

The Dead Sea Scrolls and the Jewish Roots of the Church

Suggested additional reading or resources:

Author	Title	Publisher	ISBN
James Vanderkam and Peter Flint	The Meaning of the Dead Sea Scrolls: Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity	San Francisco: Harper 2002	006068464X
Florentino Garcia Martinez and Eibert J.C. Tigchelaar	The Dead Sea Scrolls Study Edition (2 Vols)	Leiden: Brill/Grand Rapids: Eerdmans, 1997	0-8028-4493-6
James Charlesworth	The Old Testament Pseudepigrapha (Anchor Bible Reference Library; 2 Vols)	New York: Doubleday, 1983	0-385-09630-5 0-385-18813-7
Jean Danielou	The Dead Sea Scrolls and Primitive Christianity	New York: Helicon Press, 1958	none

Suggested reading and topic for each CD:

CD	Topic	Suggested Reading
1	Personal and Course Introduction	
	The Finding and Publication of the DSS	
2	The Physical Lay-out of Qumran	Read Vanderkam ch. 1
	Overview of the Texts at Qumran	Read Vanderkam ch. 3
	Theories about the Inhabitants of Qumran	Read Vanderkam ch. 2
3	The Essene Hypothesis	Read Vanderkam ch. 10
4	The Different Sects of 1	Read Vanderkam ch. 11
	The History of 2	Read Vanderkam ch. 12
5	The History of 2	Read 2 Maccabees
6	Important Texts of 2 1 Enoch:	1 Enoch 1-36; 72-82
		<i>1 Enoch</i> 83-108
		<i>1 Enoch</i> 37-71

7	<i>Jubilees</i> Part 1	<i>Jubilees</i> 1-12
	<i>Jubilees</i> Part 2	<i>Jubilees</i> 13-34
8	<i>Jubilees</i> Part 3	<i>Jubilees</i> 35-50
	Important Texts of 2 Testament of the 12 Patriarchs	Testament of the 12 Patriarchs
9	Overview of the Sectarian Texts at Qumran	
	Important Qumran Texts: History	The "Damascus Document"; Vanderkam ch. 9
10	Important Qumran Texts: Rules	The "Community Rule" and "Rule of the Congregation"
	Important Qumran Texts: Biblical Interpretation	The Pesharim
11	Important Qumran Texts: Liturgy and Worship	The Hadoyot
	Important Qumran Texts: Observance of the Law	"On the Works of the Law" (4QMMT)
12	Important Qumran Texts: The Messiah	"11Q Melchizedek"
	Important Qumran Texts: The Eschatological Battle	"The War Scroll" (11QM)
13	Important Qumran Texts: The Eschatological Temple	"The Temple Scroll" (11QTemple)
14	The DSS and the Text of the OT	
	The DSS and the Canon of the OT	Vanderkam ch. 6
15	Celibacy and the DSS	Vanderkam ch. 7; Matt 19:1-12; 1 Cor 6-7; Rev 14:1-5; Jer 16:1-13; CD col. VI, VII, XII
16	Eucharist and the DSS	
17	Works of the Law	
	The Self Identity of the Qumran Community	
18	The Self Identity of the Qumran Community	
	The Use of Sacred Years in Qumran	

Josephus on the Essenes:

After this every one of them are sent away by their curators, to exercise some of those arts wherein they are skilled, in which 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; as into a certain holy temple, **130** (2.8.5.130) and quietly set themselves down; upon which the baker lays them loaves in order; the cook also brings a single place of one sort of food, and sets it before every one of them; **131** (2.8.5.131) but a priest says grace before meat; and it is unlawful for any one to taste of the food before grace be said. The same priest, when he hath dined, says grace again after meat; and when they begin, and when they end, they praise God, as he that bestows their food upon them; after which they lay aside their [white] garments, and betake themselves to their labors again till the evening; **132** (2.8.5.132) then they return home to supper, after the same manner; and if there be any strangers there, they set down with them. Nor is there ever any clamor or disturbance to pollute their house, but they give every one leave to speak in their turn; **133** (2.8.5.133) which silence thus kept in their house, appears to foreigners like some tremendous mystery; the cause of which is that perpetual sobriety they exercise, and the same settled measure of meat and drink that is allotted to them, and that such as is abundantly sufficient for them.

1QS 6: 2 They shall eat, **3** pray and deliberate communally. Wherever ten men belonging to the party of the Yahad are gathered, a priest must always **4** be present. The men shall sit before the priest by rank, and in that manner their opinions will be sought on any matter. When the table has been set for eating or the new wine readied **5** for drinking, it is the priest who shall stretch out his hand first, blessing the first portion of the **bread** or the new wine.

24 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 **25** about money and done so knowingly, they shall bar him from the pure meals of the general membership for one year; further, his ration of **bread** is to be reduced by one-fourth.

1QSa 2:14 be[fore him] by rank. Then the [Mess]iah of Israel may en[ter,] and the heads **15** of the th[ousands of Israel] are to sit before him by rank, as determined by [each man's comm]ission in their camps and campaigns. Last, all **16** the heads of [the con]gregation's cl[ans,] together with [their] wis[e and knowledgeable men,] shall sit before them by **17** rank. [When] they gather [at the] communal [tab]le, [having set out **bread** and w]ine so the communal table is set **18** [for eating] and [the] wine (poured) for drinking, none [may re]ach for the first portion **19** of the **bread** or [the wine] before the

Priest. For [he] shall [bl]ess the first portion of the **bread 20** and the wine, [reac]hing for the **bread** first. Afterw[ard] the Messiah of Israel [shall re]ach **21** for the **bread**. [Finally,] ea[ch] member of the whole congregation of the Yahad [shall give a bl]essing, [in descending order of] rank. This procedure shall govern **22** every me[al], provided at least ten me[n are ga]thered together.

13 Therefore **Melchizedek** will thoroughly prosecute the vengeance required by Go[d's] statutes. [In that day he will del]iv[er them from the power] of Belial, and from the power of all the sp[irits predestined to him.] **14** Allied with him will be all the ["righteous] divine beings" (Isaiah 61:3). [Th]is is that wh[ich ... al]l the divine beings. This vi[sitation] **15** is the Day of [Salvation] that He has decreed [... through Isai]ah the prophet [concerning all the captives,] inasmuch as Scripture sa[ys, "How] beautiful **16** upon the mountains are the fee[t of] the messeng[er] who [an]nounces peace, who brings [good] news, [who announces salvat]ion, who [sa]ys to Zion, 'Your [di]vine being [reigns]' " (Isaiah 52:7).]

11Q13 2:22 [... dominion] that passes from Belial and ret[urns to the Sons of Light ...] **23** [...] by the judgment of God, just as it is written concerning him, ["who says to Zi]on 'Your divine being reigns' " (Isaiah 52:7). ["Zi]on" is **24** [the congregation of all the sons of righteousness, who] uphold the covenant and turn from walking [in the way] of the people. "Your di[vi]ne being" 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 loud in] all the land [of ...]" (Leviticus 25:9, modified).]

11Q19 45:8 any part of My temple until three [com]plete days have passed. He must launder his clothes and bathe **9** on the first day; on the third he must again launder and bathe; then, after the sun has set, **10** he may enter the temple. They are not to enter My temple while unclean, for that would defile it. **11** If a man has intercourse with his **wife**, he may not enter any part of the temple **12** city (where I shall make My name to dwell) for three days.

The background of the slide is a photograph of a desert canyon. The rock walls are layered and show signs of erosion. A small, dark cave opening is visible in the center of the rock face. The overall color palette is warm, with shades of tan, brown, and orange.

The Dead Sea Scrolls

Shedding New Light on the Scriptures and the Church

04.04.2006

The Dead Sea Scrolls

- Part I: An Overview of Qumran, the site
- Part II: Who Lived at Qumran
- Part III: The Scrolls Found There
- Part IV: Why are the DSS Important
 - The Text of the OT
 - The Canon of the OT
 - Understanding the Early Church

Map of Israel



Closer Up



Cliffs and Caves at Qumran



Entrance to one of the caves



Overview of Site, Cistern



Qumran, Looking South



eBibleTeacher.com

JCulbertson

Interior of the Ruins



eBibleTeacher.com

JCulbertson

- Ritual Bath



Aqueduct to Qumran



eBibleTeacher.com

B Einspahr

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 fragments of 1000 scrolls
 - 25% Biblical books
 - 75% Sectarian writings (Essene literature)

Part III: The Scrolls

“The Great Isaiah Scroll”: 1QIsaiah^a



11QPsalms^a



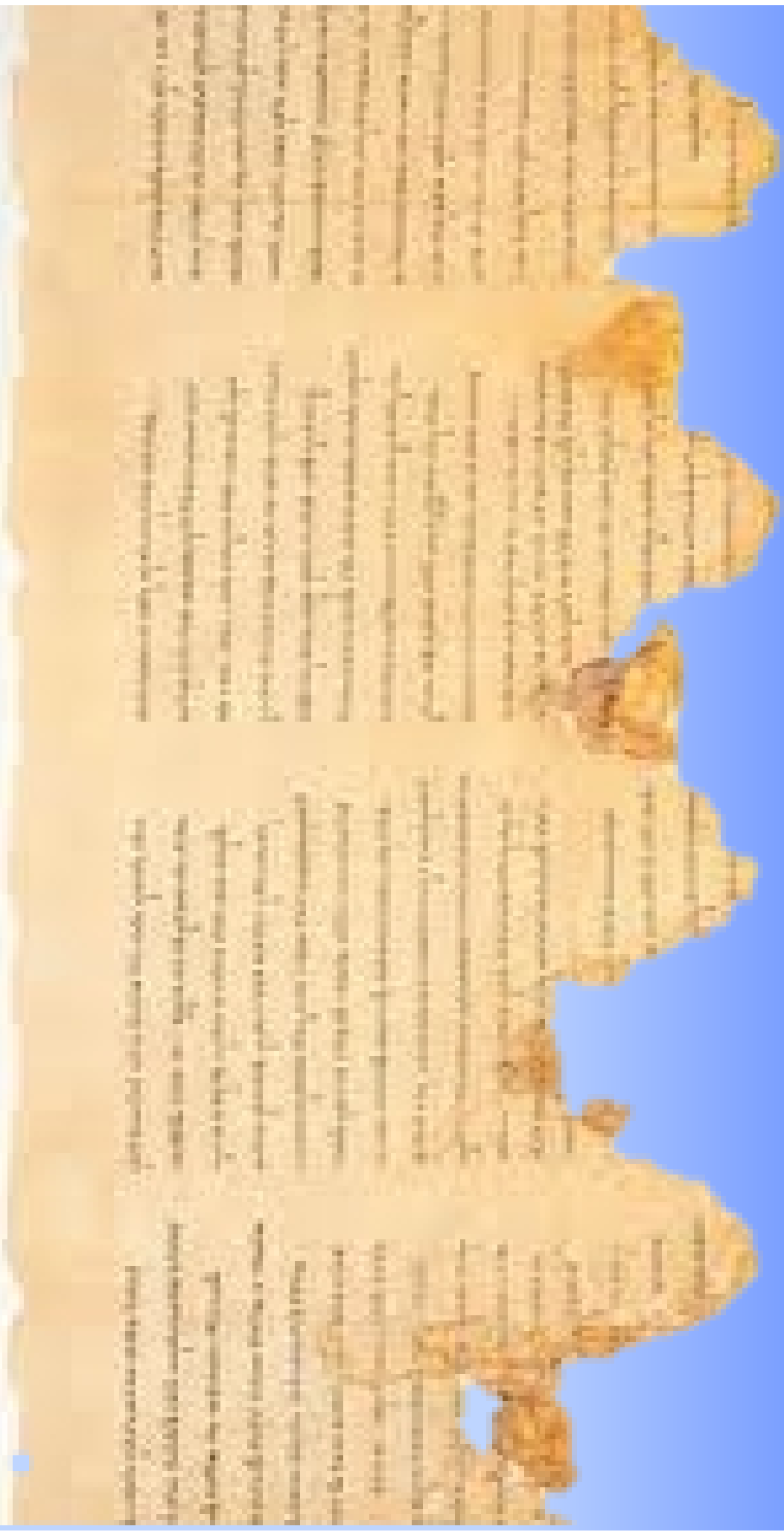
Fragment of War Scroll



Fraqs. of Community Rule



The Temple Scroll



Some Important Documents

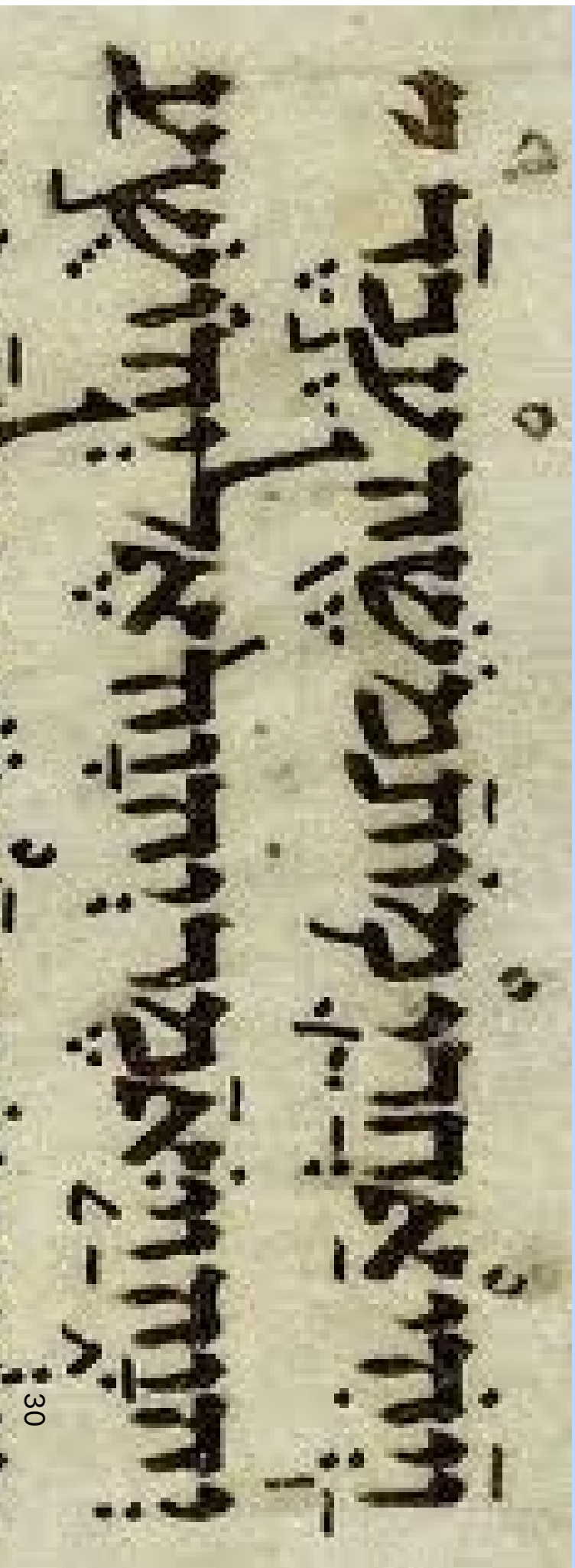
- The “Damascus Document” (CD):
 - Gave the history of their movement, and much of their constitution
- The “Community Rule” (1QS):
 - Their monastic “rule” or constitution
- The “Temple Scroll” (11QTemple)
 - A list of laws about how they thought the Temple should be run.

Part IV: So why are the DSS important?

- For the **TEXT** of the Old Testament
- For the **CANON** of the Old Testament
- For understanding the **EARLY CHURCH**

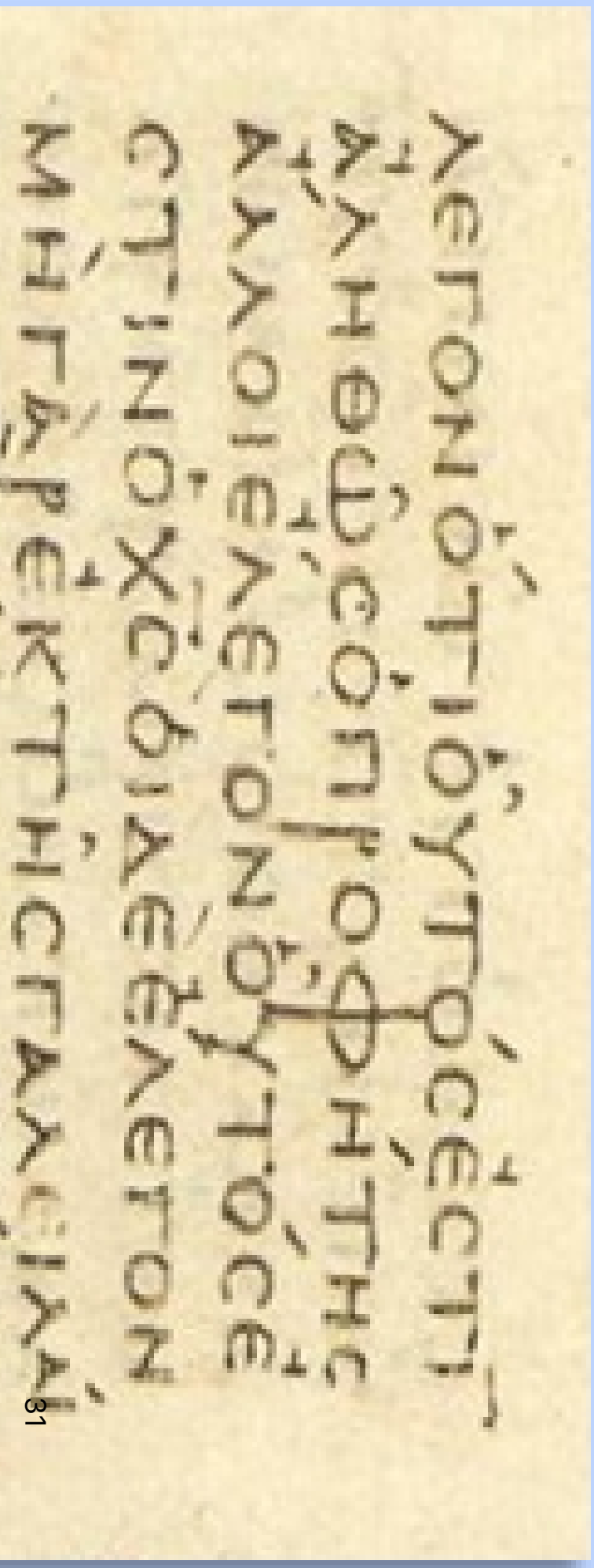
The Text of the OT

- Before Qumran:
 - Masoretic Text (MT) (Hebrew)
 - Not a translation; the traditional Hebrew
 - Oldest extant copies late tenth cent. AD



The Text of the OT

- Before Qumran:
 - Septuagint (LXX) (Greek)
 - Greek translation about 250-100 BC
 - Oldest extant copies late 4th cent. AD



The Text of the OT

- Before Qumran:
 - Vulgate (Latin)
 - late 300's, early 400's AD, Hebrew to Latin
 - Oldest complete copy 8th cent. AD

domi . terra mora effluuij ac rubra
diffillauerunt aqua. **Nonne fuerunt**
a facie dicitur suai a facie dñi dei isrl.
In diebus semper filij israel in die-
bus istud querebant scire: et qui in-
grediebatur p rae ambulauerunt per
callis huius. Effuerunt font' in istis:
et quiescerunt dicitur fuitque labora-
fuitque inas in ista h'd. **Quia bella**
domi h'nt' et mota h'nt' in ista

obulauerunt animas suas morti in ter-
gione mortis. **Uenerunt ergo 7 pu-**
gnauerunt: pugnantur ergo d'na-
an i d'nat' iura aqua mag' d'na:
et tunc nichil uult' p'ced' ista. **Et celo**
dimicatu' est contra eos: **Adle uauer-**
tes in ordine et cursu suo abuersus s-
faciam pugnantur. **Totius r'son**
ta'nt' caburca rog: totius caburcia
totius r'son. **Unusquis animi: **32777****

The Text of OT

- Qumran (c. 1947):
 - Large chunks of Hebrew text from as early as the *second century BC!*
 - Changed the view of the LXX, the Bible of the early Church
 - Generally confirmed the accuracy of transmission
 - Hebrew/Aramaic of Deuterocanonicals

The Canon of Scripture

- The term *canon* (not *cannon*!) means a “rule” or “ruler” from the root *cane*
- The Protestant *canon* of the OT lacks seven books: Tobit, Judith, Wisdom, Sirach, Baruch, 1-2 Maccabees

The Canon of Scripture

- Protestant claim: our canon is the Jewish canon of Jesus today
- Really? Jews were split:
- Sadducees: Only the 5 Books of Moses
- Samaritans: Only the 5 Books of Moses
- Pharisees: roughly the Jewish canon

The Canon of Scripture

- Greek-speaking Jews: roughly the Catholic canon (LXX)
- Essenes: All the Pharisees' books, plus more
- Qumran: more copies of *Jubilees* and 1 *Enoch* than many books of Scripture

The Canon of Scripture: Tobit

- Protestant claim: Jews never accepted Tobit as Scripture
- Qumran: Six 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



The Canon of Scripture



- No consensus on “canon” in Jesus’ day
- Every sect of Jews had a different opinion on which books were inspired.
- The Jews were waiting for the Messiah to come and settle their differences.

- **The Messiah did come, and gave authority:**
- **“You are Peter ... whatever you bind on earth will be bound in heaven, whatever you loose on earth will be loosed in heaven.” (Mt 16:18-19)**
- **This is the authority to settle questions of religious law**



The Canon of Scripture

- Non-Catholics are in a theological “pickle.”
- They have no person or body (council or pope) with the authority to settle the question of the canon



Understanding Early Christianity

**The monastic community at
Qumran had many beliefs and
practices in common with the
early Church**

Similarities: Church & Qumran

- Value of celibacy
- Cleansing by the Holy Spirit
- The Community as Temple
- The Holy Meal of Bread and Wine
- Threefold hierarchy of officers
- And others

Celibacy: Qumran

- 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, two groups: Celibates of “perfect holiness,” and those who marry*

Celibacy: Church

- **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... **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, and I would spare you that... **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...

Cleansing by the Spirit: Qumran

- **The Community Rule 3:6 ...** For only through the **spirit** pervading God's true society 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. ... 9 Only thus can he really receive the purifying waters and be purged by the cleansing flow.

Cleansing by the Spirit: Church

- **1Cor. 6:11** .. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the **Spirit** of our God.
- **1Cor. 12:13** For by one **Spirit** we were all baptized into one body — Jews or Greeks, slaves or free — and all were made to drink of one **Spirit**.

Community as Temple: Qumran

- **The Community Rule 8:5:** “Then shall the Council of the Community truly be established, an eternal planting, a **Temple** for Israel, and—mystery!—a **Holy 6** of Holies for Aaron ... They will be “the tested wall, the precious cornerstone” (Is 28:16) whose **8** foundations shall neither be shaken nor swayed, a fortress, a **Holy of Holies 9** for Aaron ... a blameless and **True House** in Israel ...”

Community as Temple: Paul

- **Eph 2:19** So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the **House of God**, **20** built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, **21** in whom the whole structure is joined together and grows into a **Holy Temple** in the Lord; **22** in whom you also are built into it for a dwelling place of God in the **Spirit**.

Bread and Wine: Qumran

- **The Community Rule 6:1** “Wherever ten men belonging to the Council of the Community are gathered, a priest must always **4** be present ... When the table has been set for eating and the new wine readied **5** for drinking, the priest shall stretch out his hand first, **blessing the first portion of the bread and the new wine.**”

Bread and Wine: Church

- **1 Cor. 10:16** *The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?* **17** *Because there is one bread, we who are many are one body, for we all partake of the one bread.*

Does this undermine Christianity?

- Some say it does
- But the Christian claim is: “We are the fulfillment of the Old Testament”

Church and the Old Testament

- **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 ...

Church and the Old Testament

- **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.

Church and the Old Testament

- **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

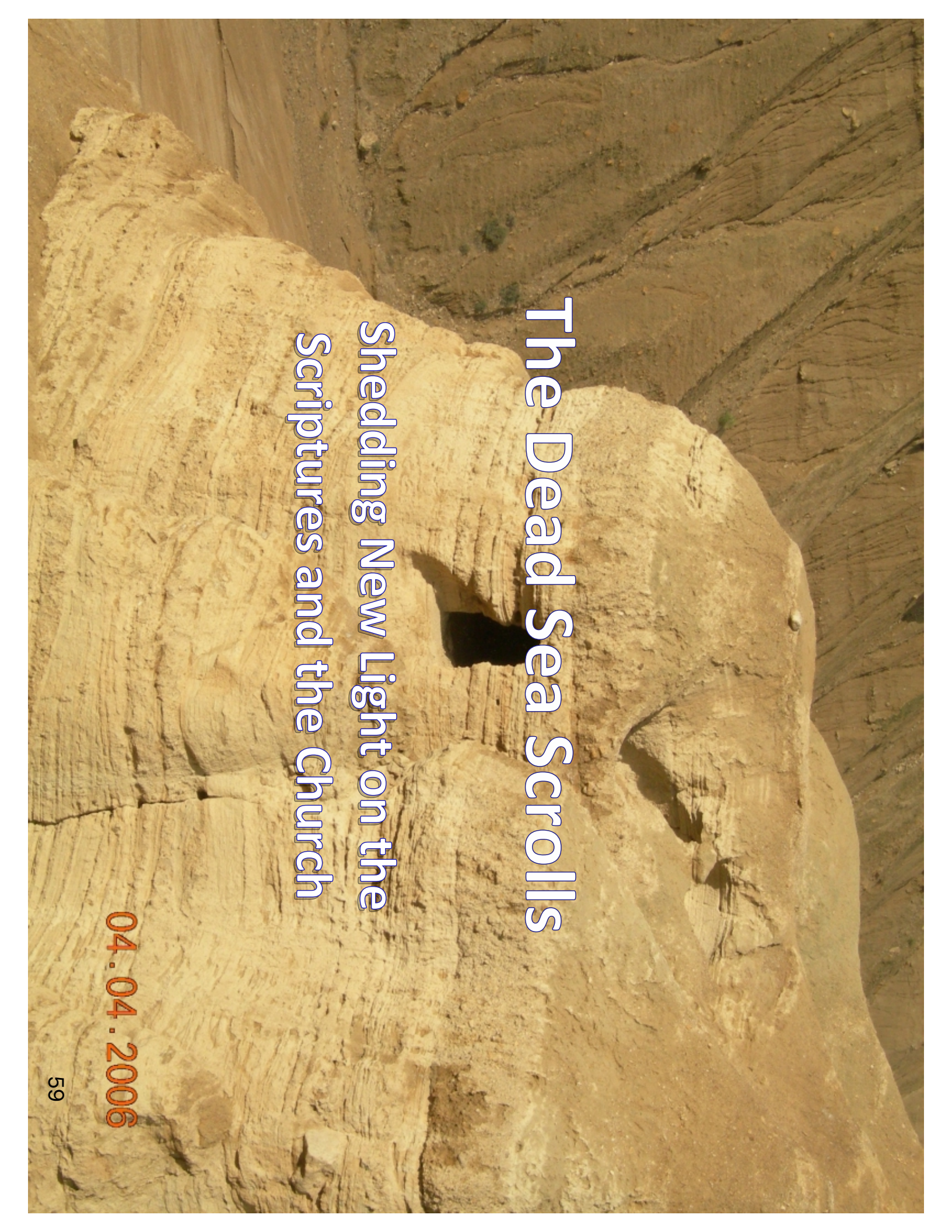
- Faithful Jews could read the Scriptures and accurately perceive many things about the end-times (*eschatological*) community of God
- Why else does Jesus rebuke his followers so frequently?

Jesus Expects Understanding

- 5 “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?”

DSS and the Catholic Faith

- Increased confidence in text of OT Scripture
- Better understanding of the canon of the OT
- Greater appreciation of the Biblical and Jewish nature of our faith



The Dead Sea Scrolls

Shedding New Light on the
Scriptures and the Church

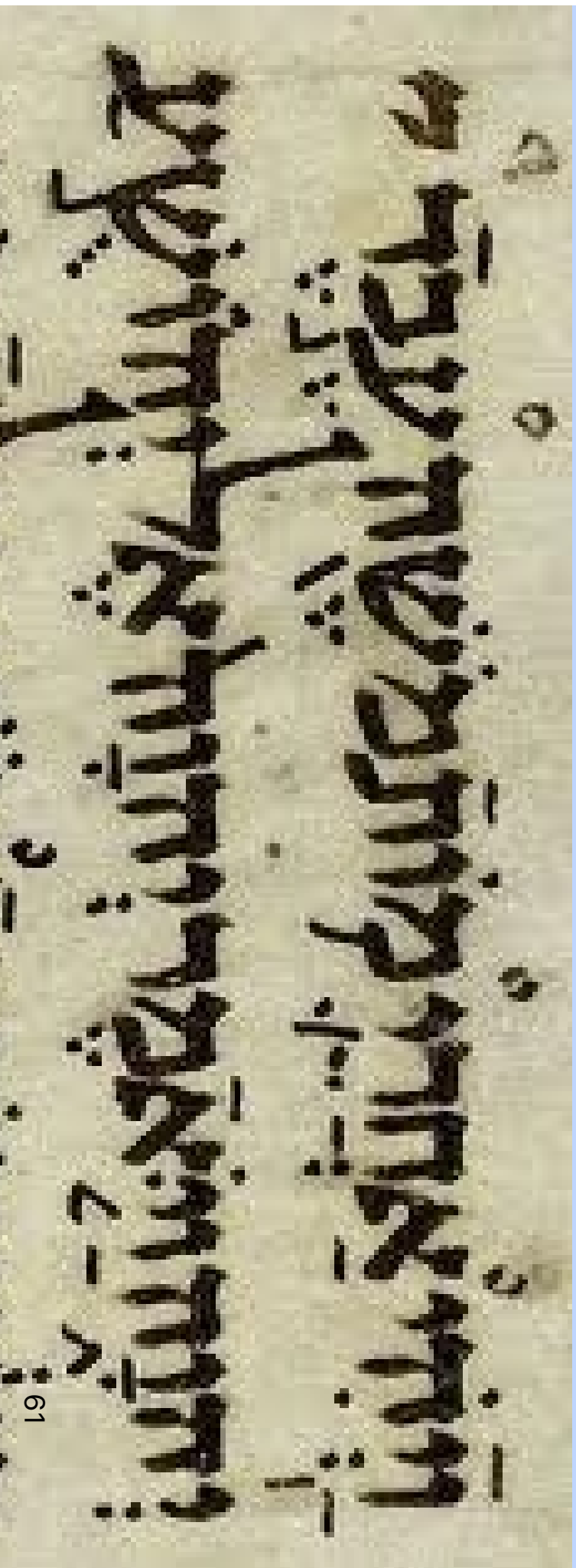
04.04.2006

Part IV: So why are the DSS important?

- For the **TEXT** of the Old Testament
- For the **CANON** of the Old Testament
- For understanding the **EARLY CHURCH**

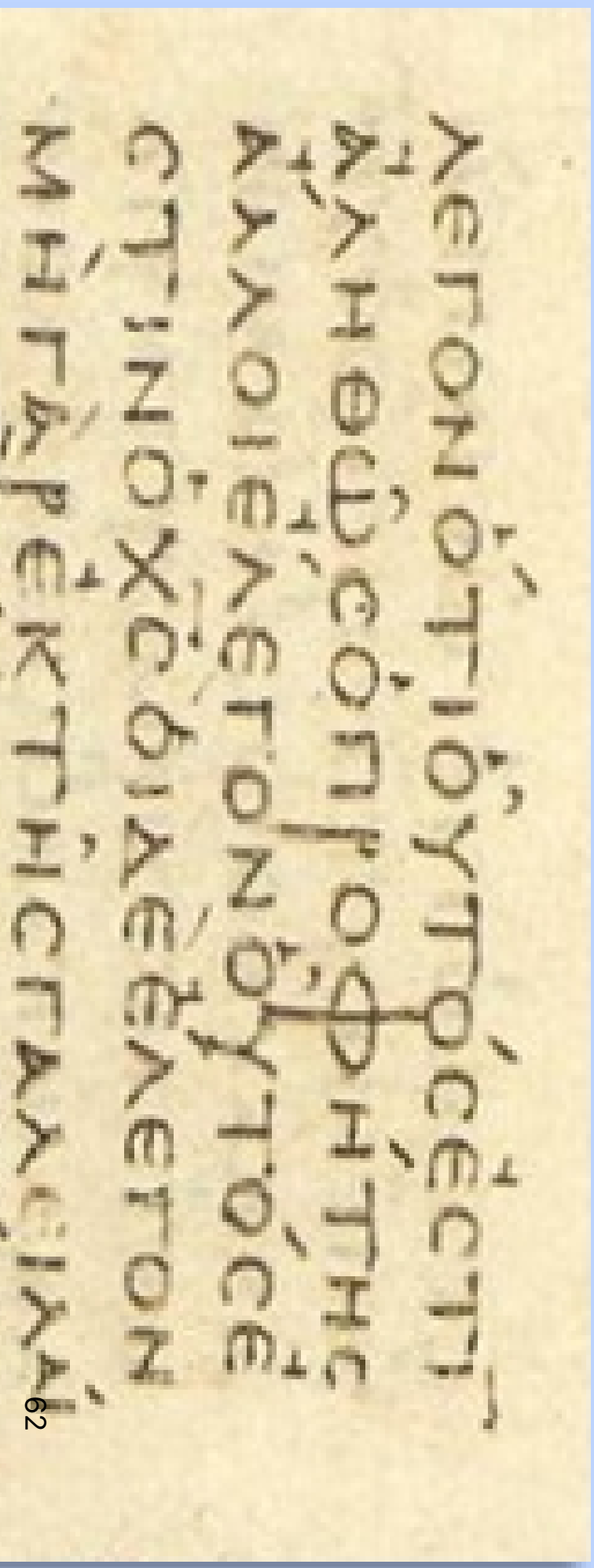
The Text of the OT

- Before Qumran:
 - Masoretic Text (MT) (Hebrew)
 - Not a translation; the traditional Hebrew
 - Oldest extant copies late tenth cent. AD



The Text of the OT

- Before Qumran:
 - Septuagint (LXX) (Greek)
 - Greek translation about 250-100 BC
 - Oldest extant copies late 4th cent. AD



The Text of the OT

- Before Qumran:
 - Vulgate (Latin)
 - late 300's, early 400's AD, Hebrew to Latin
 - Oldest complete copy 8th cent. AD

domi . terra uera effudit: ac rubra
diffillauit aqua. **Nonne fuerit**
a facie uestrae inuasi a facie uei uei uei.
In diebus semper filij uestris in die-
bus iacob quierunt inuicem: et qui in-
grediebatur per caue ambulauerunt per
callis uestra. Effuerunt fontis in iude-
is: quierunt uocis fugerunt uestra-
fugerunt inas in uestra. Quia bella
domi uestra: terra uestra in iude-

obulauerunt animas suas morti in ter-

gione uestra. **Uenerunt uestra 7 per-**
gauerunt: pugnantur uestra uestra-
an i uestra uestra aqua uestra uestra:
et uenerunt uestra uestra uestra. Et celo
uestra uestra uestra uestra: uestra uestra-
uestra in uestra et uestra uestra uestra-
uestra uestra uestra uestra. Uocis uestra
uestra uestra uestra uestra. **63**

The Text of OT

- Qumran (c. 1947):
 - Large chunks of Hebrew text from as early as the *second century BC!*
 - Generally confirmed the accuracy of transmission
 - Hebrew/Aramaic of Deuterocanonicals

The Canon of Scripture

- The term *canon* (not *cannon*!) means a “rule” or “ruler” from the root *cane*
- The Protestant *canon* of the OT lacks seven books: Tobit, Judith, Wisdom, Sirach, Baruch, 1-2 Maccabees

The Canon of Scripture

- Protestant claim: “Our canon is the Jewish canon of Jesus today”
- Really? Jews were split:
- Sadducees: Only the 5 Books of Moses
- Samaritans: Only the 5 Books of Moses
- Pharisees: roughly the Jewish canon

The Canon of Scripture

- Greek-speaking Jews: roughly the Catholic canon (LXX)
- Essenes: Most of the Pharisees' books, plus more, like *Jubilees* and *1 Enoch*
- Qumran: more copies of *Jubilees* and *1 Enoch* than many books of Scripture

The Canon of Scripture: Tobit

- Protestant claim: “Jews never accepted Tobit as Scripture”
- Qumran: Six 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



The Canon of Scripture



- No consensus on “canon” in Jesus’ day
- Every sect of Jews had a different opinion on which books were inspired.
- The Jews were waiting for the Messiah to come and settle their differences.

- **The Messiah did come, and gave authority:**
- **“You are Peter ... whatever you bind on earth will be bound in heaven, whatever you loose on earth will be loosed in heaven.” (Mt 16:18-19)**
- **This is the authority to settle questions of religious law**



The Canon of Scripture

- Apart from the authority of the successor of Peter, we are in a theological “pickle.”
- We would then have no person or body with the authority to settle the question of the canon



The Question Resolved by the Successor of Peter

- Council of Rome 382: Sets the canon for the universal Church
- Reaffirmed by Ecumenical Council of Florence 1441
- Reaffirmed by Ecumenical Council of Trent 1563

Marriage, Celibacy and Holy Orders:

The Dead Sea Scrolls and the Catholic Church

Catholic Teaching is Challenged:

- “Jewish men all married, so Jesus was married” (Dan Brown, *The Da Vinci Code*)
- Jesus’ followers were all equal. Bishops, priests, deacons are a late corruption (common Protestant attitude)
- The Church got its “negative” views of sexuality from St. Augustine (secular accusation)
- Celibacy was imposed by the Pope in the Middle Ages in order to acquire the property of clergymen (Protestant attitude)

We will be looking at:

- I. Celibacy in the Scrolls, the Scriptures, and the Church
- II. Holy Orders in the Scrolls, the Scriptures, and the Church
- III. Marriage in the Scrolls, the Scriptures and the Church

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 In short, for all who conduct their lives 5 by these laws, in **perfect holiness**, according to all the instructions, God's covenant stands firm 6 to give them life for thousands of generations. **BUT** if they live in camps according to the rule of the land *and marry 7 women and beget children*, then let them live in accordant with the Law, and by the ordinance...
- Notice the contrast between the Qumranites who live “in perfect holiness” (that is, 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)

The OT basis for celibacy:

- Lev 15:18: If a man lies with a woman ...both of them shall bathe themselves in water, and be unclean until the evening.
- The Qumranites wanted always to be “clean,” that is, able to worship

The OT basis for celibacy:

- Priests “on duty” had to be continent until “off duty”—could be weeks or months.
- Qumranites considered themselves a priestly people.
- Early Christian priests were expected to be continent.

The Biblical basis for celibacy

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

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.

Summing up on Celibacy

- Jesus in Matt 19:12 is talking about the Essenes who practiced celibacy to devote themselves to worship. He commends them as an example.
- Celibacy in the Catholic Church is Biblical, *authentically Jewish*, and beautiful!

Part II: Holy Orders and the Scrolls

- “All Jesus followers were equal. There were no office holders, pastors, priests, bishops etc.” (extreme Protestant or secular claim)
- “The epistles of Paul where he describes Church leadership aren’t really from Paul.” (Liberal Protestant accusation)

Are Holy Orders later than Paul?

- 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*):

Community Rule 6:11-12: “During the session of the general membership no man should say anything except by the permission of the general membership, or more particularly, of the man 12 who is the Overseer (*mebaqer* or *episkopos*) of the general membership.”

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*

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.

St. Paul and Qumran: 3 Levels of Leadership

- Qumran: Overseer, Priests, Levites
- St. Paul: Episkopoi (“Overseers,” Bishops), Presbyteroi (“Elders,” priests), Diakonoi (“Servers,” Deacons)

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”

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 elders (*presbuteroi*) in every town as I directed you”
- 1 Tim. 5:17 “Let the elders (*presbuteroi*) 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 ...”

Summing Up:

- 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:

- 1 Clem. 40:1 Since, therefore, these things are now clear to us and we have searched into the depths of the divine knowledge, we ought to do, in order, everything that the Master has commanded us to perform at the appointed times. 2 Now he commanded the offerings and services to be performed diligently, and not to be done carelessly or in disorder, but at designated times and seasons.

St. Clement of Rome:

- 3 Both where and by whom he wants them to be performed, he himself has determined by his supreme will, so that all things, being done devoutly according to his good pleasure, might be acceptable to his will. .
4 Those, therefore, who make their offerings at the appointed times are acceptable and blessed: for those who follow the instructions of the Master cannot go wrong.

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.

Holy Orders:

- Neither Jesus nor Paul nor any of the Apostles had the “hippie commune” mentality
- Jesus and the Apostles provided strong and clear leadership structure for the Church
- The Apostles were Jewish and thought in these categories, like the Essenes, because they were shaped by the Old Testament Scriptures.

Part III: Marriage

- 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 (Sadducees?) ... 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.”

Similarities

- 1. Appeal to the creation order.
- 2. 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 Israell!
- Scripture describes children as a blessing, not a cause of poverty or an impediment to a woman's career competitiveness.

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.”

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.)

The Dead Sea Scrolls and Preaching on Baptism

1. Was baptism practiced by the Essenes?
2. Was John the Baptist an Essene?
3. What is the Old Testament Basis for Baptism?
4. What is Catholic theology of Baptism?

Did the Essenes Baptize?

- * Not exactly, but they did practice daily physical/spiritual washing:
- * The Community Rule 3:6 For only through the spirit pervading God's true community can there be atonement for a man's ways ... 7 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... Only thus can he really receive the purifying waters and be purged by the cleansing flow.

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 1:4 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. 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
 - * He was preaching water washing associated with the Holy Spirit
 - * He expected the Messiah anytime soon

Was John the Baptist an Essene?

* 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?

- * 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?

* 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 ...**

What is the OT basis for Baptizing?

- * Water washing was associated with most major covenants in the Old Testament:
- * Adamic Covenant: world “born” through water (Gen 1:2)
- * Noahic Covenant: world “washed” through water (1 Pet 3:20)
- * Mosaic Covenant: Israel “born” and “washed” by crossing the Red Sea (Ex 14:16)
- * Davidic Covenant: New king “washed” before taking throne (1 Kgs 1:38)

The Prophecies:

**Isaiah 44:33 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.*

The Prophecies

* Ezek 36:25 I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26 A new heart I will give you, and a new spirit I will put within you... 27 And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances.

The Prophecies

* 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?”

Catholic Theology of Baptism: Learning from St. John the Evangelist

- * 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?**

Catholic Theology of Baptism: John 9

** 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.*

Catholic Theology of 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, 7 saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. 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."

Catholic Theology of Baptism: John 9

**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?”*

Catholic Theology of Baptism

- * We are all born in the darkness of original sin:
- * **1250 Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called.**

Catholic Theology of 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**

Catholic Theology of 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.

Catholic Theology of 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.”

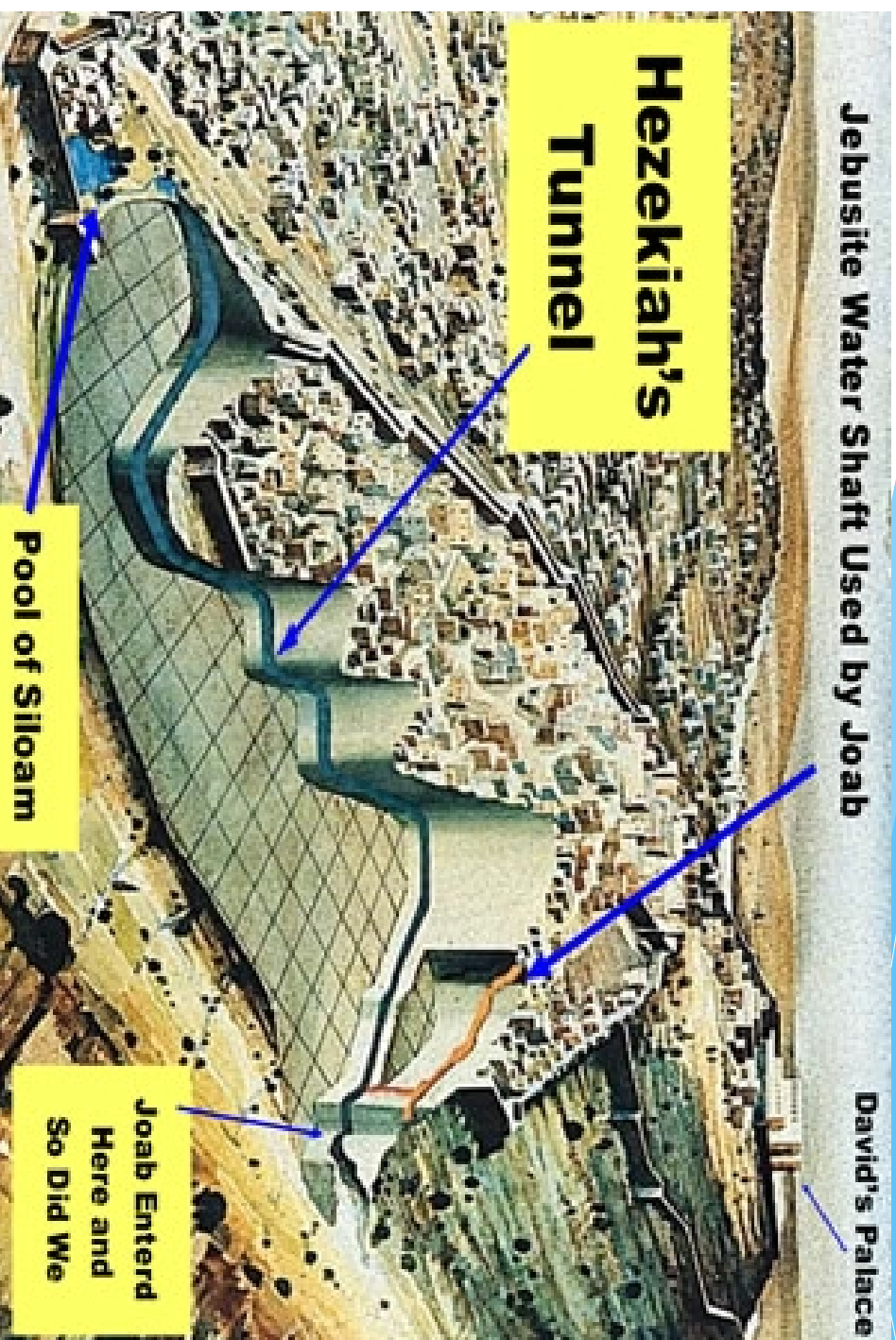
Catholic Theology of Baptism

- * 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!”

Catholic Theology of 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



Gihon



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.

Catholic Theology of Baptism

- * John 9:7 So he went and washed and came back seeing.
- * 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.”*

Catholic Theology of 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.”
- * 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 ...

Answering Protestant Objections

- * Objection: “Baptism doesn’t save you, it’s just an external sign of faith.”
- * 1 Pet. 3:21 “**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”
- * Baptism is “the work of God” (John 9)

Answering Objections

- * Objection 2: “Faith saves you, not water”
- * Mark 16:16: “Whoever believes *and is baptised* will be saved”
- * John 3:5: “Unless one is born of water and the spirit he cannot enter the kingdom of God.”
- * God saves us through signs (i.e. sacraments) received in faith.

Answering Objections

- * Objection 3: “Children can’t have faith and should not be baptized.”
- * Acts 2:38 Peter said ... “Repent, and be baptized every one of you ... For the promise is to you and to your children ...”
- * Acts 16:33 And [the Philippian jailor] took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family.

The Dead Sea Scrolls and Preaching on Baptism

- * John the Baptist probably connected with Qumran
- * The Essenes anticipated Baptism by their practices
- * The Old Testament predicts a spirit-filled water washing.
- * *John 9, the Gospel for Laetare Sunday (A), is ideal for preaching on Baptism*
- * Catholic theology of Baptism is rooted in the Old Testament, Judaism, and the New Testament.

The Jewish Roots of the Eucharist:

Did the Essenes have a meal ritual like the Eucharist?

What Scriptures inspired their meal ritual?

What light does Qumran shed on the Last Supper?

What light does Qumran shed on the Eucharist?

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 (1QS^a) 2:14.** Then the [Messiah of Israel may enter,] and the heads 15 of the th[ousands 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!
- “They are the inherit[ance of Melchize]dek, who will return them to what is rightfully theirs. He will proclaim to them the jubilee, thereby releasing th[em from the debt of a]ll their sins.” (11QMelch 2:5-7)
- “Therefore Melchizedek will thoroughly prosecute the vengeance required by Go[d’s] statutes. [In that day he will deliv]er 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:
- 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



Light from Qumran on the Last Supper?

- A set of curious facts:

1. The anointing at Bethany in John vs Synoptics:

(The “Synoptics” are the other three Gospels: Matthew, Mark, and John)

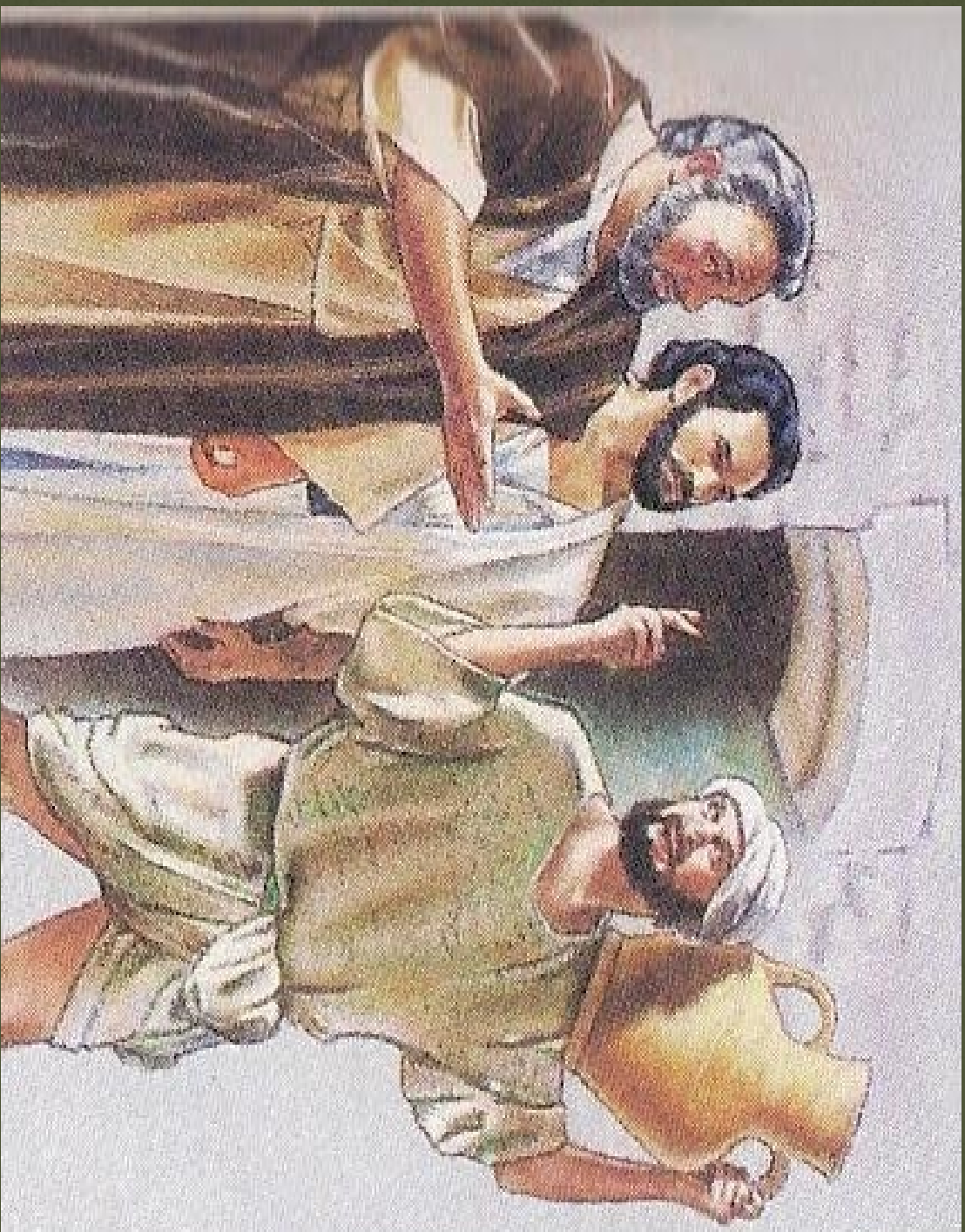
- **John 12:1** Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.
- **Mark 14:1** It was now two days before the Passover and the feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth, and kill him;
- *Why the difference? Is this a mistake?*

A curious set of facts ...

2. 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 curious set of facts ...

3. Apparent conflict of date of Passover:

- **Mark 14:12** And on the first day of Unleavened Bread, when they celebrate the passover, his disciples said to him, “Where will you have us go and prepare for you to eat the passover?”
- **John 19:13** When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gabbatha. **14** Now it was the day of Preparation of the Passover; it was about the sixth hour ...

The mystery begins to unravel ...

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

The mystery begins to unravel ...

- The Essenes lived in celibate community:
- **Damascus Document 7:4** In short, for all who conduct their lives **5** by these laws, in *perfect holiness*, according to all the instructions, God's covenant stands firm **6** to give them life for thousands of generations. **BUT** if they live in camps according to the rule of the land *and marry 7 women and beget children*, then let them live in accordance with the Law, and by the ordinance ...

The mystery begins to unravel ...

- Large numbers of Essenes lived celibately in Jerusalem, because they prohibited relations in the Holy City because of ritual cleanliness (Lev 15:18)

The mystery begins to unravel ...

- Essene Passover was always on a *Tuesday*
- They celebrated without a lamb
- *The traditional site of the Cenacle is in the Essene quarter of Jerusalem*

Suddenly we can explain:

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

Light from Qumran on the Last Supper?

- Jesus celebrated the Last Supper on a Tuesday with the Essenes
- He died on Friday about when the lambs were being sacrificed for the Temple Passover on Saturday
- Neither John nor the other Gospels is incorrect.

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.”²⁰ And likewise the cup after supper, saying, “This cup which is poured out for you is the new covenant in my blood.”
- This is the long-awaited meal with the Messiah.
- Jesus giving thanks and blessing the bread and wine is a *priestly* act.
- He’s conferring a *priestly* status on the disciples.

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 of Melchizedek (priest, king) and David
- Vice-royal status being given to the apostles
- This is seen in our bishops
- Note the covenant-meal connection

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, à la Melchizedek and King David
- Eucharist is *covenant* meal making us God’s family
- Eucharist also goes *beyond* anything Essenes imagined

The Dead Sea Scrolls and Preaching St. Paul



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

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. (11th Sun OT, C)

∞ Rom. 3:28: For we hold that a man is justified by faith apart from **works of law**. (9th Sun OT, A)

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

4QMM1T



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.

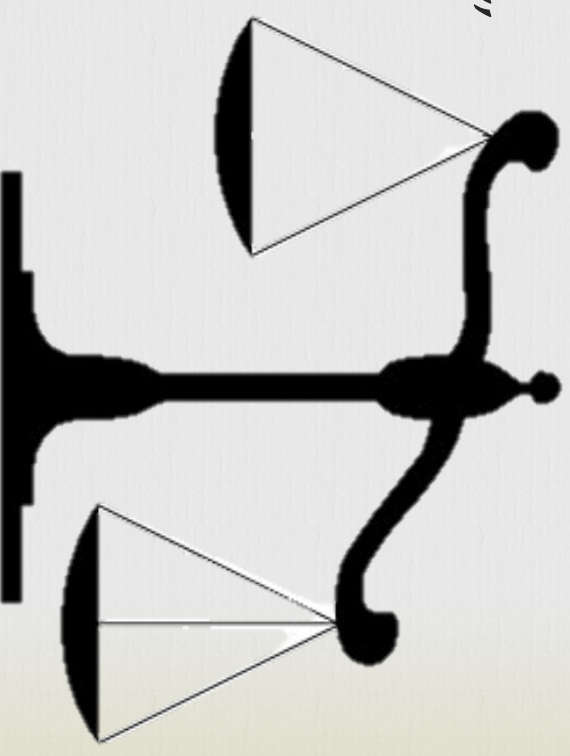
Sorry, Luther!



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*”

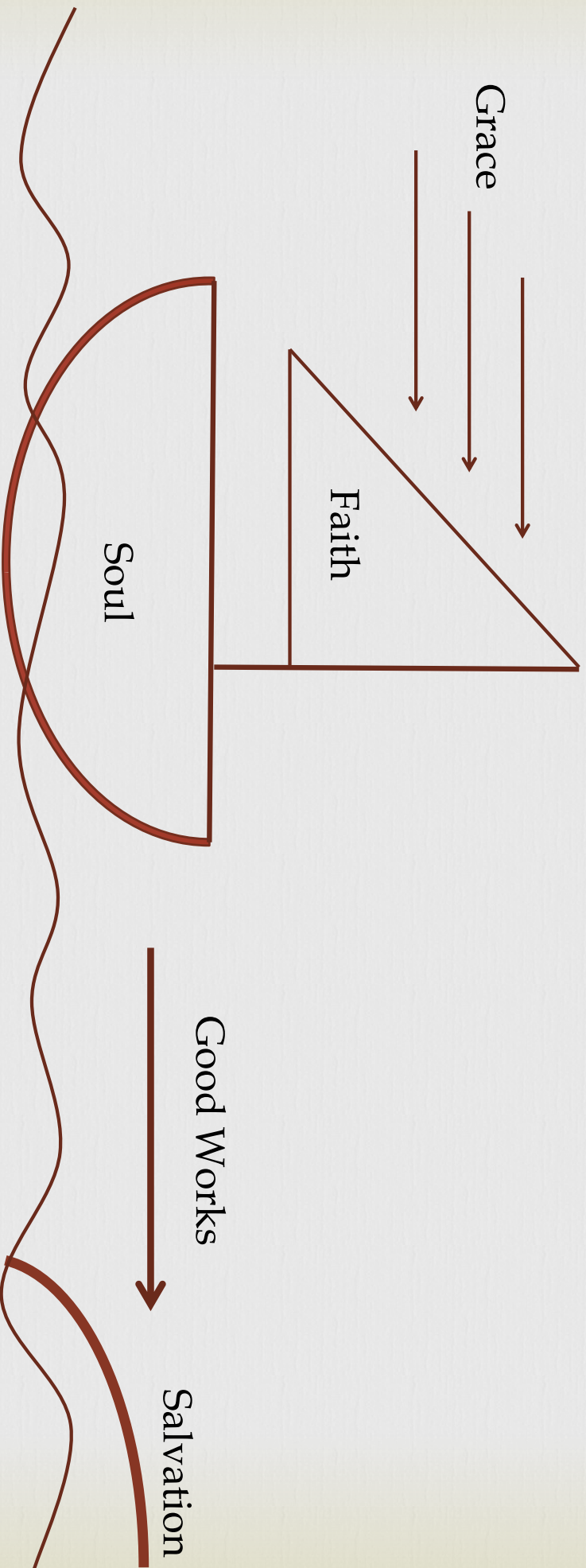


Understanding Catholic Teaching on Salvation

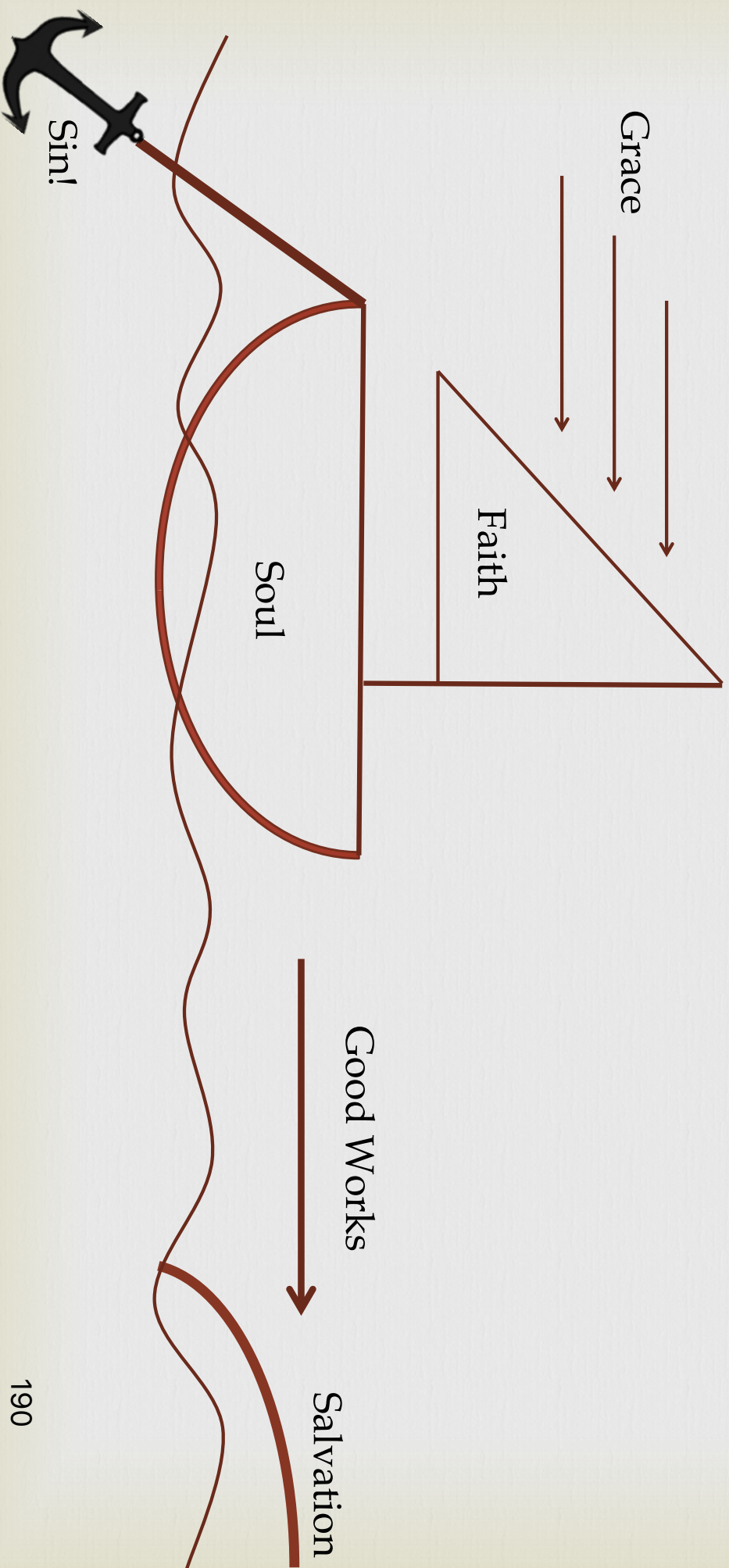


- ✧ We believe in salvation “by faith working through love”
- ✧ Faith must express itself in love:
- ✧ Rom 2:13: “For it is not the hearers of the law who are righteous before God, but the doers of the law” (possible pun)
- ✧ Matt. 7:19: “Every tree that does not bear good fruit is cut down and thrown into the fire.”
- ✧ James 2:17: “Faith by itself, if it has no works, is dead.” (24th OT, B)

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.