were bringing on a bed a man who was paralyzed... **19** but finding no way to bring him in... they went up on the roof and let him down with his bed ... into the midst before Jesus. **20** And when he saw their faith he said, “Man, your sins are forgiven you.” **21** And the scribes and the Pharisees began to question, saying ... “Who can forgive sins but *God?*”

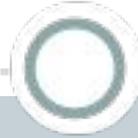


How Is This Perpetuated?



- **Mark 3:13** And he went up on the mountain, and called to him those whom he desired; and they came to him. **14** And he appointed twelve, to be with him, and to be sent out to preach **15** and *have authority to cast out demons*: **16** Simon whom he surnamed Peter; **17** James the son of Zebedee and John the brother of James ... etc.
- **John 20: 22-23**: And when he had said this, he breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.”

But if you want two Messiahs ...



- **Luke 1:5ff** In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah ...
And there appeared to him an angel of the Lord ... [who] said to him, “Do not be afraid, Zechariah, your wife Elizabeth will bear you a son, and you shall call his name John ...
- **Luke 1:30ff** And the angel said to her, “Do not be afraid, Mary ... you will conceive in your womb and bear a son ... Lord God will give to him the throne of his father David ... and he will reign over the house of Jacob for ever

But if you want two Messiahs ...





THE SCROLLS AND JOHN THE BAPTIST

A FORGOTTEN CONNECTION

JOHN THE BAPTIST: INCREDIBLE FIGURE OF HISTORY

- One in three human beings has been baptized.
- A ritual shaped by this man
- Followers spread over the whole world
- Major political/religious figure of his day
- More attention in the Liturgy than anyone save Jesus and Mary
- Uniquely praised by Jesus Christ
- A connection with Qumran ...



THE ESSENES PRACTICED A FORM OF BAPTISM ...

- Josephus (*War* 2:129): “They labor with great diligence till the fifth hour. After which they assemble themselves together again into one place; and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over, they every one meet together in an apartment of their own, into which it is not permitted to any of another sect to enter; while they go, after a pure manner, into the dining room ...”

THE ESSENES OWN UNDERSTANDING OF THEIR WATER PURIFICATION RITUAL

- “The Community Rule 3:6: For only through the spirit pervading God’s true community can there be atonement for a man’s ways, all 7 of his iniquities; thus only can he gaze upon the light of life and so be joined to His truth by His holy spirit, purified from all 8 iniquity. Through an upright and humble attitude his sin may be covered, and by humbling himself before all God’s laws his flesh can be made clean. 9 Only thus can he really receive the purifying waters and be purged by the cleansing flow.”
- Compare: Acts 2:38 And Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

MIQVA'OT AT QUMRAN



MIQVA'OT AT QUMRAN



MIQVA'OT AT QUMRAN



WAS JOHN THE
BAPTIST AN
ESSENE?



WAS JOHN THE BAPTIST AN ESSENE?

- **Mark 1:1** The beginning of the gospel of Jesus Christ, the Son of God. **2** As it is written in Isaiah the prophet, “Behold, I send my messenger before thy face, who shall prepare thy way; **3** the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight — ” (Isaiah 40:3)

WAS JOHN THE BAPTIST AN ESSENE?

- Mark 1:4 John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. 5 And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. 6 Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. 7 He preached, saying, "After me comes he who is mightier than I ... 8 I have baptized you with water; but he will baptize you with the Holy Spirit."

WAS JOHN THE BAPTIST AN ESSENE?

- Similarities between John and the Essenes:
 - John was out in the same region (Judean shore of Jordan R.)
 - He was preaching water washing associated with the Holy Spirit
 - He expected the Messiah anytime soon.
 - Associated himself with Isaiah 40:3: ““I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as the prophet Isaiah said.” (Jn 1:23; cf. Isa 40:3)

WAS JOHN THE BAPTIST AN ESSENE? ISAIAH 40:3

Community Rule 8:12-14: “When such men as these come to be in Israel, **13** conforming to these doctrines, they shall separate from the session of perverse men to go to the wilderness, there to prepare the way of truth, **14** as it is written, “In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God” (Isaiah 40:3). 9:16 The Instructor must not reprove the Men of the Pit, nor argue with them He shall save reproof ... for those who have chosen **18** the Way.... He shall ground them in knowledge ... each will walk blamelessly with his fellow, guided by what has been revealed to them. That will be the time of “preparing the way **20** in the desert” (Isaiah 40:3).

WAS JOHN THE BAPTIST AN ESSENE? JOHN'S DIET

- Josephus, *Life*: §10 “When I was about sixteen years old, I made trial of the several sects ... The first is ... the Pharisees, the second ... the Sadducees, the third ... the Essenes ... so I ... underwent great difficulties and went through them all ... But when I was informed that one, whose name was Bannus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently ... in order to preserve his chastity, I imitated him in those things, and continued with him three years.”

WAS JOHN THE BAPTIST AN ESSENE? JOHN'S DIET

- Josephus War 2:143: “But for those that are caught in any heinous sins, they cast them out of their society; and he who is thus separated from them, does often die after a miserable manner; for as is bound by the oath he hath taken, and by the customs he hath been engaged in, he is not at liberty to partake of that food that he meets with elsewhere, **but is forced to eat grass, and to famish his body with hunger till he perish ...**”

WAS JOHN THE BAPTIST AN ESSENE?

- Both John the Baptist and Bannus may have been kicked out of the Essenes.
- The point at issue: probably outreach to the Gentiles.
- They had to eat off the land to keep their oaths.

WAS JOHN THE BAPTIST AN ESSENE?

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 - His diet (Mark 1:6)
 - Raised in the desert (Luke 1:80)

WAS JOHN THE BAPTIST AN ESSENE? RAISED IN THE DESERT

- *Josephus War 2:120* (2.8.2.120) These Essenes reject pleasures as an evil, but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but choose out other persons' children, while they are pliable, and fit for learning; and esteem them to be of their kindred, and form them according to their own manners.
- Luke 1:80: “And the child grew and became strong in spirit, and he was in the wilderness till the day of his manifestation to Israel.”

WAS JOHN THE BAPTIST AN ESSENE?

RAISED IN THE DESERT

- Similarities between John and the Essenes:
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 - His diet (eating off the land)

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 - His diet (Mark 1:6)
 - Raised in the desert (Luke 1:80)
 - Priestly connection (Luke 1:5)

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 - His diet (eating off the land)
 - Priestly connection

WAS JOHN THE BAPTIST AN ESSENE? PRIESTLY CONNECTION

- **Luke 1:5** In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth ...
- **1QS 5:1** This is the rule for the men of the Yahad ... Their discussions shall be under the oversight of the Sons of Zadok—priests and preservers of the Covenant ... These men shall guide all decisions on matters of Law, money, and judgment.

WAS JOHN THE BAPTIST AN ESSENE?

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 - He expected the Messiah anytime soon
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 - Raised in the desert (Luke 1:80): “He was in the wilderness until the day he was revealed to Israel”
 - His diet (eating off the land)
 - Priestly connection.... ALL COINCIDENCE? NOT!

WHAT INSPIRED THESE BAPTISMAL RITUALS?

- Is. 44:3 “For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your descendants, and my blessing on your offspring.
- Ezek. 36:25 “I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses ...I will put my spirit within you, and cause you to walk in my statutes ..
- Joel 2:28 “And it shall come to pass afterward, that I will pour out my spirit on all flesh ... 29 Even upon the menservants and maidservants in those days, I will pour out my spirit..

JOHN THE BAPTIST HAD A HUGE EFFECT ON SOCIETY

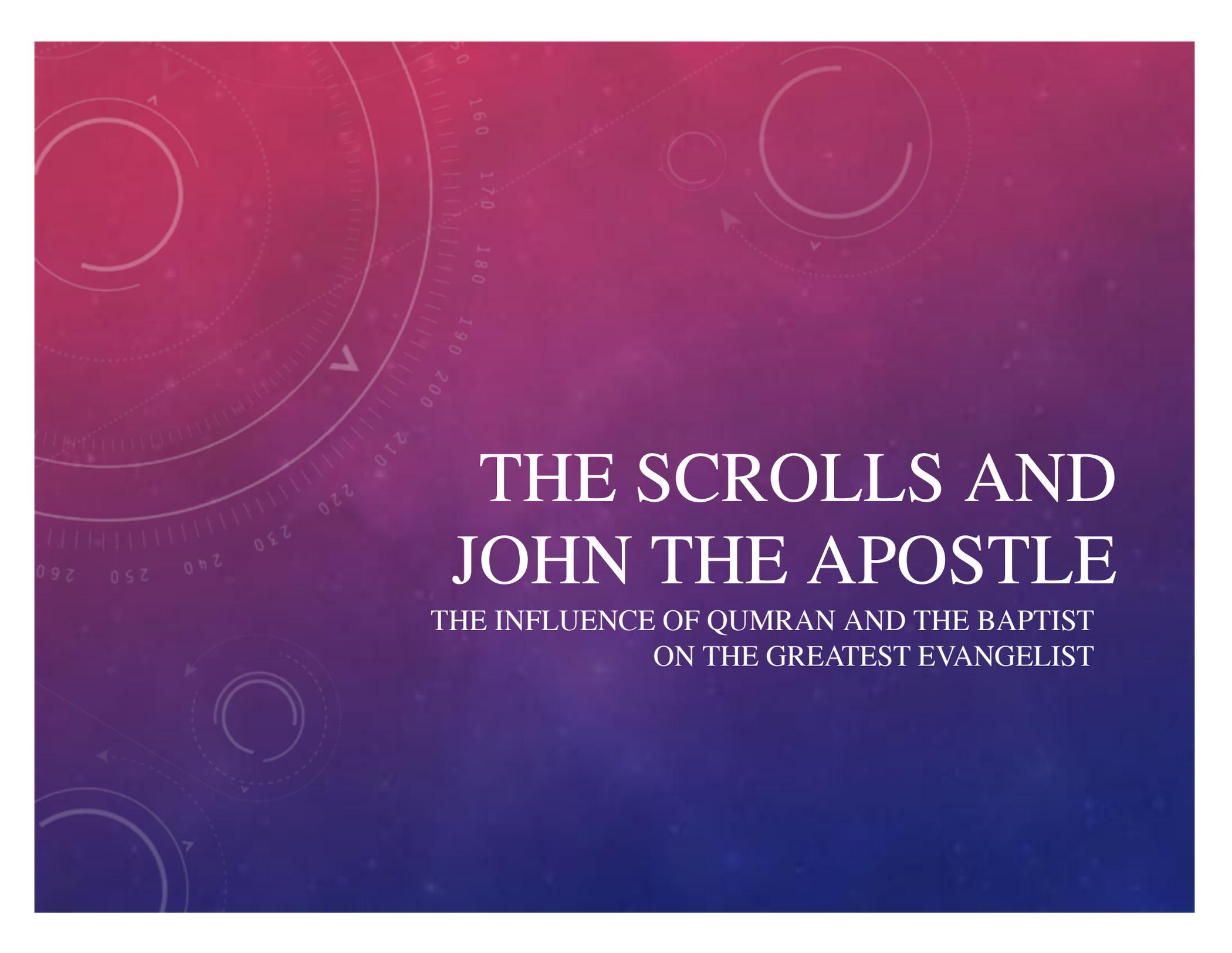
They said to him then, "Who are you?" Just as we have an altar for those who neither know nor say about Jesus of Nazareth? The prophet? I am the voice of one crying in the wilderness, baptizing with water in the way of the Lord." There he found some disciples. 2 And he said to them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit." 3 And he said, "Into what then were you baptized?" They said, "Into John's baptism." 4 And Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus." 5 On hearing this, they were baptized in the name of the Lord Jesus.



ST. JOHN THE BAPTIST, PRAY FOR US!

- John the Baptist probably connected with Qumran
- The Essenes anticipated Baptism by their practices
- The Old Testament predicts a spirit-filled water washing.
- Catholic theology of Baptism is rooted in the Old Testament, Judaism, and the New Testament.





THE SCROLLS AND JOHN THE APOSTLE

THE INFLUENCE OF QUMRAN AND THE BAPTIST
ON THE GREATEST EVANGELIST

JOHN THE BAPTIST'S INFLUENCE ON JOHN THE APOSTLE

- John the Evangelist, once a disciple of John the Baptist:
- John 1:35 John was standing with two of his disciples; 36 and he looked at Jesus as he walked, and said, “Behold, the Lamb of God!” 37 The two disciples heard him say this, and they followed Jesus...40 One of the two ... was Andrew, Simon Peter’s brother.
- **But who was the other?**



CONNECTIONS OF THE SCROLLS WITH JOHN

- Language of John often parallels the Dead Sea Scrolls, all written before AD 70.
- John 12:36 While you have the light, believe in the light, that you may become *sons of light*.”
- *The Community Rule*, 3:13 “A text belonging to the Instructor, who is to enlighten and teach all the *sons of light* about the character and fate of mankind ...

THE SCROLLS AND JOHN

- When the *Spirit of truth* comes, he will guide you into all the truth...
(John 16:13)
- Like purifying waters, He shall sprinkle each with a *spirit of truth* ... (Community Rule 4:21)

THE SCROLLS AND JOHN

- 1John 4:1 Beloved, do not believe every spirit, but *test the spirits* to see whether they are of God
- 1QS 5:20 When anyone enters the Covenant ... they 21 shall *test their spirits* as a community, each member taking part.

PASSAGES OF JOHN ILLUMINED BY THE SCROLLS

- John 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God...9 Nicodemus said to him, "How can this be?" 10 Jesus answered him, "Are you a teacher of Israel, and yet you do not understand this?"



PASSAGES OF JOHN ILLUMINED BY THE SCROLLS

- John 9:1 As he passed by, he saw a man blind from his birth. 2 And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” 3 Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. 4 We must work the works of him who sent me, while it is day; night comes, when no one can work. 5 As long as I am in the world, I am the light of the world.

PASSAGES OF JOHN ILLUMINED BY THE SCROLLS

- John 9:6 As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, 7 saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing.

PASSAGES OF JOHN ILLUMINED BY THE SCROLLS

- 8 The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” 9 Some said, “It is he”; others said, “No, but he is like him.” He said, “I am the man.”

JOHN THE APOSTLE TEACHES ABOUT BAPTISM

- John 9:1 As he passed by, he saw a man blind from his birth. 2 And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?”
- We are all born in the darkness of original sin

JOHN TEACHES ON BAPTISM

- John 9:3 Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him.”
- Baptism is the work of God:
- **1266 The Most Holy Trinity gives the baptized sanctifying grace, the grace of *justification*, enabling them to believe in God, to hope in him, and to love him through the theological virtues**

JOHN'S TEACHING ON BAPTISM



- John 9:4 We must work the works of him who sent me, while it is day; night comes, when no one can work. 5 As long as I am in the world, I am the light of the world.
- Baptism is *enlightenment*:
- 1216 “This bath is called *enlightenment*, because those who receive this [catechetical] instruction are enlightened in their understanding....” Having received in Baptism the Word, “the true light that enlightens every man,” the person baptized has been “enlightened,” he becomes a “son of light,” indeed, he becomes “light” himself.

JOHN TEACHES ON BAPTISM

- John 9:6 “As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay”
- Huh?
- Compare the Dead Sea Scrolls:
- The Community Rule 11:21-22 “As what can he, born of a woman, be reckoned before You? Kneaded from dust, his body is but the bread of worms; he is so much *spit*, mere nipped-off *clay*—and for *clay* his longing.”



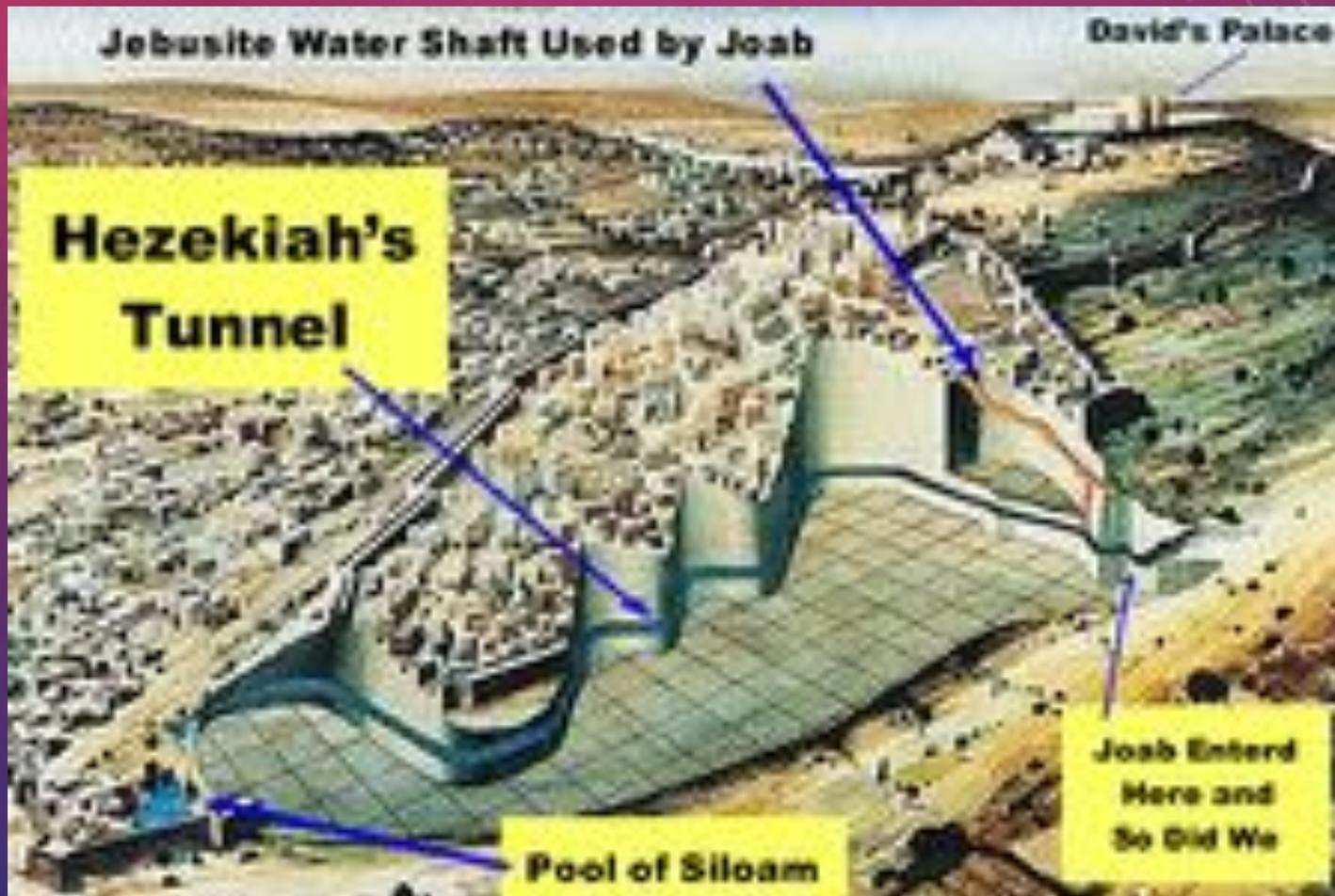
JOHN TEACHES ON BAPTISM

- The point of the spitting and clay is *new creation!*
- **1214** This sacrament is called *Baptism*, after the central rite by which it is carried out: “to baptize” means to “plunge” or “immerse”; the “plunge” into the water symbolizes the catechumen’s burial into Christ’s death, from which he rises up by resurrection with him, as “a new creature.”
- 1 Cor 5:17: Therefore, if any one is in Christ, he is a new creation!”

JOHN TEACHES ON BAPTISM

- John 9:7 saying to him, “Go, wash in the pool of Siloam” (which means Sent).
- Siloam catches the waters of the Gihon, the mystical river of Eden (Gen 2:13): Another new creation image!

THE GIHON



GIHOM



GIHON



CATHOLIC THEOLOGY OF BAPTISM

- John 9:7 saying to him, “Go, wash in the pool of Siloam” (which means Sent).
- When we are baptized, we share in Christ’s *mission*, or sending:
- **1270 “Reborn as sons of God, [the baptized] must profess before men the faith they have received from God through the Church” and participate in the apostolic and missionary activity of the People of God.**

JOHN TEACHES ON BAPTISM

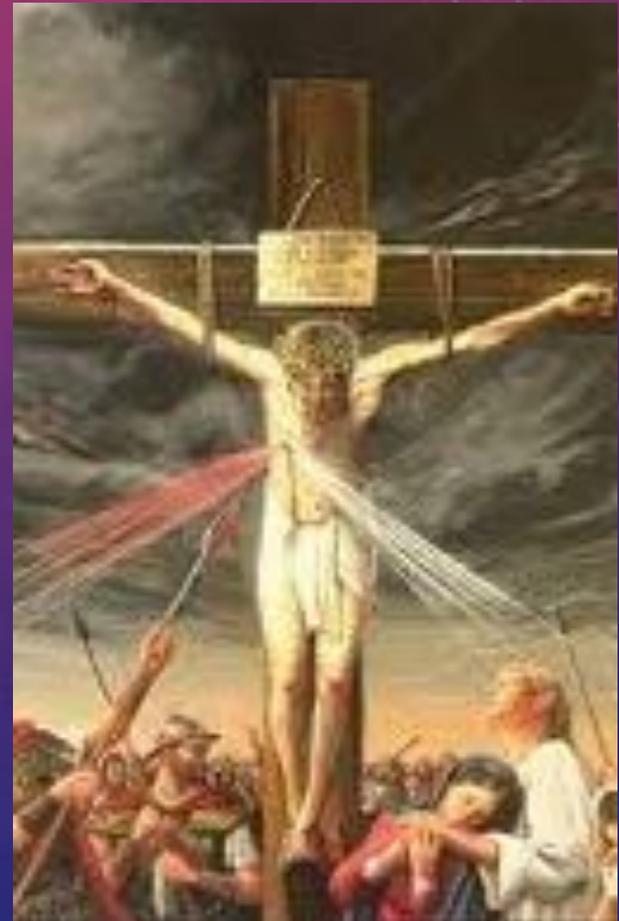
- John 9:7 “So he went and washed and came back seeing.”
- CCC §1243 The white garment symbolizes that the person baptized has “put on Christ,” has risen with Christ. The *candle, lit from the Easter candle, signifies that Christ has enlightened the neophyte. In him the baptized are “the light of the world.”*

JOHN TEACHES ON BAPTISM

- 8 The neighbors and those who had seen him before as a beggar, said, “Is not this the man who used to sit and beg?” 9 Some said, “It is he”; others said, “No, but he is like him.” He said, “I AM.”
- CCC §1265 Baptism not only purifies from all sins, but also makes the neophyte “a new creation,” an adopted son of God, who has become a “partaker of the divine nature,” member of Christ and co-heir with him ...

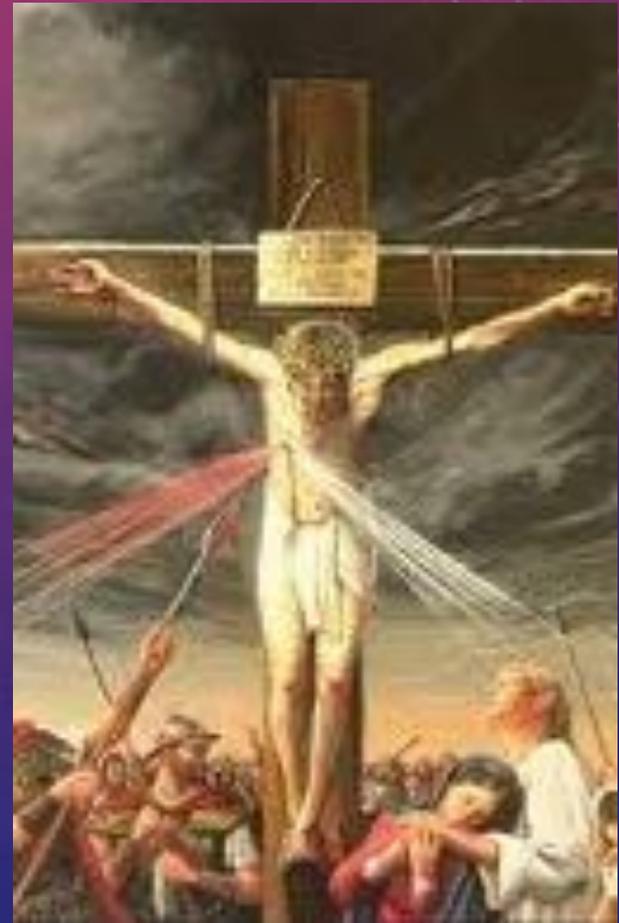
THE FINALE OF JOHN'S TEACHING ON BAPTISM

- **John 19:34** But one of the soldiers pierced his side with a spear, and at once there came out blood and water. **35** He who saw it has borne witness — his testimony is true, and he knows that he tells the truth — that you also may believe.



THE FINALE OF JOHN'S TEACHING ON BAPTISM

- John 7:37 Jesus proclaimed, “Out of his heart shall flow rivers of living water.”” 39 Now this he said about the Spirit ...



THE FINALE OF JOHN'S TEACHING ON BAPTISM

- **John 2:21** But he spoke of the temple of his body.
- **4Q174 1:6** “To that end He has commanded that they build Him a **Temple of a Man**, and that in it they sacrifice to Him ...



WRAPPING UP ON JOHN AND THE SCROLLS

- John the Apostle a disciple of the Baptist
- Through him, influenced by Qumran/scrolls
- Language of John strikingly like the Scrolls
- Theme of Baptist is everywhere in John
- Scrolls explain odd features of John's narrative
- Jesus is the “Temple of a Man” who provides the spirit-infused water the Essenes anticipated!

THE SCROLLS AND BAPTISM TODAY

A Christian Controversy: Does Baptism Do Anything to
Us?

- Protestants: Baptism just an external sign of faith ...
- Catholics: Baptism is the infusion of the Holy Spirit ...

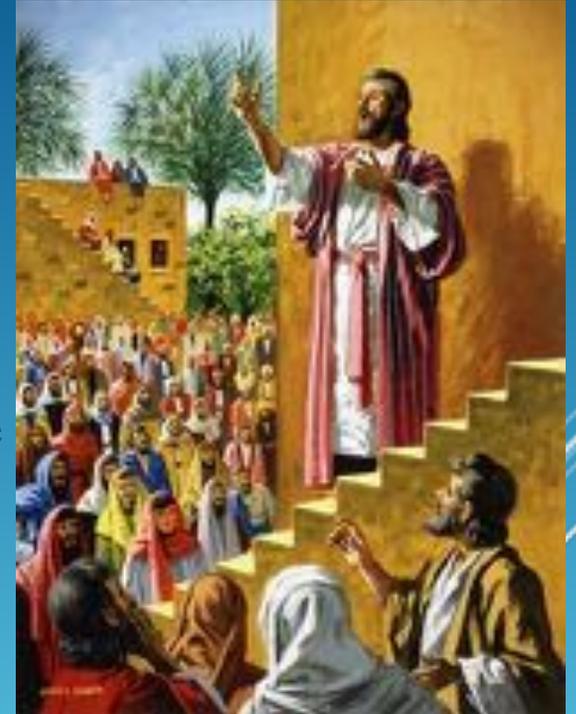
DOES BAPTISM DO ANYTHING?

- **1 QS 3:6-9** For only through the spirit pervading God's true society can there be atonement for a man's ways, all of his iniquities; thus only can he gaze upon the light of life and so be joined to His truth by His holy spirit, purified from all iniquity. Through an upright and humble attitude his sin may be covered, and by humbling himself before all God's laws his flesh can be made clean. Only thus can he really receive the purifying waters and be purged by the cleansing flow.



HOW IS ONE “SAVED” AT QUMRAN?

- **Acts 2:37** Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” **38** And Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. **39** For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him.”



HOW IS ONE SAVED IN THE NT?

- **Rom. 6:3** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? **4** We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

WHAT DOES BAPTISM DO?



- **Rom. 6:5** For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. **6** We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. **7** For he who has died is freed from sin... **11** So you also must consider yourselves dead to sin and alive to God in Christ Jesus



WHAT DOES BAPTISM DO?

- *Baptism*, which corresponds to this, *now saves you*, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ. (1 Pet 3:21)



WHAT DOES BAPTISM DO?

- I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses. . . . A new heart I will give you, and a new spirit I will put within you. . . . And I will put my spirit within you, and cause you to walk in my statutes. (Ezek 36:25–27)

THE PROPHECIES OF BAPTISM

- On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness. (Zech 13:1)



THE PROPHECIES OF BAPTISM

- For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your descendants, and my blessing on your offspring. (Isa 44:3)



THE PROPHECIES OF BAPTISM

- “Behold, the days are coming, says the LORD, when I will make a new covenant. . . . This is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it upon their hearts.”(Jer 31:31, 33)

THE PROPHECIES OF BAPTISM

- “I know that no one can be righteous apart from you. And I beg your grace by that Spirit which you have placed within me . . . to cleanse me by your Holy Spirit, and to draw me near by your will according to your great mercy” (1QHa 8: 29–30, my translation)

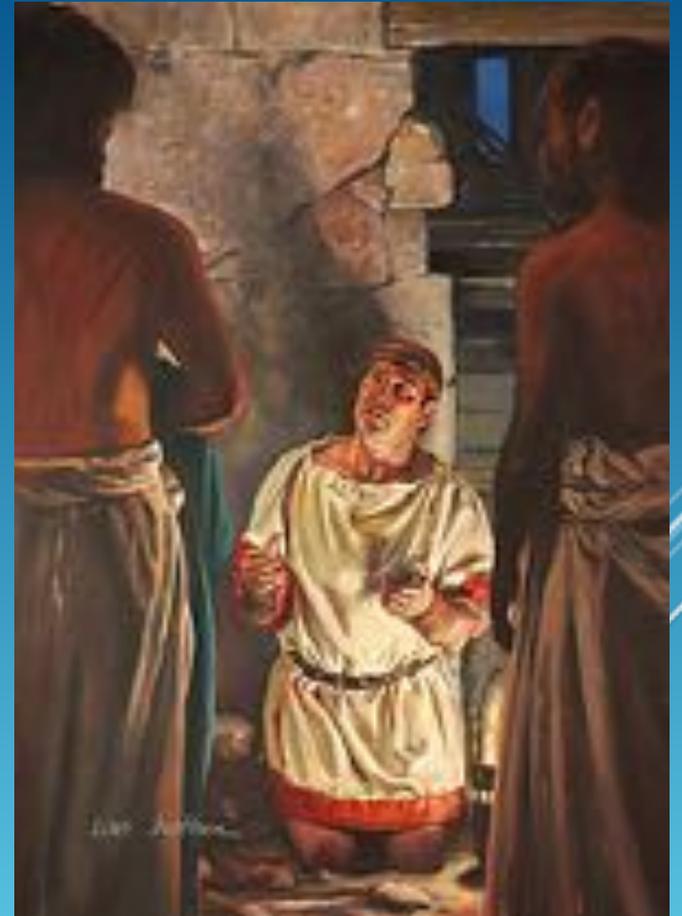
THE FOUNDER OF QUMRAN ON THE SPIRIT

- “In [Christ] also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ, having been buried with him in Baptism, through which you were also raised with him through faith in the working of God, who raised him from the dead.” (Col 2:11–12)



BAPTISM AS THE NEW CIRCUMCISION

- “Men, what must I do to be saved?” And they say, “Believe in the Lord Jesus, and you will be saved, you and your household.” So “he was baptized at once, with all his family. . . . and he rejoiced with all his household that he had believed in God” (see Acts 16:30–34)



BAPTISM AS THE NEW CIRCUMCISION

- “Baptize first the children, and if they can speak for themselves let them do so—Otherwise, let their parents or other relatives speak for them.” (Hippolytus, The Apostolic Tradition 21:16 [A.D. 215])

CHURCH TRADITION AND INFANT BAPTISM

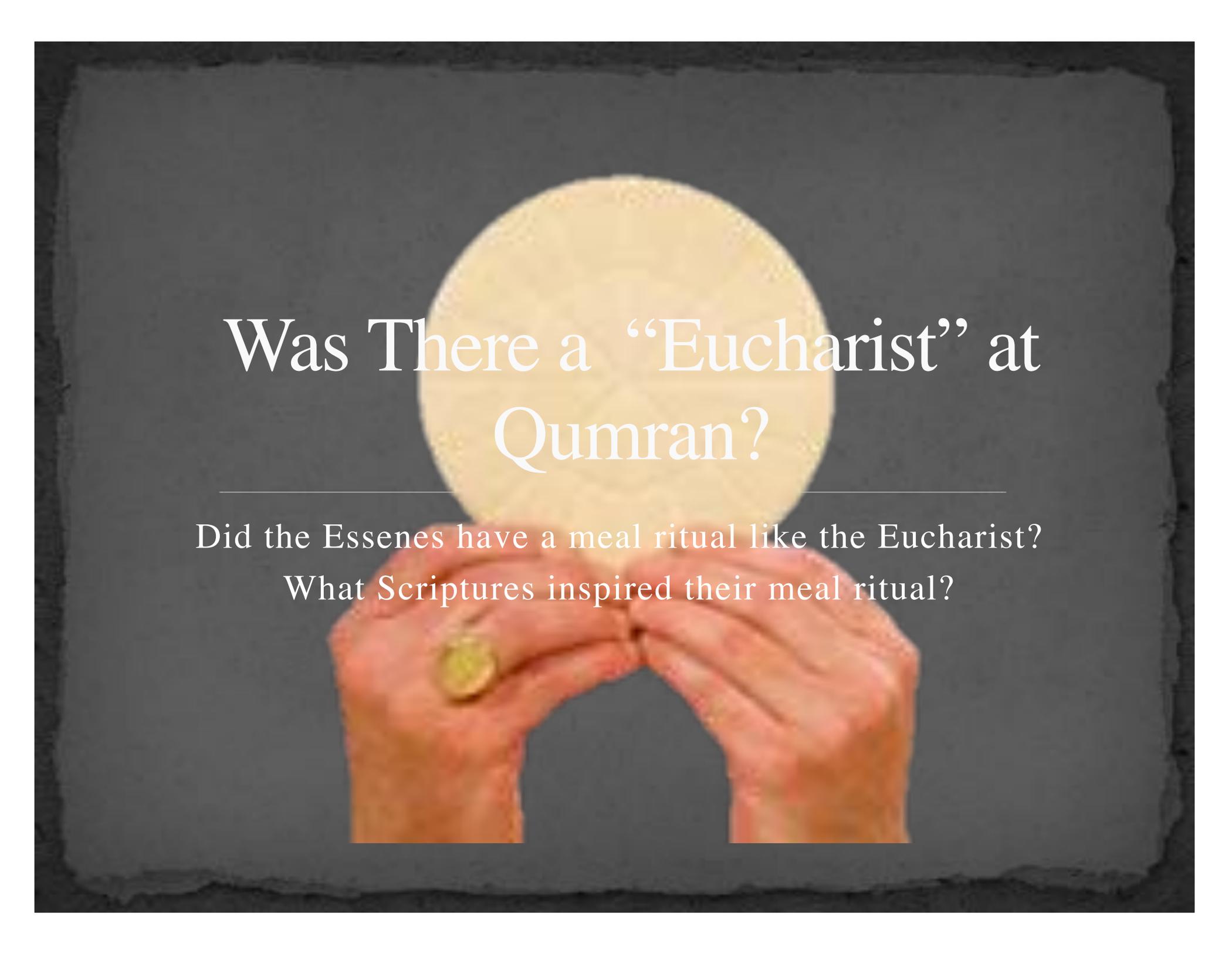
- “The Church received from the apostles the tradition of giving baptism even to infants. The apostles, to whom were committed the secrets of the divine sacraments, knew there are in everyone innate strains of sin, which must be washed away through ‘water and the Spirit’ (John 3:5).”
(Origen, *Commentaries on Romans 5:9* [A.D. 248])

CHURCH TRADITION AND INFANT BAPTISM

- Baptism according to Scripture does save us and confer the Holy Spirit
- Nowhere in Scripture is Baptism merely a profession of faith.
- This “sacramental realism” is not a product of the Middle Ages
- It is rooted in the Old Testament, First-century Judaism, and the New Testament!

SUMMING UP ON BAPTISM TODAY



A pair of hands is shown holding a round, golden-brown wafer, likely representing the Eucharist. The hands are positioned at the bottom of the frame, with the fingers gently gripping the edges of the wafer. The wafer is centered in the upper half of the image. The background is a dark, textured grey. The text is overlaid on the image in white and light red colors.

Was There a “Eucharist” at Qumran?

Did the Essenes have a meal ritual like the Eucharist?
What Scriptures inspired their meal ritual?

Did the Essenes have a “Eucharist”?

- The Historian Josephus’ report:
- “They labor ... till the fifth hour. Afterwards ... they assemble ... ; and when they have clothed themselves in white veils, they then bathe ... in cold water. And after this purification ... they ... meet together in a private room, into which ... no other sect may enter; while they go, after a pure manner, into the dining room; as into a ... holy temple, and quietly set themselves down; upon which the baker lays them loaves in order;

Did the Essenes Have a “Eucharist”?

- ... but a priest says grace before the meal; and it is unlawful for any one to taste of the food before grace be said. The same priest, when he has dined, says grace again after the meal; and when they begin, and when they end, they praise God...; after which they lay aside their [white] garments, and labor again till the evening ...” (*War* 2:129-131)

Did the Essenes have a “Eucharist”?

- The Community Rule 6:2-5:
- “They shall eat, pray and deliberate communally. Wherever ten men belonging to the party of the Community are gathered, a priest must always be present. The men shall sit before the priest by rank.... When the table has been set for eating or the new wine readied for drinking, it is the priest who shall stretch out his hand first, blessing the first portion of the bread or the new wine.”

Did the Essenes have a “Eucharist”?

- Excommunication!
- Community Rule 6:24-25: “These are the rules by which cases are to be decided at a community inquiry. If there be found among them a man who has lied about money and done so knowingly, they shall bar him from the pure meals of the general membership for one year ...”

Did the Essenes Have a “Eucharist”?

- **Appendix to the Community Rule (1QSa) 2:14** .Then the Messiah of Israel may enter, and the heads **15** of the thousands of Israel are to sit before him by rank.... When they gather at the communal table, ... none may reach for the first portion **19** of the bread or the wine before the Priest. For he shall bless the first portion of the bread **20** and the wine, reaching for the bread first. Afterward the Messiah of Israel shall reach **21** for the bread. Finally, each member of the whole congregation ... by rank. This procedure shall govern **22** every meal, provided at least ten men are gathered together.

Did the Essenes' Have a "Eucharist"?

- Their communal meal anticipated the meal with the Messiah in the final age.
- The priest officiated at the meal.
- The meal was bread and wine.
- One had to be a member of the community to take the meal.
- Sinning against the community meant loss of access to the meal.

What Scriptures inspired this meal?

- The famous meal-sacrifice of the Priest-King Melchizedek:
- “And Melchizedek king of Salem brought out bread and wine; he was priest of God Most High. 19 And he blessed him and said, “Blessed be Abram by God Most High, maker of heaven and earth; 20 and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything.” (Genesis 14:18-20)

What Scriptures inspired this meal?

- The Essenes thought Melchizedek would return at the end of time, announcing a Jubilee from sin and Satan!
- “They are the inheritance of Melchizedek, who will return them to what is rightfully theirs. He will proclaim to them the jubilee, thereby releasing them from the debt of all their sins.” (11QMelch 2:5-7)
- “Therefore Melchizedek will thoroughly prosecute the vengeance required by God’s statutes. In that day he will deliver them from the power of Beelzebub (Satan)...” (11QMelch 2:13)

What Scriptures inspired this meal?

- The Essenes thought Melchizedek would announce the final Jubilee Year and Day of Atonement.
- He would atone for sins, and was virtually divine.
- So their meal may well have been modeled on Melchizedek's meal-sacrifice.
- “Look with favor on these offerings and accept them as once you accepted ... the bread and wine offered by your priest Melchisedech.” EP I

What Scriptures inspired this meal?

- Meals were almost always involved in covenant-making:
- **Gen. 31:43-54** Then Laban answered and said to Jacob, “Come now, let us make a *covenant*, you and I” ... So Jacob *swore* by the Fear of his father Isaac, and Jacob offered a *sacrifice* on the mountain and called his kinsmen to *eat bread*; and they ate bread and tarried all night on the mountain.
- Notice: covenant, oath, sacrifice, meal

What Scriptures inspired this meal?

- Meals were almost always involved in covenant-making:
- Exodus 24:8-10: “And Moses took the blood and threw it upon the people, and said, ‘Behold the blood of the covenant which the LORD has made with you in accordance with all these words.’ Then Moses and ... the elders of Israel went up, 10 and they saw the God of Israel ... And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.”

What Scriptures inspired this meal?

- Holy King David gave a meal of bread and wine to all his people when the Ark came to Jerusalem, just before God made a covenant with him:
- 2 Sam 6:17-19: “And they brought in the ark of the LORD ... And when David had finished offering ... he blessed the people in the name of the LORD of hosts, and distributed among all the people... to each a cake of bread, a portion of meat, and a cup of wine. Then all the people departed, each to his house.”

What Scriptures inspired this meal?

- Isaiah promised an end-times meal that would share the Davidic Covenant:
- Is. 55:1 “Ho, every one who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money ... Hearken diligently to me, and eat what is good, and delight yourselves in fatness. 3 Incline your ear, and come to me ... and I will make with you an everlasting covenant; indeed, my covenant-faithfulness for David. (My translation)

What Scriptures inspired this meal?

- Isaiah's prophecy echoes Proverbs:
- Prov. 9:1-6: "Wisdom has built her house, she has set up her seven pillars. She has slaughtered her beasts, she has mixed her wine, she has also set her table. She has sent out her maids to call from the highest places in the town, 'Whoever is simple, let him turn in here! ... Come, eat of my bread and drink of the wine I have mixed. Leave simpleness, and live, and walk in the way of insight.'"

The Essenes at their Meal



Summing Up: Qumran & the Eucharist

- The Essenes had a kind of “Eucharist”:
 - a sacred meal marked by thanksgiving,
 - consisting of bread and wine,
 - marking their participation in the New Covenant,
 - anticipating the eschatological meal with the messiah.
- They drew inspiration from Old Testament meal traditions:
 - Gen 14 and Melchizedek
 - Exod 24 and Moses
 - 2 Sam 6 and David
 - Isaiah 55 and the Prophets

When Was the Last Supper?



A Jewish Perspective on the Last Supper and Eucharist

- For modern readers, many details of the Last Supper go unnoticed and unremarked.
- But for Jews of the first century, every detail of the Last Supper accounts would have been significant.
- Paying attention to these details, in light of the Dead Sea Scrolls, the only contemporary Jewish documents we have, enable us to reconstruct the last days of Jesus more vividly.



A Set of Curious Facts

1. The anointing at Bethany in
John vs. Synoptics: (The “Synoptics” are the
other three Gospels: Matthew, Mark, and Luke)

- **John 12:1** Six days before the
Passover, Jesus came to
Bethany, where Lazarus was ...
- **Mark 14:1** It was now two days
before the Passover and the
feast of Unleavened Bread... 3
And while he was at Bethany ...
- *Why the difference? Is this a mistake?*



A Set of Curious Facts

2. Apparent conflict of date of Passover:

- **Mk 14:12** On the first day of Unleavened Bread, when they celebrate the passover, his disciples said, “Where shall we prepare for you to eat the passover?”
- **Jn 19:13** [Pilate] brought Jesus out ... at a place called The Pavement...
14 Now it was the day of Preparation of the Passover ...

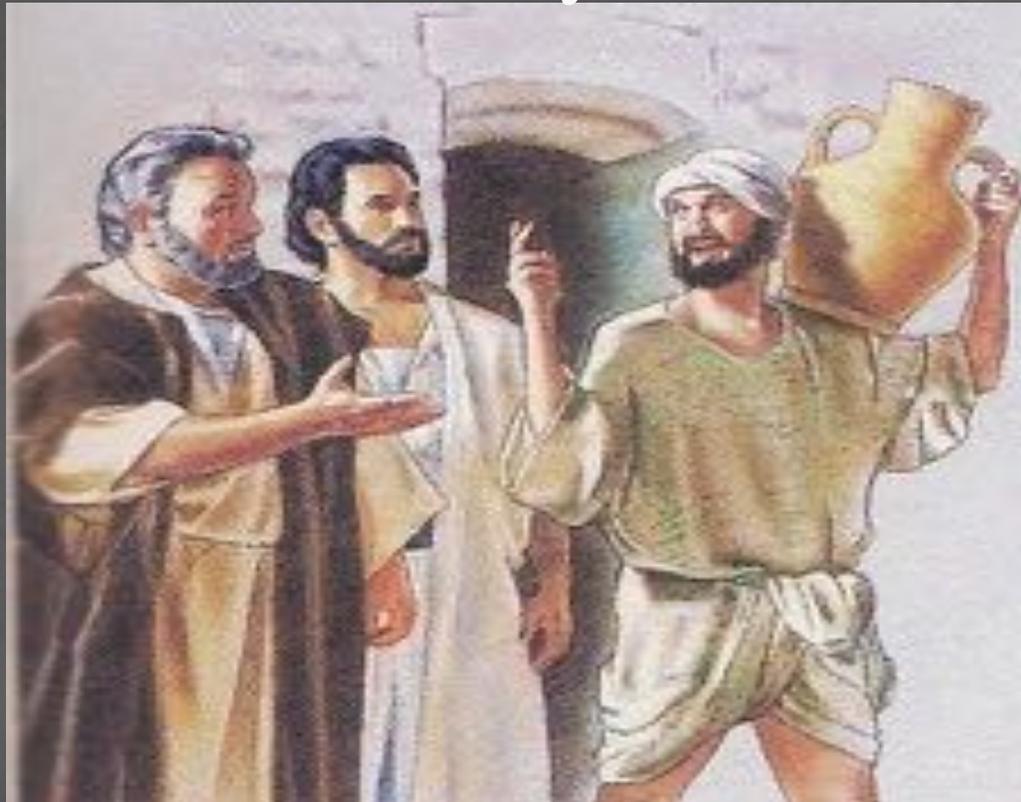


A Set of Curious Facts

3. Jesus' instructions for the Last Supper:

- **Luke 22:10** He said to them,
“Behold, when you have entered the city, a man carrying a jar of water will meet you; follow him into the house which he enters ...
- *What's that all about?*

This is actually a little odd:



A Set of Curious Facts

4. The Unidentified Man Fleeing Jesus' Arrest:

- **Mk 14:51** And a young man followed him, with nothing but a linen cloth about his body; and they seized him, **52** but he left the linen cloth and ran away naked.
 - *What's that all about?*



The mystery begins to unravel ...

- We forget about the third largest branch of Jews:
- Josephus: “The Jews had three sects of philosophy; the sect of the **Essenes**, and the sect of the Sadducees, and the Pharisees... **18** The doctrine of the **Essenes** is this: That all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for...” *Antiquities of the Jews 18:11 (18.1.2.11)*

The mystery begins to unravel ...

- The Essenes used a 364-day liturgical calendar:
- That day Noah went out from the ark, at the end of an exact year, *three hundred and sixty four days*, [4Q252 2:2-3]
- On the twenty-eighth of the month is] a Sabbath. The month continues with the day after the]Sabbath (Sunday), the second day, and an addition of the third day. The year is complete: *three hundred sixty-four days...*
[4Q394 f3_7i:1 (A19)]

The mystery begins to unravel ...

- In the Essene calendar, all feast days stayed on the same day of the week.
- Passover was always on a Wednesday, with the meal celebrated *Tuesday night!*
- *Without a lamb?*



The mystery begins to unravel ...

- The Essenes lived in celibate community
- “In short, for all who conduct their lives by these laws, in *perfect holiness*, according to all the instructions, God’s covenant stands firm to give them life for thousands of generations. **BUT** if they live in camps according to the rule of the land *and marry women and beget children*, then let them live in accordance with the Law, and by the ordinance ...

[Damascus Document 7:4-7]

The mystery begins to unravel ...

- Large numbers of Essenes lived celibately in Jerusalem, to avoid uncleanness. (Lev 15:18)
- “A man may not lie with a woman in the city of the Temple, defiling the city of the Temple by their uncleanness.” CD 12:1-2



The mystery begins to unravel ...

- The Essenes wore only linen and lived great poverty in dress, thus just one garment.



“Nor do they allow of the change of garments, or of shoes, till they be first entirely torn to pieces or worn out by time.” *Jos. War 2:126*

The mystery begins to unravel ...

- *The traditional site of the Cenacle is near the Essene Gate of old Jerusalem*



Ancient References to Last Supper on Tuesday

- The *Didascalia Apostolorum*: “For when we had eaten the Passover on the *third day of the week at even*, we went forth to Mt. of Olives, and they seized our Lord Jesus...”
- Victorinus of Pettau (304): “[On] the fourth day ... we fast even to the ninth hour (noon). . . [because] the man Christ . . . was taken prisoner by wicked hands ...”
- Epiphanius of Salamis (367-403): “Wednesday and Friday are days of fasting because, as Wednesday began, the Lord was arrested ...”

This Leaves Time For:

- 1. A hearing before Annas, the High Priest emeritus (John 18:13–24)
- 2. A hearing before Caiaphas, the sitting High Priest (John 18:24–28; Matt 26:57–68; Mark 14:53–72; Luke 22:54–62)
- 3. A trial before the entire Sanhedrin (the full Jewish council) (Matt 27:1–2; Mark 15:1; Luke 22:66–71)
- 4. An initial hearing before Pontius Pilate (John 18:28–32; Matt 27:11–14; Mark 15:2–5; Luke 23:1–2)
- 5. A private interrogation before Pilate (John 18:33–38; cf. Luke 23:3)
- 6. A *lengthy* interrogation before King Herod (Luke 23:8–12)

This Leaves Time For:

- 7. A public hearing in which Pilate tries to exchange Jesus for Barabbas (John 18:38–40; Mark 15:6–11; Luke 23:13–19)
- 8. The scourging and mockery of Jesus (Jn 19:1–3; Mt 27:27–31; Mk 15:16–20)
- 9. A public exposure of Jesus to the crowds after his scourging (John 19:4–7)
- 10. Another private interrogation before Pilate (John 19:9–11)
- 11. Negotiations between Pilate and the Jewish authorities in which Pilate tries to get Jesus released (John 19:12–13)
- 12. The final “showdown,” when Pilate sits on the judgment seat, attempts to release Jesus, but ultimately capitulates to the crowd and hands Jesus over for execution (John 19:12 –16; Matt 27:15–26; Mark 15:12–15 ; Luke 23:22–25)

Suddenly we can explain:

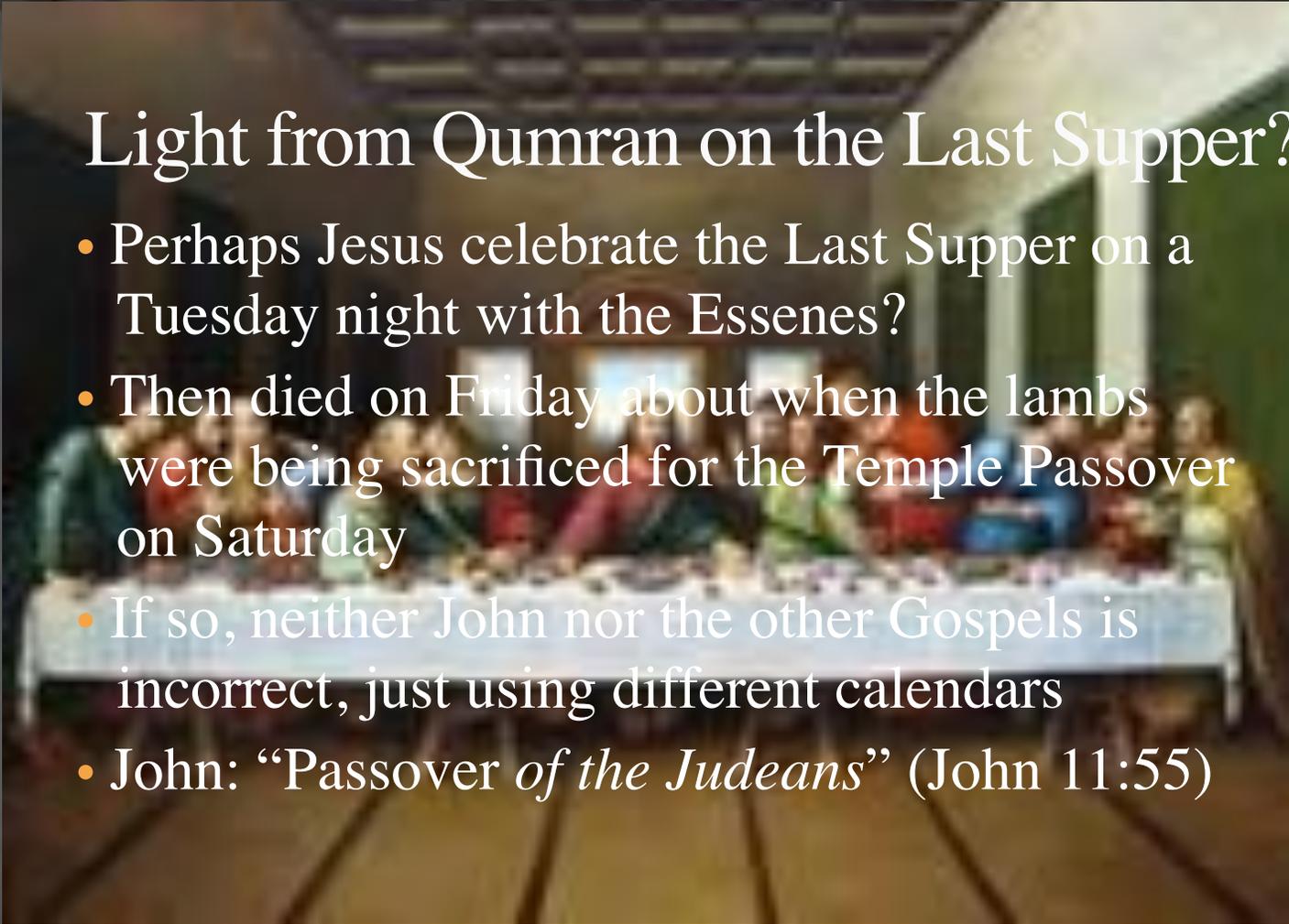
- Different dates of Bethany anointing
- Different days identified as Passover
- Strange man carrying jar of water
- Young man w/ single linen garment
- The archeology of the Cenacle
- 2 patristic refs. to L. Supper on Tuesday
- All the trials Jesus undergoes: Annas, Caiaphas, Herod, Pilate (multiple times)

Could Jesus Have Celebrated Passover by an Older Liturgical Calendar?

- The Essenes and probably Samaritans used an older, pre-exilic 364-day liturgical calendar.
- Around 152 BC, the Pharisees introduced a lunar-solar calendar in Judea under Maccabean patronage
- Both the Essenes and Samaritans did not regard themselves as “Jews” or “Judeans”, but as “Israelites.”
- “Behold, an Israelite in whom is no guile,” John 1:47
- Matthew, Mark, and Luke seem to date Passion Week by the older “Israelite” Calendar
- But what does John say?

Could Jesus Have Celebrated Passover by an Older Liturgical Calendar?

- “The Passover of the Jews (Judeans) was at hand, and Jesus went up to Jerusalem.” (John 2:13)
- “After this there was a feast of the Judeans, and Jesus went up to Jerusalem.” (5:1)
- “Now the Passover, the feast of the Judeans, was at hand.” (6:4)
- “Now the Passover of the Judeans was at hand, and many went up from the country to Jerusalem before the Passover, to purify themselves.” (11:55)



Light from Qumran on the Last Supper?

- Perhaps Jesus celebrate the Last Supper on a Tuesday night with the Essenes?
- Then died on Friday about when the lambs were being sacrificed for the Temple Passover on Saturday
- If so, neither John nor the other Gospels is incorrect, just using different calendars
- John: “Passover *of the Judeans*” (John 11:55)

A pair of hands is shown holding a round, golden Eucharist wafer. The hands are positioned at the bottom of the frame, with the fingers gently cupping the wafer. The wafer is a bright, circular disc with a slightly textured surface. The background is a dark, textured grey, and the entire image has a torn-paper edge effect.

Christ Our Priest: Looking at Holy Thursday Through Jewish Eyes

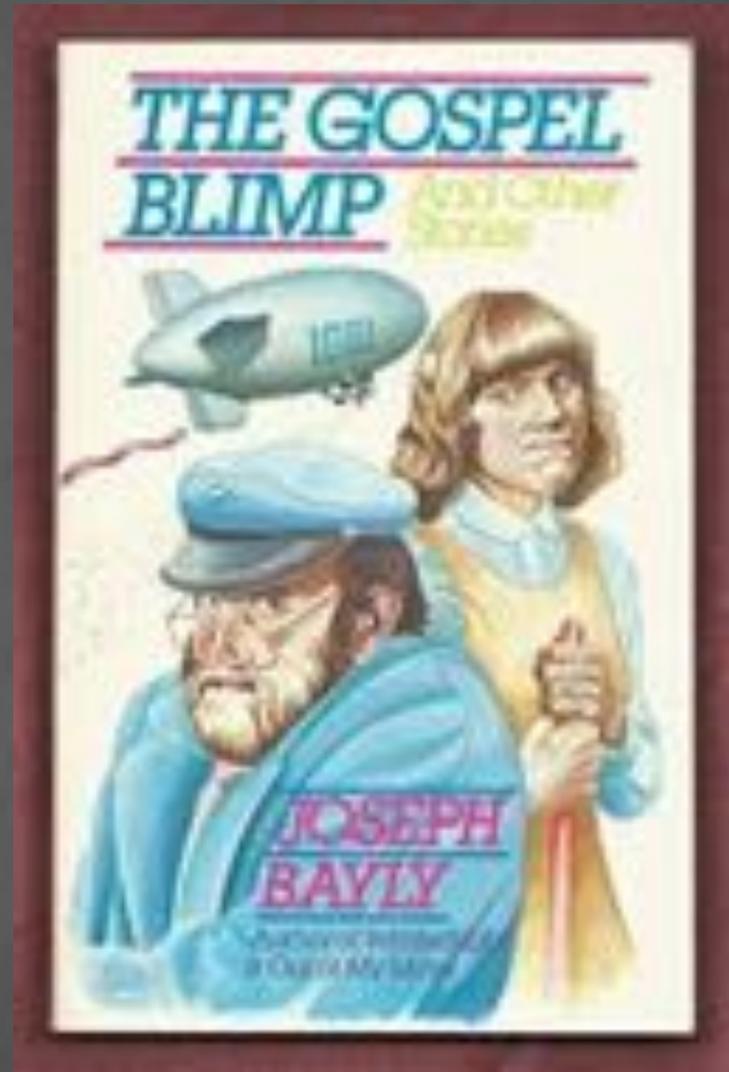
Was the Eucharist just a meal to remember Jesus by?
Is the Eucharist rooted in Jewish practices of Jesus' time?
What light do the Dead Sea Scrolls shed on the Eucharist?

Just a Way to Remember Jesus?

Joseph Bayly's modern parable:
"How Shall We Remember John?"

The whole point: the Lord's Supper
was just a family dinner to
remember Jesus.

Really? That's it?



Did the Essenes Have a “Eucharist”?

- “When they begin, and when they end, they praise God, as he that bestows their food upon them ...” (Josephus, *Jewish War* 2:131)
- **“I give thanks to You, O Lord, for You have redeemed my soul from the pit. From Sheol and Abaddon...”** (1QH_a 11:20)
- **“I give thanks to You, O Lord, for You have become a wall of strength for me ...”** (1QH_a 11:38)
- **“I give thanks to You, O Lord, for You have made my face to shine by Your covenant, and [...]”** (1QH_a 12:6)

Did the Essenes' Have a "Eucharist"?

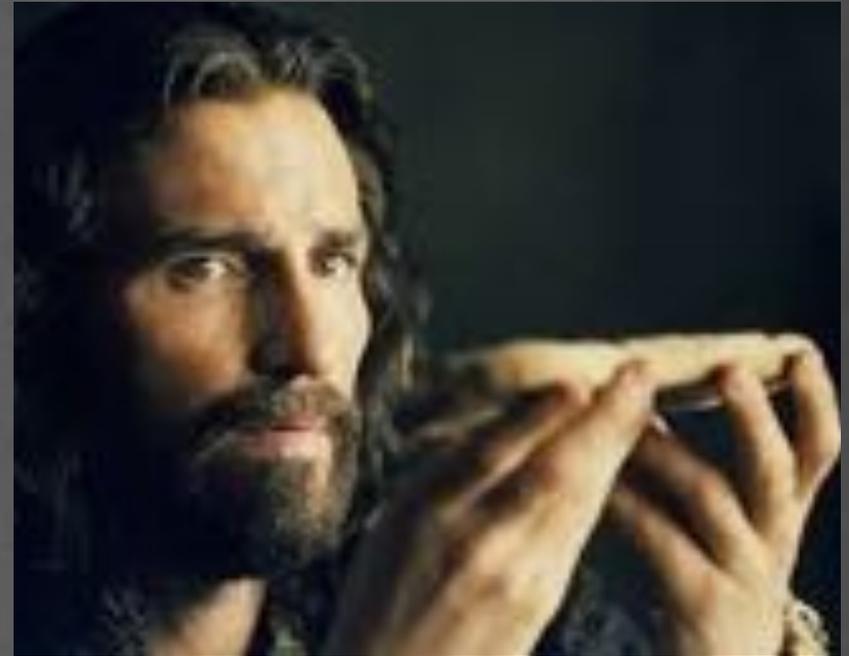
- Their communal meal anticipated the meal with the Messiah in the final age.
- The priest officiated at the meal.
- The meal was bread and wine.
- One had to be a member of the community to take the meal.
- Sinning against the community meant loss of access to the meal.
- The meal began and ended with Thanksgiving Psalms, starting "I thank you O Lord!"

The Essenes at their Meal



Light from Qumran on the Eucharist?

- Luke 22:19: And he took bread, and when he had given thanks he broke it and gave it to them, saying, “This is my body which is given for you. Do this in remembrance of me.”
- He takes and gives thanks first...
- “In remembrance of me” is literally “as my memorial offering”—see the heading of Psalms 38, 70 (LXX 37, 69)



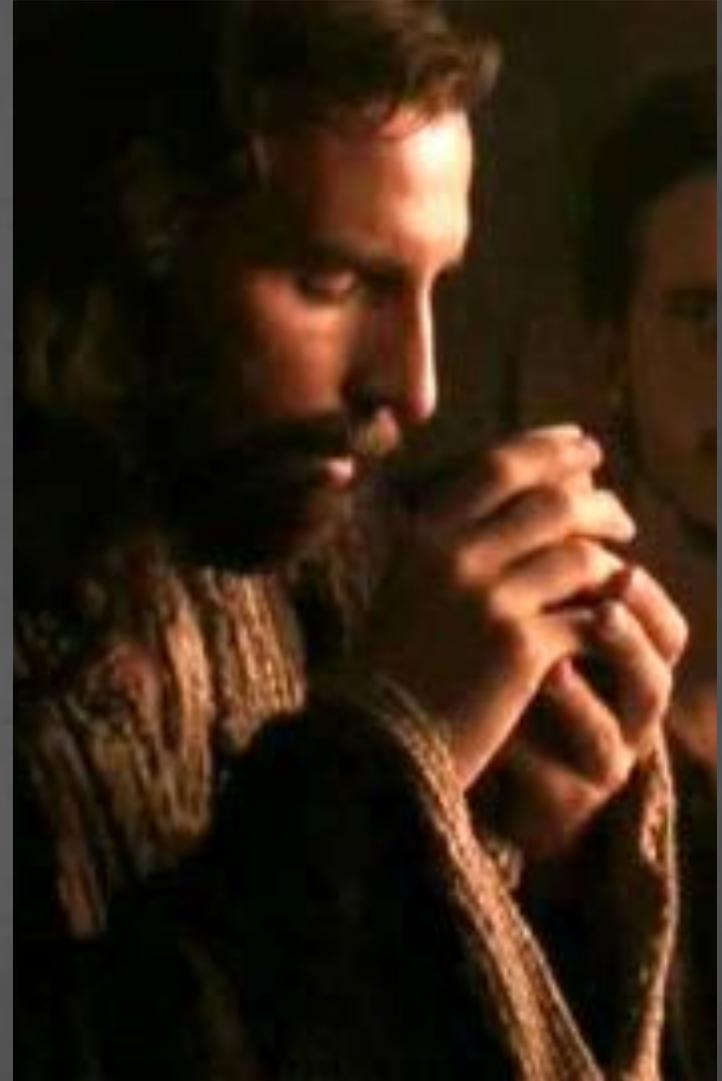
Light from Qumran on the Eucharist?

- Luke 22:19: *Do this in remembrance of me.*”
- Greek: *eis tên emên anamnêsin* =
- “*as my memorial*”
- Ps 38:1: *Psalmos tô David: eis anamnêsin peri sabbatou* =
“A Psalm of David for the memorial offering of the Sabbath”
- Ps 70:1 *tô David, eis anamnêsin* =
“Of David, for the memorial offering”



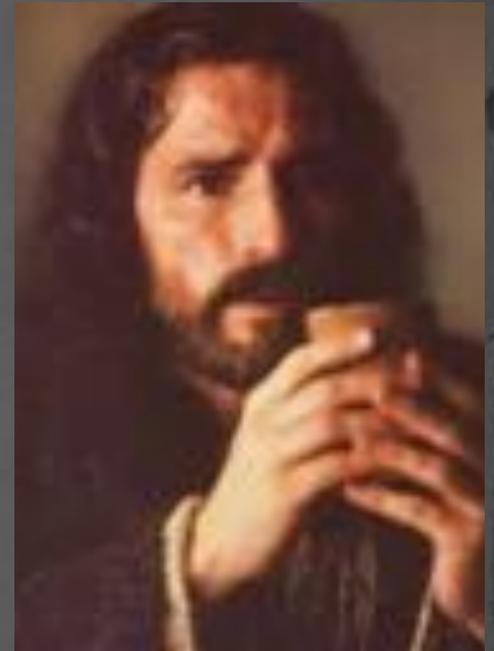
Light from Qumran on the Eucharist?

- Luke 22:19: Do this in remembrance of me.” 20 And likewise the cup after supper, saying, “This cup is *the new covenant in my blood* (*hê kainê diathêkê en tô haimati mou*) which is poured out for you ...”
- Notice the *new covenant* is “the cup [consisting of] my blood...”
- #12. “of, consisting of; a marker of the substance of something” — J Swanson, *DBLSD:G* (1997)



Light from Qumran on the Eucharist?

- **Matt. 26:28** “For this is my blood of the covenant, which is poured out for Many for the forgiveness of sins....”
- “If the novice does proceed in joining the party of the Yahad, he must not touch the pure food of the Many before they have examined him as to his spiritual fitness and works, and not before a full year has passed...” CD 6:16-17
- “Many” is a typical way of referring to the community.



Light from Qumran on the Eucharist?

- Luke 22:24 “A dispute also arose among them, which of them was to be regarded as the greatest.”
- “Then the Messiah of Israel may enter, and the heads of the thousands of Israel are to sit before him *by rank*.... . . . Afterward the Messiah of Israel shall reach for the bread. Finally, each member of the whole congregation ... *by rank*.” [Appendix to the Community Rule (1QSa) 2:14ff]
- It wasn't just that the disciples were vain ...

Light from Qumran on the Eucharist?

- Luke 22:28 “You are those who have continued with me in my trials; 29 and I covenant to you, as my Father covenanted to me, a kingdom, 30 that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
- Echoes here David the King—kingdom by covenant (2 Sam 7)
- Vice-royal status being given to the apostles
- This is seen in our bishops, shared with priests/deacons



Summing Up: Qumran & the Eucharist

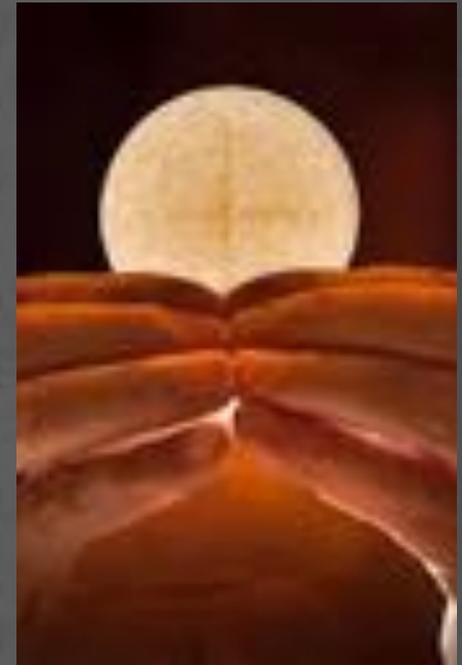
- Last Supper no mere “memorial meal” as non-Catholics sometimes think.
- Disciples would have understood the *priestly* and *messianic* significance of Jesus’ actions
- Disciples had concept of bread-and-wine meal with the Messiah in the end times
- Eucharist is *covenant* meal making us God’s family, and establishing us as God’s kingdom.
- Eucharist also goes *beyond* anything Essenes imagined

Differences Between “The Meal to Remember John” and the Last Supper

- John’s family wasn’t building on a long tradition of sacred meals in their culture—but Jesus was!
- John’s parents weren’t claiming to establish a “new covenant” between God and humanity through this meal—but Jesus did!
- None of the meal actions of John’s family were intended or understood to be priestly or liturgical—but Jesus’ were!

Differences Between “The Meal to Remember John” and the Last Supper

- John’s family wasn’t culturally formed to expect to celebrate a meal like this with the Messiah in the end time—but the Apostles were!
- John’s parents didn’t claim to be fulfilling ancient prophecies by celebrating this meal—but Jesus did!



Celibacy and the Scrolls

Understanding a Jewish-Christian Vocation and Lifestyle

Catholic Teaching is Challenged:

- “Jewish men all married, so Jesus was married” (Dan Brown, *The Da Vinci Code*)
- The Church got its “negative” views of sexuality from St. Augustine or Plato (secular accusation)
- Celibacy was imposed by the Pope in the Middle Ages in order to acquire the property of clergymen (Protestant attitude)

Part I: Celibacy

- Matt. 19:12: For there are *eunuchs* who have been so from birth, and there are *eunuchs* who have been made *eunuchs* by men, and there are *eunuchs* who have made themselves *eunuchs* for the sake of the kingdom of heaven. He who is able to receive this, let him receive it.”

The problem of the “eunuchs”

- But Jews don't practice celibacy.
- Dan Brown in the *Da Vinci Code*: “Jesus had to have been married because all Jewish men were, especially rabbis ...”

But folks forget the Essenes:

- **The Damascus Document 7:4-7** In short, for all who conduct their lives by these laws, in **perfect holiness**, according to all the instructions, God's covenant stands firm to give them life for thousands of generations. **BUT** if they live in camps according to the rule of the land *and marry women and beget children*, then let them live in accordance with the Law, and by the ordinance...
- *Notice the contrast between the Qumranites who live "in perfect holiness" (including celibacy), and other Essenes who "marry women and beget children."*

Josephus on Essenes and Celibacy:

- “These Essenes reject pleasures ... but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but choose out other persons’ children, while they are pliable ... and form them according to their own manners. They do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued; but they guard against the lascivious behavior of women ...” (War 120-121)

Philo on Essenes and Celibacy:

- “They repudiate marriage; and at the same time they practice continence in an eminent degree; for no one of the Essenes ever marries a wife.”

Philo, *Hypothetica* 11:14.

Pliny the Elder on the Essenes and Celibacy

- On the west side of the Dead Sea, but out of range of the noxious exhalations of the coast, is the solitary tribe of the Essenes which is remarkable beyond all the other tribes of the whole world as it has no women and has renounced all sexual desire, has no money, and has only palm trees for company. Day by day the throng of refugees is recruited to an equal number by numerous accessions of persons tired of life and driven there by the waves of fortune to adopt their manners. Thus, through thousands of ages (incredible to relate) a race in which no one is born lives on forever—so prolific for their advantage is other men's weariness of life! (Natural History, Bk 2)

Celibacy at Qumran Challenged

- Scholars sometimes challenge celibacy at Qumran or among the Essenes, but the case is strong:
 - Three (3) classical authors describe them as celibate
 - The Community Rule governs life for a clearly all-male community (no rules for women or children)
 - Almost no feminine-gendered objects found on site
 - One thousand north-south individual graves in the cemetery, all skeletons appear to be male (no unambiguously female or child skeletons, contrast to other ancient cemeteries)

The OT basis for celibacy:

- The theology of celibacy develops in the Old Testament from two sources:
 - Priestly: The cleanliness requirements of the priesthood
 - Prophetic: The rigors of the prophetic vocation

Priestly Ritual Cleanliness:

- Lev 15:18: If a man lies with a woman ...both of them shall bathe themselves in water, and be unclean until the evening.
- Physical relations made one unfit for acts of worship, in contrast to other ancient religions, which employed them as part of worship (e.g. Corinth)

Priestly Continence:

- Priests “on duty” had to be continent until “off duty”—could be weeks or months. (Lev 22:3-4)
- Qumranites considered themselves a priestly people.
- Evidence that early Christian priests were expected to be continent (Cochini, *Apostolic Origins of Priestly Celibacy* [Ignatius])

The Prophetic Celibacy Tradition:

- **Jer. 16:1** The word of the LORD came to me: 2 “You shall not take a wife, nor shall you have sons or daughters in this place. 3 For thus says the LORD concerning the sons and daughters who are born in this place... 4 They shall die of deadly diseases. They shall not be lamented, nor shall they be buried...
- Celibacy as sign of impending judgment on the contemporary age ...

The Tradition of Prophetic Celibacy:

- Prophetic figures who were celibate:
 - Elijah
 - Elisha
 - Jeremiah and other prophets
 - St. John the Baptist
 - Our Lord himself
 - St. Paul
 - St. John the Evangelist

NT Celibacy: Paul

- **1 Cor. 7:1** ... It is well for a man not to touch a woman... **7** I wish that all were as I myself am. But each has his own special gift from God **8** To the unmarried ... I say that it is well for them to remain single as I do. ... **28** Those who marry will have worldly troubles... **32** The unmarried man is anxious about the affairs of the Lord, how to please the Lord; **33** but the married man is anxious about worldly affairs, how to please his wife, **34** and his interests are divided. **35** I say this for your own benefit ... to secure your undivided devotion to the Lord.

NT Celibacy

- Paul's concern: undivided devotion to the Lord
- Essene's concern: uninterrupted ritual cleanliness, so as to be always worshiping, i.e. *always devoted to the Lord.*
- So there is a certain commonality: *freedom from the duties of the married state in order to be wholly devoted to the service of the Lord.*

Summing up on celibacy:

- Priests in the Old Testament had to be continent when serving in the Temple—influenced early Christianity
- The rigors of prophetic life were also a motivation for celibacy.
- Jesus praises the celibate Essenes as “eunuchs for the sake of the kingdom”
- Celibacy in the Catholic Church is Biblical, *authentically Jewish*, and beautiful!
- What’s beautiful: Men giving up *pleasure, power, and profit* for love of God and his people.

Marriage and the Scrolls:

The Dead Sea Scrolls and the Catholic Church

Marriage and the Catholic Church

- Catholic “negative” views on sexuality come from St. Augustine or some medieval Pope
- What the Church actually teaches: Sexuality has two goals, the (1) unitive and the (2) procreative.
- (1) Unitive: sexuality unites two persons, bonding them closer
- (2) Procreative: sexuality is intended to lead to children.

Marriage: Monogamy

- *The Damascus Document* 4:19-5:1: “The Shoddy-Wall-Builders (Pharisees) ... are caught in two: fornication, by taking two wives in their lifetimes, although the principle of creation is “male and female He created them” (Genesis 1:27), and those who went into the ark “went into the ark two by two” (Genesis 7:9). Concerning the Leader it is written “he shall not multiply wives to himself” (Deuteronomy 17:17).

Compare the Teaching of Jesus:

- Matt. 19:3 And Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s wife for any cause?” 4 He answered, “Have you not read that he who made them from the beginning made them male and female, 5 and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh? 6 So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.’”

Compare the Teaching of Jesus:

- Matt. 19:7 They said to him, “Why then did Moses command one to give a certificate of divorce, and to put her away?” 8 He said to them, “For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. 9 And I say to you: whoever divorces his wife, except for *porneia* (unclean union), and marries another, commits adultery.”

The Pharisees Debated Divorce

- School of Shammai: Only for a grave impurity (like adultery)
- School of Hillel: For anything, like burning your breakfast
- Rabbi Akiba: Even if you just like a cuter, younger woman
- But the Essenes defended monogamy based on the *yasod ha-bariah*, the “principle of creation”

Marriage: Monogamy

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Similarities: Jesus and Essenes

- 1. Appeal to the creation order.
- 2. Same text from Genesis
- 3. No two wives in their lifetimes.

Essenes on Sexuality

- “Moreover, there is another order of Essenes, who agree with the rest as to their way of living ... but differ from them in the point of marriage, as thinking that ... if all men should be of the same opinion, the whole race of mankind would fail. But they do not use to accompany with their wives when they are with child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity.” (Josephus, *War* 2:160)
- Note: marital relations not intended principally for pleasure, but for procreation.

Where would they get such a strange idea?

- Psalm 128:

1 Blessed is every one who fears the LORD, who walks in his ways! ...

3 Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table.

4 Lo, thus shall the man be blessed who fears the LORD...

6 May you see your children's children! Peace be upon Israel!

- Scripture describes children as a blessing, not a cause of poverty or an impediment to a woman's career competitiveness.

Where would they get such a strange idea?

- Tob. 8:4 When the door was shut and the two were alone, Tobias got up from the bed and said, “Sister, get up, and let us pray that the Lord may have mercy upon us.” 5 And Tobias began to pray, “Blessed art thou, O God of our fathers. 6 Thou madest Adam and gavest him Eve his wife as a helper and support. *From them the race of mankind has sprung.* Thou didst say, ‘It is not good that the man should be alone; let us make a helper for him like himself.’ 7 And now, O Lord, *I am not taking this sister of mine because of lust*, but with sincerity. Grant that I may find mercy and may grow old together with her.” 8 And she said with him, “Amen.” 9 Then they both went to sleep for the night.

The Canon of Scripture: Tobit

- Protestant claim: Jews never accepted Tobit as Scripture
- Qumran: At least 5 copies of Tobit found
- That's more than 16 books of the OT, including Ruth (4), Judges (3), Proverbs (2), Nehemiah (0), Esther (0), etc.

Fragment of Tobit



Jesus on marriage and children:

- “But from the beginning of creation, *God made them male and female.*

For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.

So they are no longer two but one flesh.

Therefore what God has joined together, no human being must separate.” (Mark 10:6-9)

Jesus on marriage and children:

- Mark 10:13-16:

And people were bringing children ... but the disciples rebuked them. When Jesus saw this he became indignant ..."Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these. ... Then he embraced them and blessed them, placing his hands on them.

- Is it just an accident that Jesus first teachings on marriage, then says, "Let the children come ... do not prevent them"?

Catholic Teaching on Sexuality

- Practiced within marriage, which is the only suitable environment to “let the children come.”
- Procreative acts outside of marriage are irresponsible.
- Deliberately preventing the “coming of children” (contraception) while engaging in the very acts designed to “bring children”, is wrong.
- Society wants to split *pleasure* from *procreation*.
- The Church wants to keep it together: “what God has joined together, let not man separate.”

The Idea of Marriage as Sacred Covenant

- “From her mother He (i.e., God) has separated her (i.e., your wife), and to you she shall cling and she will be to you as one flesh... You and the wife of your bosom will become a union (Heb. *Yahad*) because she is the flesh of your nakedness.” (4Q416 2 iv 5)
- “wife of your bosom”—term of endearment
- Matrimony called a “Yahad”, the same term used for the sacred community!

Paul's Teaching in Ephesians

- Eph. 5:25 Husbands, love your wives, as Christ loved the church and gave himself up for her ... 28 Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. 29 For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church 32 This mystery is a profound one, and I am saying that it refers to Christ and the church ...
- Wife is the very “body” of the husband
- Marriage union reflects the sacred community

Wrapping up: Marriage

- The Dead Sea Scrolls show us Jewish roots of Catholic teaching on marriage:
- Monogamy (which consistently applied rules out ...)
- Divorce (which results in serial polygamy)
- The link of sexuality to children
- Sex not simply for pleasure (concept much older than St. Augustine, Medieval Popes, etc.)
- Marriage is a sacred covenant reflecting God's covenant with his people

The Scrolls and Holy Orders

Understanding the Leadership of the Early Church

Holy Orders and the Scrolls

- “All Jesus followers were equal. There were no office holders, pastors, priests, bishops etc. No governing structure at all.” (extreme Protestant or secular claim)
- “The epistles of Paul where he describes Church leadership aren’t really from Paul.” (Liberal Protestant accusation)
- I. The Priestly Authority at Qumran/NT
- II. The Hierarchical Structure of Qumran/Church

Qumranites Emphatic About Priestly Authority to Interpret the Divine Law

- “Their discussions shall be under the oversight of the Sons of Zadok—priests and preservers of the Covenant—and according to the majority rule of the men of the Yahad, who hold fast to the Covenant. These men shall guide all decisions on matters of Law, money, and judgment.” 1QS 5:2-3
- “They must live by the law of the Sons of Zadok, the priests, and the men of their Covenant, they who ce[ased to walk in the way of the people.” 1QSa 1:1-3
- “And Levi You [...] and You appointed him to bind [and to loose]” 5Q13 (frag.2, line 7)

Why So Emphatic?

Because Pharisees Had Usurped the Role:

- Josephus (War 1:111): Now, Alexandra hearkened to them to an extraordinary degree, as being herself a woman of great piety towards God. But these Pharisees artfully insinuated themselves into her favor by little and little, and became themselves the real administrators of the public affairs; they banished and reduced whom they pleased; they *bound and loosed* at their pleasure ...
- "Bind and loose"=to forbid or permit things authoritatively by interpreting the Divine Law (see 1906 Jewish Encyclopedia)

Jewish Encyclopedia on “Bind and Loose”

- “Rabbinical term for ‘forbidding and permitting.’ ... The power of binding and loosing was always claimed by the Pharisees. Under Queen Alexandra, the Pharisees, says Josephus (“B J.” i, 5, § 2), “became the administrators of all public affairs so as to be empowered to banish and readmit whom they pleased, as well as to loose and to bind.” This does not mean that, as the learned men, they merely decided what, according to the Law, was forbidden or allowed, but that they possessed and exercised the power of tying or untying a thing by the spell of their divine authority...
(Rabbi Kauffmann Kohler from the 1906 Jewish Encyclopedia)

But According to Moses, Who Interprets?

- Deut. 17:8 “If any case arises requiring decision between ... one kind of legal right and another ... any case within your towns which is too difficult for you, then you shall arise and go up to the place which the LORD your God will choose, 9 and coming to the *Levitical priests* ... you shall consult *them*, and they shall declare to you the decision. 12 The man who acts presumptuously, by not obeying the priest who stands to minister there before the LORD your God ... that man shall die...
- 5Q13 ln. 7 “And Levi You ... appointed to bind” [and to loose?]

II. The Hierarchical Structure of Qumran/NT

- What Paul says about the Church has many parallels with what the Qumranites said about their community
- Excerpts from ***The Community Rule***
 - (Known as 1QS or 1QSerek ha-Yahad.
 - (*Serek* means “rule” and *Yahad* means community)

The Community had clear office holders, analogous to bishops, priests, deacons:

- 1QS 2:19-23: “ They shall do as follows annually ...: the priests shall pass in review first, ranked according to their spiritual excellence Then the Levites shall follow, and third all the people by rank.... Thus shall each Israelite know his proper standing in the Community of God, an eternal society. None shall be demoted from his appointed place, none promoted beyond his foreordained rank.

Compare St. Paul:

- 1 Corinthians 14:40: “Let all things be done decently and in order.”
- 1 Cor. 12:28 “And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues.”

The Community was ruled by an “overseer”

(In Hebrew *mebaqer*, which in Greek would be *episkopos*, from which we get the English *bishop*):

CD 13:7-10: “This is the rule for the Overseer of a camp. He must teach the Many about the works of God, instruct them in His mighty miracles, relate to them the future events coming to the world with their interpretations; he should care for them *as a father does his children*, taking care of all their problems *as a shepherd does for his flock*. He should loosen all their knots, that there be no one oppressed or crushed in his congregation.

* “Overseer”=Heb. *mebaqer* or Grk. *episkopos*

The Community was ruled by an “overseer”

(In Hebrew *mebaqqer*, which in Greek would be *episkopos*, from which we get the English *bishop*):

Community Rule 6:11-12: “During the session of the Many [i.e. the whole community] no man should say anything except by the permission of the Many, that is, of the man who is the Overseer of the Many.”

* “Overseer”=Heb. *mebaqqer* or Grk. *episkopos*

Compare the Early Church:

- St. Ignatius of Antioch: “It is essential, therefore, that you continue your current practice and do nothing without the bishop, but be subject also to the presbytery as to the apostles of Jesus Christ... Furthermore, it is necessary that those who are deacons of the mysteries of Jesus Christ please everyone in every respect.” *Trallians 2:2-3*

St. Paul on “Bishops”

- **1 Tim. 3:1** If any one aspires to the office of **bishop**, he desires a noble task. **2** Now a **bishop** must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, **3** no drunkard, not violent but gentle, not quarrelsome, and no lover of money. **4** He must manage his own household well, keeping his children submissive and respectful in every way; **5** for if a man does not know how to manage his own household, how can he care for God’s church? **6** He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil; **7** moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil.

St. Paul on “Bishops”

- Titus 1:7 “For a bishop, as God’s steward, must be blameless; he must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain” 8 but hospitable, a lover of goodness, master of himself, upright, holy, and self-controlled; 9 he must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it.

Compare St. Paul in Hebrews

- Heb. 13:17 Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you.

The Concept of Priestly Succession

- Many top-flight scholars (e.g. Fr. J. Fitzmyer) believe the “Teacher of Righteousness” who (re-) founded the Essene movement was a High Priest ousted in 152 BC.
- After his death, a *mebaqqer* succeeded to his role of leadership of the community.
- Ponder that ...

St. Paul and Qumran: 3 Levels of Leadership

- Qumran: Overseer, Priests, Levites
 - 1QS 2:19-23: “ The priests shall pass in review first,.... Then the Levites shall follow, and third all the people by rank....
 - St. Paul: Episkopoi (“Overseers,” Bishops), Presbyteroi (“Elders,” priests), Diakonoi (“Servers,” Deacons)

St. Paul on *Presbuteroi*, Priests:

- Titus 1:5 “This is why I left you in Crete, that you might amend what was defective, and appoint presbyters in every town as I directed you”
- 1 Tim. 5:17 “Let the presbyters who rule well be considered worthy of double honor, especially those who labor in preaching and teaching”

St. Paul on *Diakonoi*, Deacons

- 1 Tim. 3:8 “Deacons likewise must be serious, not double-tongued, not addicted to much wine, not greedy for gain ...”
- 1 Tim. 3:12 “Let deacons be the husband of one wife, and let them manage their children and their households well ...”

Therefore:

- Both the Essenes and the Early Church had a three-tiered leadership structure
- Ultimately this was based on ancient Israel: The High Priest, the Priests, and the Levites.
- Let us consider the words of the second Pope, St. Clement of Rome:

St. Clement of Rome:

- 5 For to the high-priest [bishop] the proper services have been given, and to the priests the proper office has been assigned, and upon the Levites [deacons] the proper ministries have been imposed. The layman is bound by the layman's rules. 41:1 Let each of you, brothers, in his proper order give thanks to God, maintaining a good conscience, not overstepping the designated rule of his ministry, but acting with reverence.

Priesthood:

- Both Essenes and Early Church had strong authority structure.
- A non-hierarchical early Church is a modern fantasy incoherent with ancient Jewish culture.
- The Apostles were Jewish and thought in these categories, like the Essenes, because they were shaped by the Old Testament Scriptures.

Priesthood in the Gospels



Light from the Dead Sea Scrolls

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Jesus' Davidic Priesthood



☞ Jesus, Royal Priestly Son of David

- ☞ **Mt. 1:1** The book of the genealogy of Jesus Christ, *son of David*...
- ☞ **2 Sam 6:14** David was girded with a linen ephod. **15** So David and all the house of Israel brought up the ark of the LORD ... **17** and set it ... inside the tent David had pitched; and David offered burnt offerings and peace offerings. **18** And when David had finished ... he blessed the people in the name of the LORD....
- ☞ **Ps 110:4** "You are a priest forever after the order of Melchizedek"
- ☞ **2 Sam 8:18** David's sons were priests.

Jesus' Priesthood in the Gospels



✧ Jesus, Royal Priestly Son of David

✧ **Matt 12:3** He said to them, “Have you not read what David did, when he was hungry, and those who were with him: 4 how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? 5 Or have you not read in the law how on the sabbath the priests in the temple profane the sabbath, and are guiltless?”



Jesus' Priesthood



- ✧ **Jesus, Royal Priestly Son of David**
- ✧ Ben XVI, *Jesus of Nazareth*, vol 1, p. 108 “Rabbi Jacob Neusner comments: ‘He [Jesus] and his disciples may do on the Sabbath what they do because they stand in the place of the priests in the Temple ...’”



The Apostle's Priesthood



☞ The Apostles as Priestly Viceroys

☞ **Matt. 16:18** And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. **19** I will give you the keys of the kingdom of heaven, and *whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*"

☞ **Matt. 18:18** Truly, I say to you, *whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*

History of Priesthood



☞ The Apostles as Priestly Viceroys: Halakhic Authority

☞ “The power of binding and loosing was always claimed by the Pharisees.... Josephus says they ("B J." i, 5, § 2), “became the administrators of all public affairs so as to ... to loose and to bind.” This does not mean that, as the learned men, they merely decided what, according to the Law, was forbidden or allowed, but that they possessed ... the power of tying or untying a thing by the spell of their divine authority... This power and authority ... received its ratification and final sanction from the celestial court of justice” – **1906 Jewish Encyclopedia**

History of Priesthood



☞ The Apostles as Priestly Viceroys

☞ “In this sense Jesus, *when appointing his disciples to be his successors*, used the familiar formula (Matt. xvi. 19, xviii. 18). By these words he virtually invested them with the same authority as that which he found belonging to the scribes and Pharisees” – R.

Kaufmann Kohler, 1906 Jewish Encyclopedia

☞ *But the Scribes and Pharisees had usurped this from the priesthood!!*

Apostles as Priests



☞ The Apostles as Priestly Viceroys

☞ **Deut. 17:8** “If any case arises requiring decision between one ... kind of legal right and another... any case ... too difficult for you, then you shall go up ... to the **Levitical priests** You shall consult them, and they shall declare to you the decision. ... **12** The man who [does not obey] the **priest** ... shall die.

☞ **5Q13:7**: “You appointed Levi to bind and to loose”

☞ **1QS^a 1:1-2** “They must live by the law of the Sons of Zadok”

Apostles as Priests



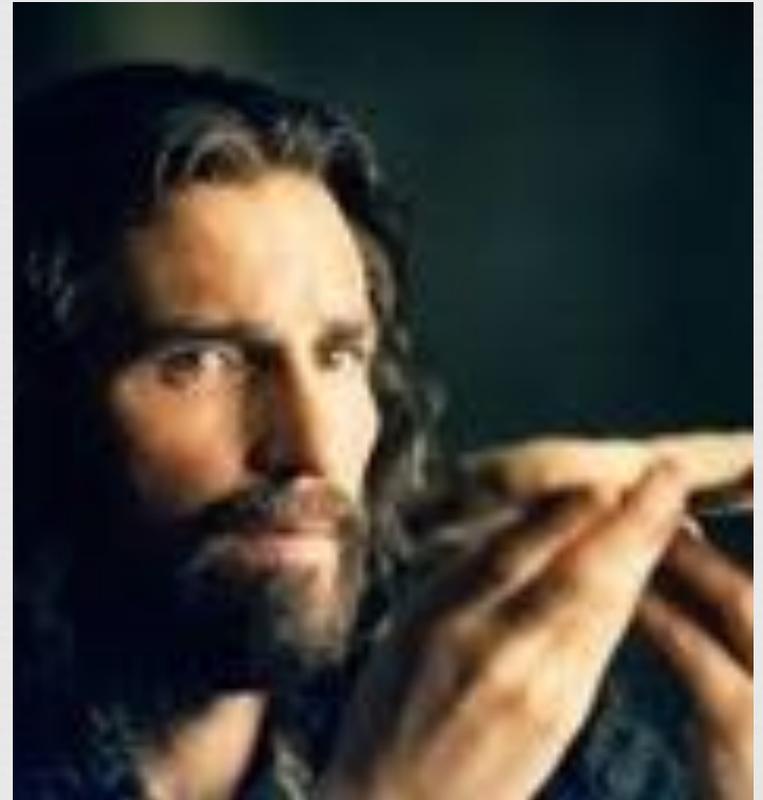
☞ The Apostles as Priestly Viceroys

- ☞ **John 20:22** And when he had said this, he breathed on them, and said to them, “Receive the Holy Spirit. **23** If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.”
- ☞ **Lev. 5:5** When a man is guilty ... he shall confess the sin he has committed, **6** and he shall bring his guilt offering to the LORD ... **10** and the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven.

Apostles as Priests



- ✧ Apostles as Priestly Viceroys
- ✧ Luke 22:19 And he took bread, and when he had given thanks he broke it and gave it to them, saying, “This is my body which is given for you. *Do this in remembrance of me.*” (Gk *eis tēn emēn anamnēsin*)
- ✧ *eis anamnēsin*, see Pss 37 & 69 LXX (Pss 38 & 70 MT, ET)



Apostles as Priests



✧ Apostles as Priestly Viceroys

✧ **Luke 22:28:** “You are those who have continued with me in my trials; **29** and I covenant (*diatithêmi*) to you, as my Father covenanted (*diatithêmi*) to me, a kingdom, **30** that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.



Apostles as Priests



☞ The Priestly Prerogative of Forgiveness of Sin

- ☞ **John 20:22** And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. **23** If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."
- ☞ **Lev. 5:5-10** When a man is guilty in any of these, he shall confess the sin he has committed, **6** and he shall bring his guilt offering to the LORD. **8** He shall bring them to the priest **10** The priest shall make atonement for him for the sin which he has committed, *and he shall be forgiven.*

Priesthood in the Gospels



- ✧ We see Jesus exercising a Davidic priesthood in the Gospels
- ✧ Jesus bestows his priestly authority on the Apostles
- ✧ The Apostles are given priestly duties in the Gospels
- ✧ Jesus is founding a community, a *Yahad* or *Qahal* (*ekklesia* or “church”), and establishing for it a priesthood, just as Qumran was governed by a priesthood.

Priesthood in the Early Church



Light from the Dead Sea Scrolls

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Priesthood in the Early Church?



- ❧ So what if the Apostles had a kind of priesthood:
They're dead!
- ❧ Is there any sign in the New Testament that the
priestly roles of the Apostles continues on to
others?
- ❧ Indeed there is!

Apostolic Priesthood in Acts



☞ Holy Craps!

☞ **Acts 1:15** In those days Peter stood up ... and said,
16 “Brethren, the scripture had to be fulfilled ...
concerning Judas.. **20** For it is written in the book of
Psalms, ‘His *episcopate* let another take.’ **21** So one of
the men who have accompanied us ... must become
with us a witness to his resurrection.” **23** And they
put forward two, Joseph called Barsabbas ... and
Matthias. **24** And they prayed ... and they *cast lots* for
them, and the lot fell on Matthias; and he was
enrolled with the eleven apostles.

The Birth of the Diaconate



✧ **Acts 6:1** Now in these days ... the Greek-speakers murmured ... because their widows were neglected in the daily *diaconate* of food. **2** And the twelve summoned the body of the disciples and said, “It is not right that we should give up preaching the word of God to serve tables. **3** Therefore, brethren, pick out from among you seven men of good repute ... whom we may appoint to this duty.” ... **6** [So] these they set before the apostles, and they prayed *and laid their hands upon them*.

The Birth of the Diaconate



- ☞ Numbers 8:10–11: “When you present the Levites before the LORD, the people of Israel shall *lay their hands upon the Levites*, and Aaron shall offer the Levites before the LORD . . . that it may be theirs *to do the service* of the LORD.”
- ☞ Early Christians saw the parallel and perceived the deacons as doing the work of the Levites.

Priesthood Shared with Presbyters



✧ Apostolic Succession:

- ✧ **Acts 14:23** And when they [the apostles] had *appointed (lit. "extended their hands upon") presbyters* for them in every church, with prayer and fasting they committed them to the Lord in whom they believed.
- ✧ **1 Tim 4:14** Do not neglect the gift you have, which was given you by prophetic utterance when the *presbytery* laid their hands upon you.

Priesthood Shared with Presbyters



- ❧ **Acts 15:1** But some men came down from Judea and were teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” ... **6** *The apostles and the presbyters* were gathered together to consider this matter.
- ❧ **Acts 15:22** Then it seemed good *to the apostles and the presbyters*... to choose men ... and send them to Antioch ... **16:4** As they went on their way through the cities, they delivered to them for observance *the decisions which had been reached by the apostles and presbyters* who were at Jerusalem.

Priesthood Shared with Presbyters



✧ Apostolic Succession:

- ✧ 1 Pet. 5:1 *“So I exhort the presbyters among you, as a fellow presbyter and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. 2 Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, 3 not as domineering over those in your charge but being examples to the flock.”*
- ✧ Since Peter the chief Apostle identifies himself as a presbyter, one could conclude that the other presbyters continue the apostolic ministry

Priesthood Shared with Presbyters



✧ Apostolic Succession:

✧ **Titus 1:5** This is why I left you in Crete, that you might amend what was defective, and *appoint presbyters in every town as I directed you...*

✧ Titus is the extension of Paul's apostolic authority, exercising his authority where and when he cannot be there personally ... ergo his successor ...

✧ **2 Tim. 2:2** "What **you**² have heard from **me**¹ before many witnesses entrust to **faithful men**³ who will be able to teach **others**⁴ also..."

Priestly Roles Taken Over by Presbyters



- ✧ **James 5:14-15** “Is any among you sick? Let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.” (James 5:14–15)
- ✧ **Lev. 14:1-20** The LORD said to Moses, “This shall be the law of the leper for the day of his cleansing. He shall be brought to the priest ... Then the priest shall take some of the oil, and pour it into the palm of his own left hand... and the rest of the oil ... he shall put on the head of him who is to be cleansed. ... Thus the priest shall make atonement for him, and he shall be clean.”

Apostolic Succession



- ✧ Clement of Rome, *1 Corinthians* 42:4–5, 44:1–3 [A.D. 80]:
- ✧ “Through countryside and city [the apostles] preached, and they appointed their earliest converts, testing them by the Spirit, to be the bishops and deacons of future believers.... Our apostles knew through our Lord Jesus Christ that there would be strife for the office of bishop. For this reason, therefore, ... they appointed those who have already been mentioned and afterwards added the further provision that, if they should die, other approved men should succeed to their ministry ...”

Apostolic Succession



✧ Ignatius of Antioch (AD 106), Magnesians 6:

✧ “Be eager to do everything in godly harmony, the bishop presiding in the place of God and **the presbyters in the place of the council of the apostles** and the deacons, who are most dear to me, having been entrusted with the service of Jesus Christ...

Apostolic Succession



- ✧ Irenaeus of Lyons (AD 150), *Magnesians* 6:
- ✧ “It is incumbent to obey the presbyters who are in the Church – those who, as I have shown, possess the succession from the apostles.”
– *Against Hereses* 4.26.2
- ✧ “We are in a position to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times.” *Against Hereses* 3.3.1

Summing Up: Priesthood in the Church



- ✧ Jesus had a royal, Davidic priesthood which he shared with the Apostles
- ✧ Jesus bestowed on the Apostles priestly prerogatives, rights, and responsibilities
- ✧ The Apostles shared their office with the *presbyters*
- ✧ In time, the chief presbyter in any place became known as the *episkopos*.
- ✧ These roles came to be called “bishops” and “priests” in English



Did Jesus and Paul Really Intend a Church?

Qumran and the Early Christian Community

Ask a Scholar

HOME BIBLE BASICS ASK A SCHOLAR JESUS AND EKKLESIA

Jesus and Ekklesia

by Elizabeth Evans Shively

Q. *Did Jesus indicate that he wanted to form a Church separate and antagonistic to the Israelite religion of his time?*

A. Jesus could not have envisioned the institutionalized and hierarchical organization that the word "church" denotes today. Some even doubt that Jesus envisioned any continuing community, because he preached the imminent end of the age.

Also, the Greek word for "church" (*ekklesia*) appears only twice in the Gospels (Matt 16:18; Matt 18:17), while it occurs 62 times in Paul's writings, suggesting that Paul, rather than Jesus, developed the idea. Nevertheless, some observations indicate that Jesus did envision a continuing community.

First, a teacher's gathering of a perennial community was not an extraordinary custom in Jesus' day. The Teacher of Righteousness shaped a community at Qumran in order to preserve teaching, simultaneously expecting the end of the age.





Did Paul Even Envision a Church? What about Ephesians?

- ▶ **Eph. 1:1-2** Paul, an apostle of Christ Jesus by the will of God, To the saints who are also faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.



Why Can't Ephesians be from Paul?

- ▶ Swiss New Testament Historian Bo Reicke:
- ▶ “What especially led critical scholarship to doubt the Pauline authorship of these Epistles is their emphasis on the “Church” as the subject of Paul’s main concern.”
- ▶ *Re-examining Paul's Letters: The History of the Pauline Corpus* (Harrisburg, PA: Trinity Press Int'l, 2001), p. 53

The Legacy of F.C. Baur (1792-1860)



- Applied Hegelian-style Theories to the NT
- Thesis-Antithesis-Synthesis
- Petrine Jewish Christianity
- Pauline Gentile Christianity
- Catholic "Churchified" Christianity (*Frühkatholismus*)



But Does Ephesians Have to Be Late?

- ▶ **Eph. 1:3** Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, **4** even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. **5** He destined us in love to be his sons through Jesus Christ, according to the purpose of his will. (Eph 1:3-5)
- ▶ **Community Rule:** [The priests] “are to *bless* all those predestined to God, who *walk faultless in all of His ways*, saying “May He *bless* you with every good thing and preserve you from every evil. *May He enlighten your mind with wisdom* for living, be gracious to you with the knowledge of eternal things ...” (1QS 2:1-3).



But Does Ephesians Have to Be Late?

- ▶ **Community Rule:** [The priests] “are to *bless* all those predestined to God, who *walk faultless in all of His ways*, saying “May He *bless* you with every good thing and preserve you from every evil. May He **enlighten** your *mind with **wisdom*** for living, be gracious to you with the **knowledge** of eternal things ...” (1QS 2:1-3).
- ▶ “May God give you a *spirit of **wisdom*** and of revelation in the **knowledge** of him, having *the eyes of your hearts **enlightened*** ...” (Eph 1:15-18)



Predestination in Qumran

- ▶ **1QS 3:15** All that is now and ever shall be originates with the God of knowledge. Before things come to be, He has ordered all their designs, so that when they do come to exist—at their appointed times as ordained by His glorious plan—they fulfill their purpose, a purpose impossible to change. He controls the laws governing all things, and He provides for all their pursuits. He created humankind to rule over the world, appointing for them two spirits in which to walk until the time ordained for His visitation. These are the spirits of truth and falsehood. (1QS 3:15-19)



Predestination in Ephesians

- ▶ For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth. In him, according to the purpose of him who accomplishes all things according to the counsel of his will, we who first hoped in Christ have been destined and appointed to live for the praise of his glory. (Eph 1:9-12)



The Church Communing with Angels

- ▶ [God has] made us alive together with Christ ... and raised us up with him, and *made us **sit with him in the heavenly places*** in Christ Jesus” (Eph 2:5-6).
- ▶ This grace was given... to make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known ***to the principalities and powers in the heavenly places.***” (Eph 2:8-10).



Qumranites as Priests among Angels:

- ▶ **4Q400 f1i:1** [A text belonging to the Instructor. The song accompanying the sacrifice on the] first [Sabbath,]:
“Praise **2** [the God of ... ,] you angels (Heb. ‘*elohim*) of utter holiness; [rejoice] in his divine **3** [kingdom. For He has established] utter holiness among the “eternally holy ones,” that they might become for Him priests **4** [of the inner sanctum in His royal temple,] ministers of the Presence in His glorious innermost chamber, in the congregation of all the [wise] angels (*'elohim*), **5** [and in the councils of all the] divine [spirits,] ...



The Church as Temple in Ephesians:

- ▶ Therefore remember that at one time you Gentiles ... were separated from Christ ... But now in Christ Jesus you ... have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, that he might create in himself **one new man in place of the two**. So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the **foundation** of the apostles and prophets, Christ Jesus himself being the **cornerstone**, in whom the whole building is joined together and grows into a **holy temple** in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit. (Eph 2:11-22RSV alt.)

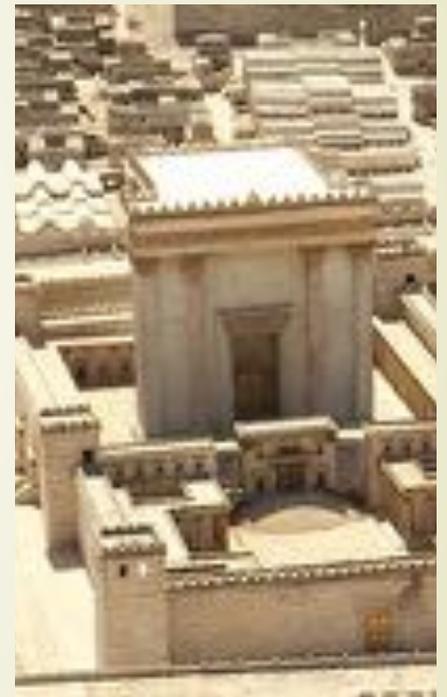


The Community as Temple at Qumran

- ▶ When such men as these come to be in Israel, then shall the party of the Yahad truly be established, an “eternal planting,” a **temple** for Israel, and—**mystery!**—a **Holy of Holies for Aaron**; true witnesses to justice, chosen by God’s will to atone for the land and to recompense the wicked their due. They will be “the tested wall, the precious **cornerstone**” (Isa 28:16) whose **foundations** shall neither be shaken nor swayed, a fortress, a Holy of Holies for Aaron, all of them knowing the **Covenant of Justice** and thereby offering a sweet savor ... (1QS 8:4-10)
- ▶ 4Q174 f1_2i:6 To that end He has commanded that they build Him a **Temple of Adam**, and that in it they offer sacrifice to Him, doing the Law in his presence ...

The Church and the Qumran Yahad:

- Both communities comprised a new, holy, mysterious, and Spirit-infused Temple of human beings, a mystical “new Adam,” in place of the defiled old Temple in Jerusalem, and replacing its ineffective sacrifices with spiritual sacrifices and atonement for all God’s people, the “children of light.”





Qumran as Preparing for the Church:

- ▶ **Rom. 1:1** Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God **2** which he promised beforehand through his prophets in the holy scriptures, **3** the gospel concerning his Son, who was descended from David according to the flesh ...

Qumran as Preparing for the Church

- **Rom. 15:4** For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope.





Qumran as Preparing for the Church

- ▶ **1Cor. 15:3** For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, **4** that he was buried, that he was raised on the third day in accordance with the scriptures, **5** and that he appeared to Cephas, then to the twelve



Qumran Confirms Church's Claim

- ▶ Faithful Jews could read the Scriptures and accurately perceive many things about the end-times (*eschatological*) community of God
 - ▶ There was no need for a long period of development to get the Church—the prototype was on hand for Jesus and the Apostles
- 

No need for these passages to be late:

- ▶ Matt. 16:18 And I tell you, you are Peter, and on this rock I will build my church (*ekklesia* or *qahal*), and the powers of death shall not prevail against it...
- ▶ Eph. 1:22-23 and he has put all things under his feet and has made him the head over all things for the church (*qahal*), which is his body, the fulness of him who fills all in all.





Further Implications:

- ▶ No need to think it impossible that Jesus and Apostles intended a Church ...
- ▶ Qumranites also anticipated the Messiah's coming, but still established a community ...
- ▶ Church's theology is not a late invention but rooted in the words and deeds of Jesus and the Apostles ...

The Reformation and Salvation by Faith Alone



Unexpected Light from the Dead Sea Scrolls
on a Major Christian Controversy

A.D. 1517



A.D. 1946-47



What Does St. Paul Mean by “Works of the Law”?



✧ Gal. 2:16: Yet who know that a man is not justified by **works of the law** but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by **works of the law**, because by **works of the law** shall no one be justified.

Catholic vs. Protestant



- ✧ **Protestant:** “Works of the Law” are good works, indeed, any human effort to obey God. [Martin Luther]
- ✧ **Catholic:** “Works of the Law” means obedience to the Old (Mosaic) Covenant, especially its rituals [St. Thomas Aquinas]
- ✧ Protestant positions on this can become extreme.

What do the DSS say about this?



✧ A document called 4QMMT found in the scrolls has the only extra-biblical use of St. Paul's phrase "works of the law" in ancient literature.

4QMMT



- ❧ 4QMMT: “Miqtsat Ma’asei ha-Torah”
- ❧ “Precepts of the Works of the Law”
- ❧ A letter from the Essenes to the Pharisees about ritual purity
- ❧ The only use of the phrase “works of the law” in ancient literature outside of Paul

4QMMT

⌘



4QMMT



The End of 4QMMT



☞ “Now, we have written to you some of the **works of the Law**, those which we determined would be beneficial for you and your people, because we have seen that you possess insight and knowledge of the Law. Understand all these things and beseech Him to set your counsel straight and so keep you away from evil thoughts and the counsel of Belial. Then you shall rejoice at the end time when you find the essence of our words to be true. And it will be **reckoned to you as righteousness**, in that you have done what is right and good before Him, to your own benefit and to that of Israel.”

So What Are These “Works of the Law”?



- ❧ Purity of liquids poured from one container to another
- ❧ Impurity of bones and animal hides
- ❧ Dogs in Jerusalem (big no-no!)
- ❧ Skin diseases
- ❧ Keeping away from Gentiles
- ❧ Blind and deaf not allowed in Temple

The Implications



- ☞ Catholic position vindicated:
“Works of the Law” seems to be an idiom for the cultic and ritual observances of the Mosaic law, not a reference to good works in general.

Sorry, Luther!



Understanding Catholic Teaching on Salvation



- ❧ We do *not* believe that we “earn our way to heaven” by “being good enough.”
- ❧ We don’t “get into heaven” if our “good deeds” outweigh our “bad”
- ❧ These are simplistic caricatures
- ❧ We *do* believe in “salvation by grace alone” or “*sola gratia*”



Understanding Catholic Teaching on Salvation



- ✧ We believe in salvation “by faith working through love”
- ✧ Faith must express itself in love:
- ✧ Rom 2:13: “For it is not the hearers of the law who are righteous before God, but the *doers* of the law”
- ✧ The name “essenes” probably is a corruption of Hebrew “*'ossîm*” = “doers” [of the Law]
- ✧ Matt. 7:19: “Every tree that does not bear good fruit is cut down and thrown into the fire.”
- ✧ James 2:17: “Faith by itself, if it has no works, is dead.”

Understanding Catholic Teaching on Salvation



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Understanding Catholic Teaching on Salvation

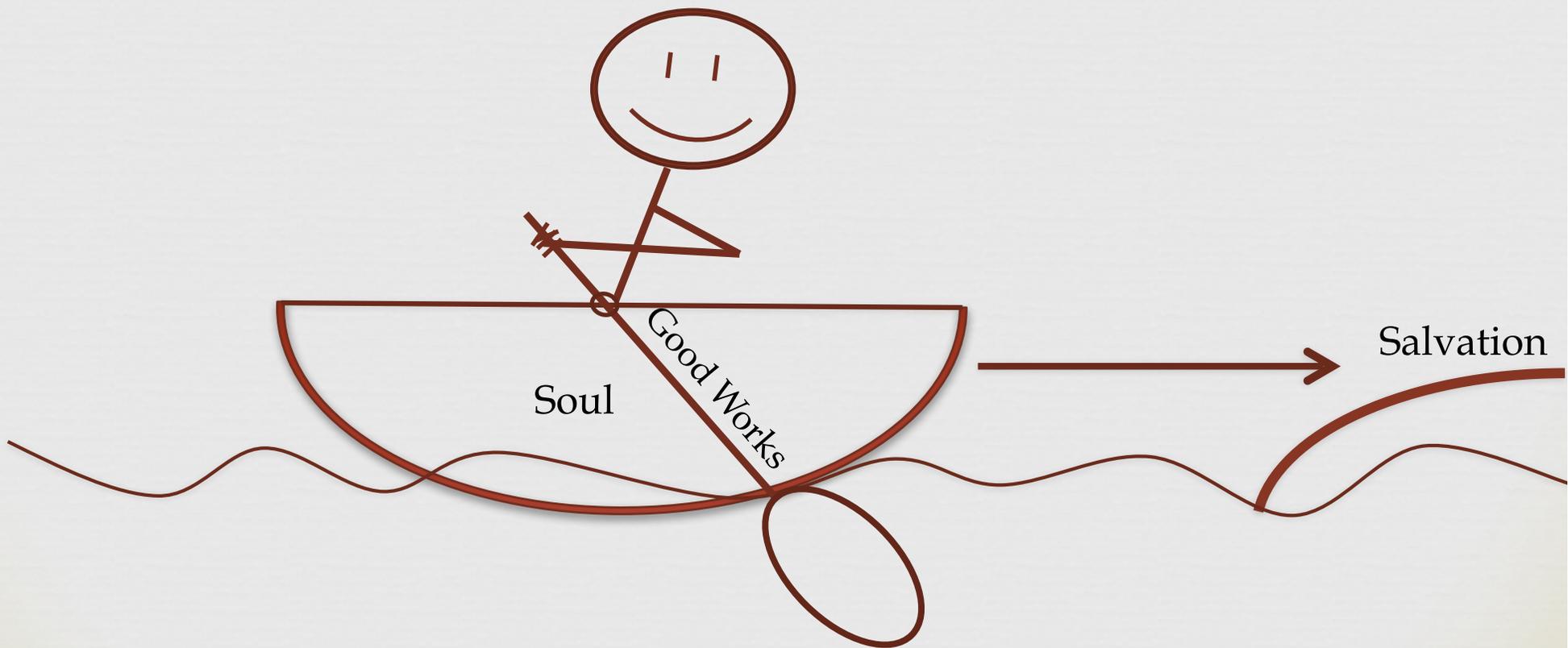


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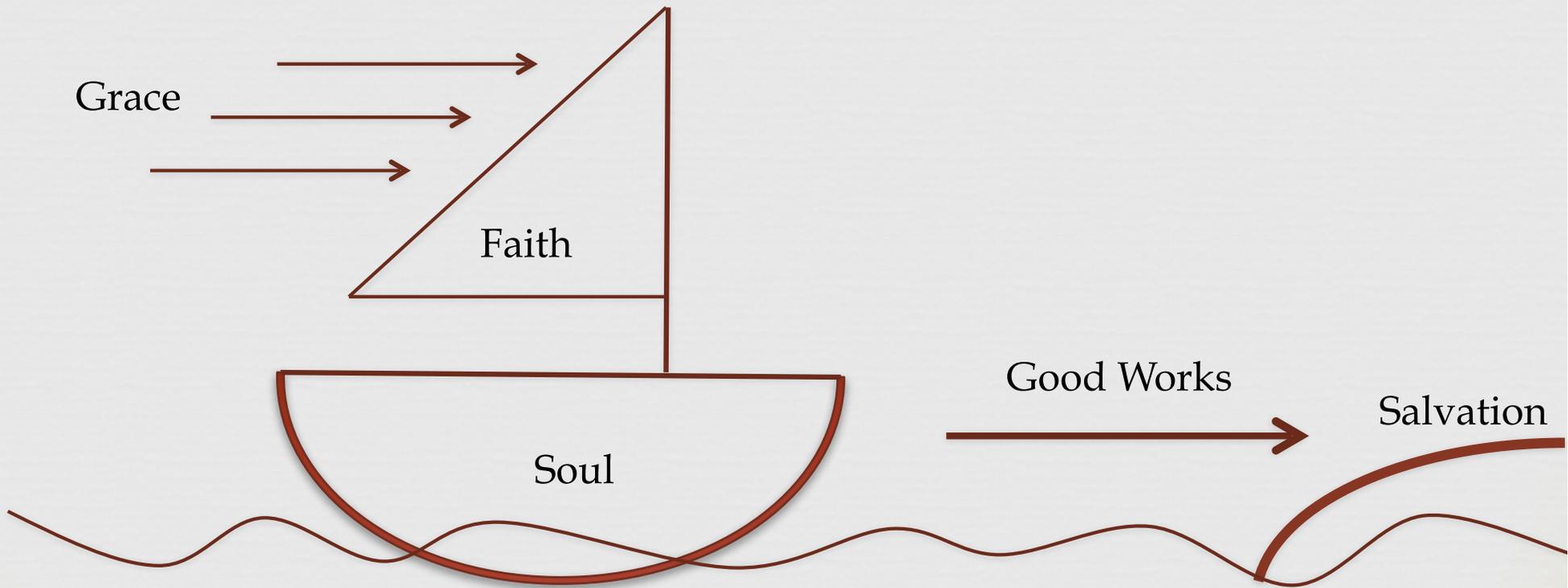
Not What We Believe



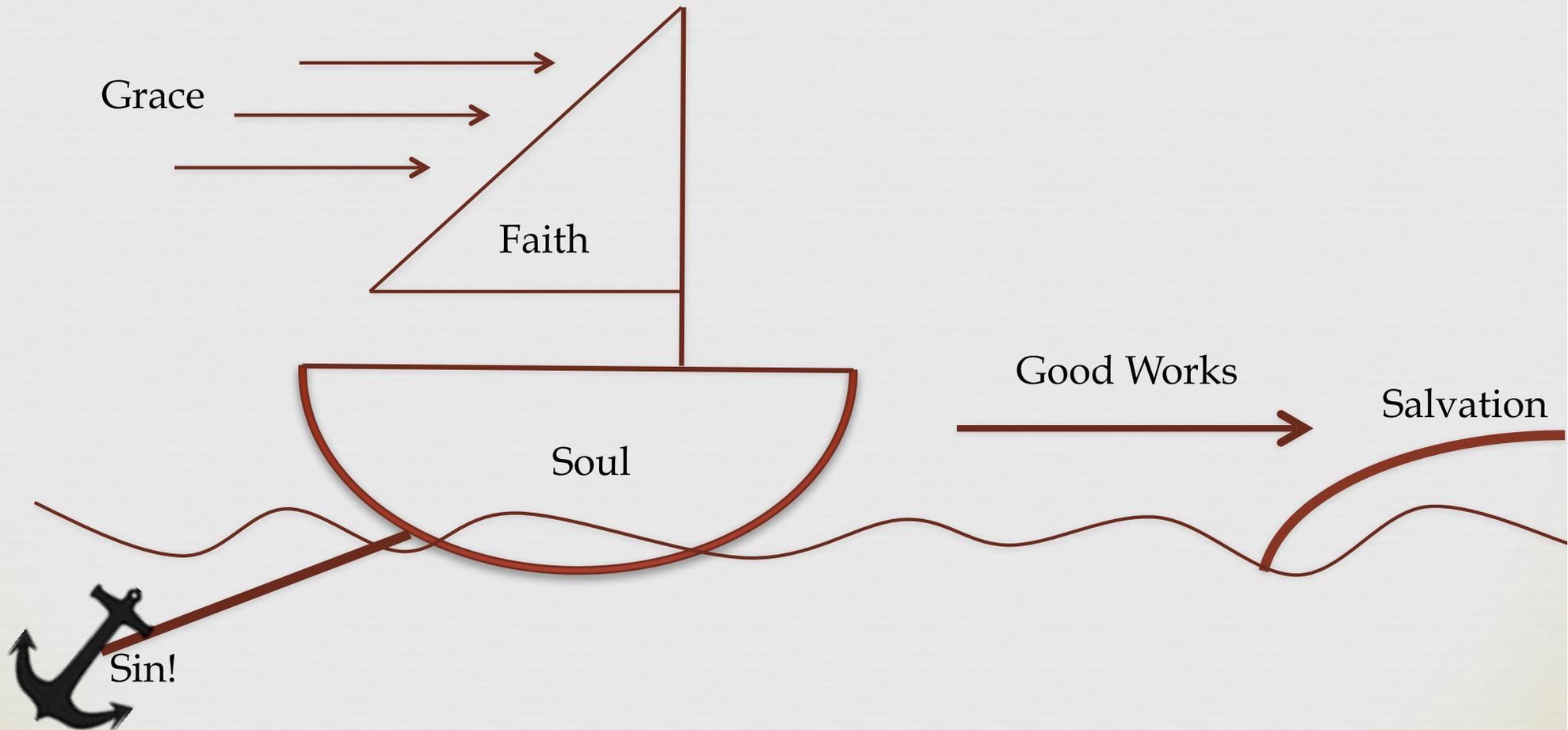
☞ “Earning” or “Working” our way to heaven...



A Rough Analogy:



A Rough Analogy:



The Catechism on Salvation



- ✧ The whole section §§1987-2029
- ✧ §2003: “Grace is first and foremost the gift of the Spirit who justifies and sanctifies us.”
- ✧ §2002: “God’s free initiative demands *man’s free response.*”
- ✧ §2011: “The saints have always had a lively awareness that their merits were pure grace:

The Catechism on Salvation



✧ §2011: “The saints have always had a lively awareness that their merits were pure grace:

✧ After earth's exile, I hope to go and enjoy you in the fatherland, but I do not want to lay up merits for heaven. I want to work for your *love alone*. . . . In the evening of this life, I shall appear before you with empty hands, for I do not ask you, Lord, to count my works. All our justice is blemished in your eyes. I wish, then, to be clothed in your own *justice* and to receive from your love the eternal possession of *yourself*. — Thérèse of Lisieux

Summing Up:



- ✧ The Scrolls support the Catholic view that “works of the law” are OT rituals, not good works
- ✧ Nonetheless, we do not teach “works righteousness” or “earning our salvation”
- ✧ By faith, we receive God’s grace, which empowers our good works.
- ✧ In the end, it is all by God’s grace.



QUMRAN AND THE CHURCH

What's the Relationship?

WHAT'S THE RELATIONSHIP OF QUMRAN AND THE CHURCH?

- Is Christianity “nothing but” Essenism, a copycat phenomenon?
- Are the Essenes a “parent” movement that “birthed” the Church?
- Are the Essenes and Christians “siblings”, parallel movements born from ancient Israelite religion?
- Are they “cousins”, largely independent phenomena that share some influences?





DIFFERENCES BETWEEN CHRISTIANITY AND THE ESSENES

- Identifying Jesus as the Messiah
- Identifying Jesus as God
- Concept of a suffering Messiah who dies to atone for others
- The role of the ceremonial law (a big issue!)
 - “Do you not see that whatever goes into a person from outside cannot defile, since it enters, not the heart but the stomach, and goes out into the latrine?” (Thus he declared all foods clean.) (Mark 7:18–19 NRSV, *alt.*)



DO THE SIMILARITIES MEAN CHRISTIANITY IS NOT “UNIQUE”?

- Nothing can detract from the incredible impact of Jesus of Nazareth:
 - Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was **the** “Christ”; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day. (Josephus, *Antiquities* 18:63–64)



DO THE SIMILARITIES MEAN CHRISTIANITY IS NOT “SPECIAL”?

- Christian faith as nothing other than belief in the fulfillment of the Scriptures:
- **Matt 5:17:** “I have come not to abolish [the Law and the Prophets] but to fulfill them.”
- **Luke 24:25-27** And he said to them, “O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.
- **Acts 24:14** “I worship the God of our fathers, believing everything laid down by the law or written in the prophets”
- **Acts 26:22** I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass

DO THE SIMILARITIES MEAN CHRISTIANITY ISN'T "SPECIAL"?

- If the Christian faith really was present in the Old Testament, it would be strange if *no one* had seen it ...
- “The New is in the Old concealed; the Old is in the New revealed”—St. Augustine.
- Working just with the Old Testament, the Essenes formed themselves into something that looks a lot like the Church!
- Kinda makes our point ...





CHRISTIANITY AND ESSENISM: WHAT IS THE RELATIONSHIP

- Close siblings, born of the mother of ancient Israel
- Christianity found the true Messiah, the Essenes as a group did not recognize him.
- Thousands of individual Essenes, though, came to embrace Jesus
- Dividing issues: the identity of the Messiah and the role of the ceremonial laws

WAS QUMRAN A FAILURE?

- What was their goal? “In the desert, prepare the way for the Lord!” (Isa 40:3)
- John the Baptist, John the Apostle, Andrew, and probably countless others were formed by them, directly or indirectly
- Thousands of Israelites prepared to understand and respond to Jesus’ message.
- They were successful in a way they never expected.





JESUS *and*
the DEAD SEA
SCROLLS

Unlocking the Jewish Roots of Christianity

JOHN BERGSMA

