



Cover Page To:

Chapter

Seventeen
of 24 Chapters

The Creator's Window
Viewing Global Change,
Universal Timelines & The Promise

by Todd Peterson, Ph.D.
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The author can be reached by e-mail at: response@windowview.org

Note, technological and political developments, among other topics, have undergone **recent change** and made stunning advancements that are yet to be captured here. For example, when this book project was started, the Internet was in its infancy. The rapid advances in the global communications systems alone is worthy of note in the Creator's Window. So, in some places you may fill in certain logical gaps as you read by simply thinking of and integrating your understanding of current events.

The purpose of the Creator's Window fits within the larger scope of WindowView.org. To better understand how all this fits within the window's holistic view, we encourage a visit to the WindowView web site. Moreover, an outline for the entire writing project, of which this document is only one part, can be best appreciated by reading the outline for the Creator's Window at the web site. Please reserve your assessment of this presentation until you examine the outline for its larger context.

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Look, discern, then decide for yourself what it all means to you personally!

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XVII -- THE SCROLLS

During the summer of 1993, twelve fragments of ancient Hebrew scrolls were displayed at the Library of Congress, in Washington, DC. Upon entering the exhibit I obtained a pamphlet that started with:

'In 1947, young Bedouin shepherds, searching for a stray goat in the Judean Desert, entered a long-untouched cave and found jars filled with ancient scrolls. That initial discovery by the Bedouins yielded seven scrolls and began a search that lasted nearly a decade and eventually produced thousands of scroll fragments from eleven caves. During those same years, archaeologists searching for a habitation close to the caves that might help identify the people who deposited the scrolls, excavated the Qumran ruin, a complex of structures located on a barren terrace between the cliffs where the caves are found and the Dead Sea. Soon, historical, paleographic, and linguistic evidence, as well as carbon-14 dating, established that the scrolls and the Qumran ruin dated from the third century B.C.E. to 68 C.E. They were indeed ancient! Coming from the late Second Temple Period, a time when Jesus of Nazareth lived, the scrolls are older than any other surviving biblical manuscripts by almost one thousand years.⁸⁹

Public access to view specimens of the Dead Sea Scrolls is truly historic. The exhibit follows recent developments which led to the release and publication of photographic copies of the entire scroll collection.⁹⁰ Today thousands of popular publications describe the scrolls, but few offer direct translations of the texts.⁹¹

⁸⁹ Library of Congress. *Scrolls from the Dead Sea: The Ancient Library of Qumran and Modern Scholarship*. April 29-August 1, 1993. Washington, D.C.

⁹⁰ Photographic copies of the scrolls can be ordered by contacting the Biblical Archeology Society (800-221-4644). Use or interpretation requires knowledge of Hebrew, Aramaic, and Greek.

⁹¹ Translations of scroll texts from Cave 4 are available in a continuing series entitled: *A Preliminary Edition of the Unpublished Dead Sea Scrolls: The Hebrew and Aramaic Texts from Cave Four*. Thus far Fascicles One to Four are published and are available from the Biblical Archeology Society.

Historically, interesting coincidences accompany the scroll discoveries—events including the manuscripts' traffic and trade, international intrigue, to repossession by Israeli military action—making the texts' survival nearly miraculous. The first modern Jewish possession parallels global recognition of Israel as a sovereign state. There are Jewish patriots who consider this coincidence a significant sign from the Almighty—a blessing from the God of Israel. Thereafter, news of the scrolls and information from the much anticipated publication of academic manuscripts was scarce. Rumors of a hidden conspiracy surfaced. What restrained the scholars? Was there anything newsworthy in the scrolls? Unfortunately, initial speculations and hasty interpretations only lead to false assumptions or premature, sensational, reports. The formerly slow process, starting in the 90s, is now reversing itself. The scrolls do reveal new information.

Why did the initial work go so slowly? Many probable reasons are suggested, including the fact that only a limited number of scholars were assigned to the scrolls—the International Team—who for 45 years produced more academic friction than published work.

Dr. Robert Eisenman,⁹² in a 1991 radio interview, explains some reasons are tied to the 1950s, while others arise out of the 1980s. For example, in the early 50s, the academic community assumed the recovered materials were already published in existing scholarly works. This reason breaks down later when new scroll texts were known to exist. Scholars, those outside the International Team, still wonder why small fragments with significant Messianic references were withheld for 35 to 40 years! By the 80s, one generation of scholars gave way to the younger understudies. Eisenman

⁹² Dr. Eisenman is currently the Chairman of the Department of religious Studies and Professor of Middle East Religions at California state University in Long Beach.

speculates a traditional academic practice—the respect for one's elder academic advisor—contributed to continued delay. Ironically, like every aspect of science, the 'religious' evidence awaits human attention, not invention. Human understanding is a matter of time and interpretation—for in reality, the truth remains fixed in the original texts. Perhaps egos, academic vanity, and pride complicated the early going. Now the tables have turned and anyone with knowledge of ancient biblical languages can purchase their own bound volumes and freely review the scroll collection. As described below, there is good reason to believe more information relevant to the linkage of the Old and New Covenants will appear from the scroll texts.

Khirbet Qumran & Archival Caves

The Qumran community, about 20 miles east of Jerusalem, was inhabited by Jews long before Yeshua's lifetime. The appearance of Messianic believers, at that location, might be assumed for some point after Yeshua's ministry and long since the Qumran peoples established a set community life style. Although I offer some speculation here, the Qumran site is a likely candidate for an ancient community that *anticipated Messiah's promised appearance*. This logic follows events associated with the Maccabees who knew of Daniel's calculation—presumably leading some members of the Jewish population to await the Messiah's appearance. If Daniel's prophetic implications were not a popular position, then a sequestered group of believers could find peace in the wilderness just outside Jerusalem. Further, there is nothing surprising about the previously reported absence of scroll references to Yeshua or his disciples. The majority of scroll texts predate Yeshua. Remember, there were only forty years between Yeshua's ministry and the revolt which totally disrupted life in Israel. The greater collection of documents presumably represent works collected over centuries. Thus, during the Jewish-Roman conflict—c. 70 CE—Messianic

writings collected over a brief time were scattered with the early believers as they dispersed from the Holy Land.

The Second Temple's destruction, and the proximity of the caves along the shores of the Dead Sea, strongly suggest Qumran as the archival site of the Temple's library. In fact, the Copper Scroll—literally made of copper—provides an partial inventory for the Temple's gold, silver, and other contents. This list certainly suggests a link between the Temple and the caves near Qumran. Documents generated at Qumran would add to the main collection—some are religious while many others are sectarian. Expectations that a Qumran record of Messiah's ministry must be tempered by other factors. For example, Yeshua was rejected and despised by those Jews who expected a conquering king and peace in place of Roman occupation. Messiah's role, as suffering servant, depicted in Isaiah 53, was then as now, overlooked. Today, confusion over Yeshua's identity becomes a major obstacle for academicians looking to reconcile Messianic references. Are there two Messiahs that come once or one that comes twice? This issue is not clear for those looking outside the New Covenant.⁹³ First, obvious evidence is perhaps overlooked here, because the content of the unpublished scroll fragments may, first and foremost, stand as a significant confirmation of older texts (eg. scrolls of Daniel, Isaiah, etc.). Second, as indicated later, even small fragments still present new and explosive stuff. Major realignments of belief and religion are at stake. In many ways this information contributes to mechanisms for global change. What people believe determines their activities and thus driving forces.

⁹³ Again, as noted previously in the text, the Old Covenant clearly alludes to a second coming of the Messiah. That his figure bears a mark from his prior presence is clear evidence of one who appears twice (see Zechariah 12: 10 and Isaiah 11: 1).

I wonder to what degree the Jews of the Maccabean era understood the two-fold implications of Daniel's prophecy. If they computed correctly, they would have observed that Antiochus had not destroyed the Temple leaving the coming of Messiah to a time shortly after their generation. In fact, any attempt on the Temple came with a price! In I Maccabees (9:54-56) there is an account of Alcimus, a priest, who in 158 BCE attempted to destroy the Second Temple's walls. His orders against the Temple's integrity were followed by a terrible paralysis that shut the priest's mouth and later led to his death. Needless to say, God's will prevailed and the temple was left standing, only to be destroyed at an *appropriate* time.

The nature of Qumran's establishment during, or shortly after, the time of Alcimus and the Maccabean revolt presents an intriguing possibility: *People knew to anticipate events in the near future!* Did they live at Qumran? Members of this community chose to live away from the established center of mainstream Judaic activities—best defined by activities at the Temple in Jerusalem. Qumran, due east of Jerusalem, lies in the pathway of Messiah's expected approach to the holy city.⁹⁴ Did the inhabitants situate their dwellings in a strategic place to see Messiah before he entered Jerusalem?

The initial members of the International Team may have avoided activity which potentially fills the gap between traditional Judaism and Yeshua-centered Christianity. Subsets of beliefs within academic minds, perhaps due to specific religious perspectives, prevent or delay the answer to my query and speculation concerning Qumran's role. If what seems logical—for the past and present to make a meaningful link via Qumran—then all religions are challenged to face a

⁹⁴ Zechariah 14: 4 'On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.'

new unifying truth: *The stream of Hebrew-Christianity flows from the streams of Judaism*. Fortifying this connection must await further translation of the Dead Sea Scrolls.

Clearing Confusion at the Crossroads

I am as intrigued by the affirmation of the older texts as much as I am impressed by possible new discoveries. Of all the Old Covenant texts found at Qumran, the writings of Daniel and Isaiah surfaced in their entirety! Most of the 'scrolls' are essentially tiny fragments. Complete manuscripts are therefore incredible finds! The agreement of these ancient texts with the bookstore Bibles of today is strong evidence for significant conservation of information. For the first time in millennia, humanity has ancient physical proof of the inerrant nature of these prophetic writings. The words appear as if set in stone, timeless, and unchanged. Only minor differences appear—as is described later in this chapter. This fact alone sings louder and more clearly than any recent finding produced by the scrolls. Let us not forget to review the importance of the known data—those Scriptures already on our library shelves—before seeking excitement in shreds of new evidence.

In 1991, Baigent and Leigh published *The Dead Sea Scrolls Deception* (DSSD). The first part of their writing provides a chronology from the discovery of the scrolls to the present. The second part, however, considers hypotheses *inconsistent* with a true holistic view of the Old and New Covenants. The authors state the inspiration for their book follows the work of Dr. Eisenman. Baigent and Leigh's misleading ideas or biblical deceptions are now fixed in print. Meanwhile, the work of Dr. Eisenman, and others, advances beyond former conclusions to newer developments; some of which confound statements made in the DSSD. Sensational hypotheses sell books, but if this window's view is accurate, new developments are more likely to fill

the puzzle—linking pieces of the former and latter Scriptures—to demonstrate a unification between existing covenants. This perspective is consistent with scroll findings discussed here.

Who Is The Liar?

I am aware of some confusion generated by the DSSD's descriptions of scroll contents. The 'Habakkuk Commentary', for example, speaks of a 'Teacher of Righteousness', a 'Liar', and a 'Wicked Priest.' Dr. Eisenman's early research led to speculation on the identities of these three.⁹⁵ The view presented by Baigent and Leigh suggests James—Yeshua's brother—as the teacher, the apostle Paul as the Liar, and Ananas as the Wicked Priest. But these identifications are tentative and purely speculative. If you accept their hypothesis, you are confronted with a story that alludes to misunderstandings within the first century Messianic community. Paul's writings clearly reflect the reason for misconceptions held by early Jewish-Messianic believers who struggled to put pieces of the Old and New Covenants in proper context. I hope that anyone reading the DSSD understands that Baigent and Leigh are making a quick comparison of scroll contents while failing to properly present the *good news* of the New Covenant. Problems arose when Jewish followers remained zealous for the Law without a complete understanding of New Covenant concepts providing forgiveness of sin by God's grace and the atonement provided at Yeshua's crucifixion. Thus, the identification of Paul as the Liar is a DSSD distraction from Scripture which neglects his lifetime of service as an apostle.

Paul never abandoned the importance of the Torah—the Law—because this was his heritage as a Jew. Conflict arose when Paul emphasized principles of

⁹⁵ M. Baigent and R. Leigh, "James 'The Righteous,'" *The Dead Sea Scrolls Deception* (New York: Summit Books, 1991), pages 188-198.

the New Covenant in opposition to legalistic behaviors that contradict the gospel. Someone not familiar with the New Covenant is easily misled by out-of-context statements made in the DSSD. The New Covenant supports the fact that Yeshua did not come to abolish the Law.⁹⁶ In fact, contemporary Messianic congregations observe the Torah scroll as a representative symbol for the Messiah. His presence added to the significance of the Law by his fulfillment of prophecy. Incredibly, Yeshua fulfilled at least 27 prophecies in one day alone.⁹⁷ Numerous other prophecies fulfilled by Yeshua (see Appendix B) make him the only 'odds-on' candidate for Messiah.

Baigent and Leigh present their assessment of the Acts of the Apostles—their chapter twelve—which draws parallels between the early Messianic movement and the activities at Qumran. In the process, the comparison confuses New Covenant principles with a bias presenting unsubstantiated activities for Yeshua and his followers. Following their speculation, I could as easily say Yeshua may have been the original 'Teacher of Righteousness'. The position may have passed to James after Yeshua exited this earthy stage, but there is no proof of any specific identification for the teacher. In fact, there is inference but no exact accounting for the date of the Habakkuk Commentary. Further, placing any New Covenant figure in Qumran is difficult because, to my knowledge, no published scroll text cites Yeshua, Paul, or others, by name. Identities of Qumran's inhabitants remain a mystery.

The classical approach considers Judaism and Christianity as two wholly separate spheres of activity. I think it important to recognize Paul kept the Jewish holy days—as every contemporary Messianic-Jew should—especially after accepting Yeshua into one's heart. This practice is alive today in the

⁹⁶ Mattityahu 5: 17-18. See quote in Chapter 20: 'Jewish Roots & The Law.'

⁹⁷ "27 Prophecies Fulfilled in One Day," (Charlotte: Chosen People Publications, 1986)

growing membership of Jewish/Gentile-Messianic congregations. Furthermore, study of the New Covenant, something conveniently omitted by the DSSD, reveals that James recognizes Paul's understanding of the New Covenant:

'So, having perceived what grace had been given to me (Paul), Ya'akov (James), Kefa (Peter), and Yochanan (John), the acknowledged pillars of the community, extended to me and Bar-Nabba (Barnabas) the right hand of fellowship; so that we might go to the Gentiles, and they to the Circumcised. Their only request was that we should remember the poor—which very thing I have spared no pains to do.' (Galatians 2:9-10, JNT; parenthetical annotations added)

In light of this scripture, there is good reason to await further study of the identity of the 'Liar' as described in the Habakkuk Commentary. In the preceding passage Paul is clearly well received by the others in the Messianic community. If Baigent and Leigh read further, they would see that James took the gospel to the Circumcised (Jews), while Paul set out to teach the Gentiles about the Jewish Messiah. Paul's mission is very important because the Gentiles in turn would one day return the lessons back to the Jews!⁹⁸ If Gentiles do not learn well, how then can anyone expect the Jewish community to accept the good news of their Messiah.⁹⁹ Thus, the Liar could be anyone.

⁹⁸ A study of Romans 11, starting in verse 11, reveals that the truth of Messiah will make Israel envious of the Gentiles. But as rather a bittersweet story of jealousy, Romans 11 expresses that while the Gentiles have been grafted as wild olive branches onto the natural stock, the natural branches (Jewish believers in Messiah) are once more grafted back onto the natural root of Israel. Finding Messiah is thus a completion and a fullness that can only bring full meaning and purpose to one's being as a Jew. The concept of Jew and Gentile grafted together for one purpose is thus a major theme of the New Covenant placing belief in Messiah ahead of everything else.

⁹⁹ A short study of the New Covenant reveals that both Jew and Gentile can hear God's message through the Messiah (Romans 10: 12), but not all the Israelites accepted the good news—the new covenant—even when it was spoken directly to Israel by the Messiah's own mouth (Romans 10: 16, 17). When a Jewish person truly understands that history and events have set many of the Chosen People apart from a vital truth, then there is even cause for jealous or envious feelings—for Gentiles have been worshipping the Jewish Messiah for a

The characterization of the Liar also fits Satan (the Adversary). Omitting this possibility is short sighted. The interpretation is still open, the Habakkuk Commentary literally reveals no names.

Linkage Between Old and New

Important to Judaism, and the Messianic community at large, is evidence describing four hundred years of thinking between the writing of the Old and New Covenants. A trail of activity must somehow relate the two major covenants. In the same year that the DSSD was published, new scroll findings indicated information exists to draw Judaism closer to its Messiah's identity. On November 22, 1991, Sid Roth,¹⁰⁰ a radio-talk-show host on New York's WMCA, aired an interview with two professors who are engaged in studies of the Dead Seas Scrolls. The first to speak was Dr. Eisenman, introduced above,

long time (Romans 10: 19). Somehow none of this seems fair, but the Lord promises that Israel will be saved. Israel has experienced a hardening of the heart, which is the very place one is to put the new covenant, and this hardened condition remains for many until a time when the 'fullness of the Gentiles' has come... in other words, many Jews miss the message until, historically, the last of the Gentiles accepts Messiah (Romans 11: 25, 26). The Jewish person who finds Yeshua to be the Messiah is considered a fulfilled or complete Jew—the last puzzle piece, the Messiah's identity, is finally in place.

The window's view accentuates how history is turned on its head, how evil methods use Messiah's name to confront his own people with adversity and injustice, but this is the nature of a barrier, thrown up through time and events, which effectively kept Messiah's identity confounded and confused.

¹⁰⁰ Quotations from the radio interview appear here with permission from Sid Roth and Messianic Vision, P.O. Box 1918, Brunswick, GA 31521-1918. Cassette tapes of the interview are available from Messianic Vision.

and the second was Dr. James Tabor.¹⁰¹ The following quotations are from Sid Roth's radio program.¹⁰²

Part way into the broadcast Dr. Eisenman states:

'...These scrolls were originally found in the late 40s and early 50s. People, and the public at large thought the Scrolls were all published. ...the public had not appreciated the fact the only thing that had ever been published was Cave One. Now, when we find manuscripts, we number the manuscripts according to the cave in order of when they were discovered. ... The Israelis got that material, in one way or another, partially they bought it ... when it was put up for auction in New York in 1952. That was all immediately published. ... In the early stages, they didn't try to build scholarly empires... they published everything... you can go to the Museum of the Book in Jerusalem and see all those documents.'

After Cave One, other scrolls were found and catalogued. Later, Dr. Eisenman refers to a scroll that was processed in the 60s. To the surprise of the greater academic community, plus the public, this material was unpublished for nearly three decades! The text is now known as the "Pierced Messiah" or "Wounded Messiah" text, also known as the "War Scroll" or "War Rule," (*Serekh ha-Mihamah*). While at the Library of Congress, I stood before this very shard of text and looked at the museum plaque which offered an interpretation of the text.¹⁰³ The fragment is very small, approximately the size of a matchbook cover! Holes in the fragment exclude portions or whole words (as indicated below by brackets). This is the reality of working with ancient texts. Only the rarest of manuscripts are complete—or nearly so.

The 'Pierced Messiah Scroll' exhibit displayed the following interpretation:

¹⁰¹ Dr. James Tabor is currently Associate Professor of Christian Origins and Ancient Judaism at the University of North Carolina at Charlotte

¹⁰² The majority of this text is an accurate reproduction of the broadcast's content with several adjustments or bracketed annotations to make this conversational presentation clear in print.

¹⁰³ Vermes, G. "Qumran Corner. The Oxford Forum for Qumran Research. Seminar on the Rule of War from Cave 4 (4Q285)," *Journal of Jewish Studies* (Spring 1992), pages 85-90.

'1.)] Isaiah the prophet.
[The thickets of the forest]
will be cut [down
2.) with an axe and Lebanon
by a majestic one will
f[all.] And there shall
shoot from the stump of Jesse [
3.)] the Branch of David and
they will enter into
judgment with [
4.)] and the Prince of the
Congregation, the Bran[ch of
David] will kill him[
5.) by stroke]s and by
wounds. And a Priest
[of renown (?)] will command [
6.) the s]lai[n] of the Kitti[m]

One must work around the missing portions to find the text's meaning. As presented below, this scroll has generated much interest and different opinions. For your information, the word Kittim, in line 6 above, either literally refers to Cyprus, or symbolically refers to Rome.¹⁰⁴ The Hebrew words in line 4 allow for two different translations, essentially: a) 'and the Prince of the congregation, the Branch of David, will kill him,' or b) 'and they killed the Prince.' The second possibility is responsible for this scroll being called the 'Pierced Messiah.'¹⁰⁵

Dr. Eisenman makes the following statements concerning this text:

'The first line says: "The Prophet Isaiah"...that's on there. It's a power-packed text even though it's just five little lines. The second line is a direct quote from Isaiah 11:1 ... "A shoot shall rise from the root of Jesse." ...and then the passage in Isaiah goes on to state that "the spirit will rest on him" i.e. Holy Spirit type symbolism. This fragment only says "A shoot shall rise from the root of Jesse." ...

'Line three ... talks about the "Branch of David" is a reference out of Jeremiah and in two places recapitulated in Zechariah. You know very well we are in the framework of Messianic prophecy of the most intense kind.

'The fourth line is the killer literally speaking, and figuratively, it actually says ... "And they put to death" or "they shall put to death" ... "the leader of

¹⁰⁴ The Interpreter's Dictionary of the Bible. (New York: Abington Press) pages 40-41.

¹⁰⁵ Two articles that discuss the Pierced Messiah scroll's translation are: a) "Is Jesus in the Dead Sea Scrolls?" *Time* 21 September 1992, pages 56-57, and b) J. D. Tabor, "A Pierced or Piercing Messiah? The Verdict is Still Out," *Biblical Archaeological Review* (November/December 1992), pages 58, 59.

the Community.” Someone who it refers to as the *Nosi-Ha-Adah*, if you know Hebrew the word *Nosi* refers to the president. And in the Bar Kochba period of 136 (CE), the famous messianic revolutionary leader of the Jews—on the back of his coins—use to refer to himself as Nosi Israel, the leader of Israel. ... It ends that line with the word, the “Bruh,” which looks like a recapitulation of line three, the Branch of David.

‘Line five, all that we have, refers to *Ma-hal-a-loat*. If you know your Messianic prophecy, in Isaiah 53, the famous passage that many of your listeners may know about: he was despised and rejected of men, ... and he died and took our sins upon himself, etc. ... in Isaiah 53:5 it refers to ... and for our sins was he wounded, and his wounds he bore or his piercings he bore... That is the word “Ma-hal-a-loat.” So, since the text is already referring to Isaiah the Prophet, it’s quite clear that this fifth line is making a reference to Isaiah 53 of some kind. ... it ‘blew our minds’ to see this...

Prof. Eisenman then, momentarily, makes a few side comments on the problems with getting scroll material published. He also relates Qumran, the scroll materials, and historic knowledge of Yeshua to the early Hebrew Messianic community as follows:

Prof. Eisenman: ‘It shows that early Christianity and the Judaism of this period were operating within the same framework of Messianic prophecy. And what else it shows will have to be up to the individual constituent, believer, or academic to say. I don’t want to go further. But what it does do, is tie the roots of early Christianity, firmly within the framework of this community.’

Controversy surrounds the interpretation of the fourth verse. Was the Prince killed or being killed? Therein are two possibilities. The story of Messiah is easily seen if this describes the Branch of David as being killed. If the Prince is killing, then there is room for some confusion. Without the complete text it’s impossible to know the exact meaning. With a word or two more the Prince could be killing the Lawless One—which prophecy supports, but a one inch fragment of text leaves a mystery. Again, the concept of a pierced figure parallels known Scripture. Two Messianic scenarios are thus possible and the duality is reflected in Sid Roth’s question to Dr. Eisenman:

Sid Roth: ‘Earlier I talked about Talmudic quotes having to do with we Jews who were looking for two Messiahs. One would be a suffering servant, the other would be a king. A Christian view would be one Messiah two appearances. The Talmud would say two different Messiahs...’

Prof. Eisenman: '...previously we have been hearing the tendentious sort of material that there are two Messiahs in the Dead Sea Scrolls. And that's all the material that's been publicly available. What we're seeing from the unpublished material, and we published another plate in *Biblical Archeology Magazine* last month which spoke about a Messiah: *ruling the heaven and the earth, and God visiting the meek and the poor, raising the dead, curing the sick, and announcing glad tidings*—a typical Judeo-Christian Davidic Messiah. I think that's what we are getting in this text, and what we're beginning to see in the unpublished materials ... is a much more Davidic oriented Messianic view than we were previously led to believe. ... I think this group (at Qumran) is very interested in a Davidic-type Messiah. ... I think it's impossible in the last stages to differentiate this group from what I call early Jewish-Christianity in Palestine.'

Dr. Eisenman makes his comments with caution and thus—according to him—a connection between Yeshua and Messiah has yet to be made firm in scroll materials. The next speaker on Mr. Roth's show, Dr. Tabor, goes one step further, for within the scroll texts he finds the beginnings of links between the Old and New Covenants.

Sid Roth: 'What does this Wounded Messiah text from the Dead Sea Scrolls mean to me in twentieth century America?'

Prof. Tabor: 'The reason the text has thrown us... we thought that the Qumran community—I don't know if they were Essenes, or what they were—but it means the people who wrote and collected the Scrolls at Qumran did have an idea of the Messiah coming and being slain, with direct allusions connecting Isaiah 53 with Isaiah 11 which is the powerful text about the king coming. Then you have ... a number of possibilities, one ... would be, that they are speculating they are putting text together, and when the Messiah comes, not only will he reign, but first he will suffer. The other possibility which is even more intriguing ... is that a Messiah did get wounded and suffer such as Yeshua and the (Qumran) community is somehow reacting to that, after the fact. It wouldn't have to be him (Yeshua), but he is the best known candidate in the first century.'

Sid Roth: 'If we were to speculate, was this text written before or after the fact?'

Prof. Tabor: 'It's difficult to say. Because in the New Testament ... the gospel of Mark presents the so called Messianic secret. The disciples *simply can't not get it* and its very clear in Luke 2. Where Jesus is talking about the suffering Messiah *and they don't get it*. After the fact, (his death) they get it. ... Before this we were able to say the Qumran people have some rough parallels to the early Christian movement, but there were many differences. And this of course would have been one of the major differences. We could say, well they certainly didn't believe in a suffering Messiah. And now we have this text. It makes you wonder what else there is. It makes us go back

to the drawing board in terms of our theories.

'Let me tell you about another text. This is in the current issue of *Biblical Archeology Review* if your listeners want to look this up.¹⁰⁶ Eisenman leaked this out, about a month ago, from the unpublished materials. ... We wouldn't even know this text exists if we didn't have the bootleg version that Eisenman has managed to obtain. This one is quite striking. And it hasn't hit the press yet, but it will eventually ... Here is what it says: "The heavens and the earth will obey his Messiah." I'm looking at the Hebrew right now. It's absolutely clear. ... Then it begins to talk about what the Messiah will do: "***Over the poor will his spirit hover [God's spirit], and will support them with his strength.***" In line eight you get this very important statement. It says [referring to the Messiah]: "***He will release the prisoners, make the blind see, raise up those bent up in the dust, heal the wounded, resurrect the dead, and to the poor announce glad tidings.***"'

Sid Roth: 'You're reading the gospel of Mark right now?'

Prof. Tabor: 'No. I'm reading from the Dead Sea Scrolls.'

Sid Roth: 'You have just read me quotes—that up until the last month or so have not been known—which talk about a suffering servant Messiah who will be pierced, and who sounds just like the Messiah described in Isaiah 53. Then, you are reading quotes from Isaiah about a Messiah who will accomplish great miracles and open blind eyes. I mean you are hooking all of Christianity together from that cave.'

Prof. Tabor: 'Let me make a point that is more stunning than that. This is essentially a quote from Isaiah 35 and Isaiah 61. What Isaiah 61 [current day Tanach text] says: "The Lord has anointed me," or made me the Messiah, "***to set free the captives, to make the blind see,***" and the key line is "***announce good news to the poor.***" It does not say resurrect the dead in Isaiah 61. This is the important point.

'However, if you have a Bible ... first look at Luke 4 [verse 18] Yeshua inaugurated his ministry at Nazareth, at his little home town synagogue by getting up in the synagogue ... and he reads what I read from the scroll, but he reads it from Isaiah 61. In Luke [Chapter] 7, we have this very interesting story about John the Baptist whom everybody connects with the wilderness and Qumran—if you've been there, you know where John was baptizing at the Jordan. Sometimes people say: 'Well I wonder if he knew about the Qumran community.' Well, he would have to be blind if he didn't, because you can simply look from the Jericho area and see it. In Luke 7:18-19, John sends two disciples to Jesus and they ask the famous question: "Are you the One ... or should we look for another." Now here is what Jesus said, direct quote, now this is amazing: "***Go tell John what you have seen and heard. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the good news is preached to them.***" (Luke 7:22)

'Now let me read from the scroll again: "He will make the blind see, raise

¹⁰⁶ M. O. Wise and J. D. Tabor, "The Messiah at Qumran," *Biblical Archaeology Review* (November/December 1992), pages 60-63.

up those bent in the dust, resurrect the dead, and preach good news to the poor." So you see, those last two phrases are identical in the gospel of Luke and in this Qumran scroll. Now what's the point of that? That John must know of a scroll like this, or maybe this scroll, and they are talking coded language here. ... He [Yeshua] in a way is quoting Isaiah 61 but that phrase 'the dead are raised' is not in Isaiah 61 but it's in Luke 7. You see the connection? So what we have here is one of the first absolutely direct linguist connections...'

Professor Tabor at this point states the difference between Isaiah 61 and Luke 7 also appears in the Qumran text—signifying that the inhabitants of this wilderness community thought about the raising of the dead or resurrection. Standard introductions to Dead Sea Scrolls and the Essenes, who may have lived at Qumran, typically state the Essenes likely did not believe in resurrection of the dead. Now, with the unpublished scroll materials, one sees a Messiah who will resurrect the dead. This coincides with an eschatological perspective—a futuristic end-times view—in which the Messiah comes to resurrect the dead.

Sid Roth: 'Do you feel comfortable in saying that both Jesus and John the Baptist were knowledgeable of the Dead Sea Scrolls, or even they were part of the Qumran community?'

Prof. Tabor: 'Let me give you two other texts quickly and then I'll answer that because they bear on it actually. Then I'll give you my grand theory.

'...another unpublished text, leaked out, from Cave 4. Cave 4 is the one that had all the fragments... Now you'll think I'm reading from the gospel, but listen, it doesn't say who, but you'll figure it out pretty quickly, it says, "**He shall be great upon the earth, all people shall make peace and serve him. He will be called the son of the great God, and by his name he will be hailed as the son of God, and they will call him son of the Most High.**" When this was leaked out ... this is the first time that the phrase "the Son of God" has been found in a Palestinian text outside of the Bible, particularly the New Testament. There are texts in the Hebrew Bible that refer to the Davidic king as "Son of the Most High" like Psalm 2. However, let me read you something from Luke: "**He will be great and will be called the Son of the Most High.**" And let me read you Qumran, "**He will be great and they will call the Son of the great God.**" ... and it goes on to say [in Luke]: 'the child will be called the Son of God.' Now back to Qumran, 'and he will be called Son of God.'

'...We've been in Luke both times. Luke, as you know, gives the most attention to John the Baptist and to the Qumran material. Luke actually has teachings of John. People don't often think about this, but in Luke. ... I think it's in chapter 3 or so [see Luke 3:12] ... Luke actually has John teaching

Roman soldiers, teaching tax collectors, he says “don’t take more than you should.” Luke seems to know more, and here when he talks about the birth of the Messiah, he uses the exact phrases in this fragment. So it would be a similar point again.’

Sid Roth: ‘The thing that is overwhelming to me is that here, in this one cave, you’ve got the Suffering-Servant Messiah, you’ve got the King Messiah, you’ve got the concept of raising the dead, etc. You’ve got what is known as the whole gospel in that one cave.’

Prof. Tabor: ‘In a fragmentary way you do. Now the third one [next Dead Sea Scrolls text discussed here] has been out for years. I want to tell you a story about this that a lot of people don’t know—an incredible story. ... A professor at Hebrew University—Professor Eleazar Sukenik—arranged to look at the famous Isaiah Scroll on November 29, 1947. You can now see this scroll on display in Jerusalem. Sukenik made a secret trip to Bethlehem to do this. It was very dangerous you see he’s going into Jordanian territory. He says that he was given these three scrolls—of course he’s a Jew—and he takes these back home. The dealer who had the scrolls ... let him take them home and look at them.¹⁰⁷ Nobody even knew what these were. ... Sukenik immediately looked and knew this is Isaiah and his hands began trembling. He was holding in his hands a copy of the Book of Isaiah, a thousand years older than any of the medieval manuscripts of the Hebrew Bible. The oldest of which is the Leningrad which is ... maybe eighth or ninth century... so a thousand years older ... As he was looking at them, he had the radio turned on, the United Nations voted for the creation of the State of Israel that night at midnight. Sukenik was sitting there with his hands shaking and he said: “This is incredible. I think there is something symbolic in the discovery of the [Dead Sea] Scrolls and their acquisition at the exact moment of the creation of the State of Israel. As if these manuscripts had been waiting in caves for 2,000 years.”

‘The reason I give that opening story ... these scrolls were in the hands of the Jordanians and in the hands of Roman Catholic scholars, with one Protestant, and yet, they are Jewish texts. You’re Jewish. What if the Jews had some original texts from the time of Mohammed in Arabic that they had discovered? And said no Moslems or Arabs could work on these, we’re going to keep them. This would cause an emergency meeting of the United Nations.

‘The other text I want to mention is ... [from] the actual Isaiah scroll Sukenik was holding that night. In Isaiah 53:11 there is a very interesting reading. ...read verse 11 in the King James which is a translation of we call the [standard Hebrew] Masoretic text.’

Sid Roth: “He shall see of the travail of his soul and shall be satisfied.”

Prof. Tabor: ‘Now, here is what it says in Hebrew “From the travail of his soul he will see.” And that’s all it says. He will see what? In the Qumran scroll, and I think the NIV has actually put this in and I know the new RSV has now put this in, here is what it says: “From the travail of his soul he shall see

¹⁰⁷ Dealer: Samuel Metropolitan of Bethlehem

light." In Isaiah, light is a code-word for resurrection of the dead. Because in Isaiah 26 it's the only place, other than Daniel, ... the only clear place is in Isaiah 26:19 says: "***The dead will live, their bodies will rise, oh dwellers in the dust sing for joy. For dew will fall as light on the land of the dark.***" Death is seen as the land of the shades or dark. So if you read Isaiah 53, of the Dead Sea Scroll ... it says that... [the Suffering-Servant Messiah] he will "***pour out his soul to death, he will be buried, and out of the travail of his soul will he see light.***" Now this is not in the current Masoretic text. I have no explanation as to why. I'm not saying that the Masoretes took it [the word 'light'] out. All I'm saying is that the Qumran people had a reading that says "from the travail of his soul he shall see light." In a most ancient Hebrew text, the most ancient we have of Isaiah, the word light does occur.

Here's why I am interested in this from a historical point of view. I'm interested in how the early Christians developed their ideas over against Judaism—because they were Jews actually. Thus, how Messianic-Jews developed their ideas. Paul, says in first Corinthians...and with this new reading of Isaiah, I think Paul is simply giving what we call a *pescher*—an interpretation of Isaiah 53, he says: "The Messiah died for our sins in accordance with the Scriptures, he was buried, and he was raised in accordance with the Scriptures." Now without the reading of light there, you might imply resurrection, but not state it.'

Sid Roth: I have to interrupt. As I stated, I come from a Jewish background and did not become a Messianic Jew till age 30. When I see something that bothers me I make a mental note of it. That particular passage you are speaking of, when I read it "according to the scriptures," I could not find that in the Scriptures and it bothered me. And I put it on the shelf and one day it will be explained... and Professor Tabor, you are explaining one of the mysteries to me.

Prof. Tabor: 'It's absolutely clear. What Paul is doing is giving what we call a '*pesher*.' This is a Qumran term meaning *an interpretation* of Isaiah 53:4-11 which mentions a person dying. And in verse nine, "he made his grave,"—***buried***—and in verse 11, "From the fruit of his travail he shall see light."—***raised***. That is what Isaiah is doing. It's very clear. If you put all those three [texts] together, you see that resurrection of the dead and the idea of the death of a leader or figure, an Anointed One, it must have been much more important to the Qumran people than we have ever dreamed of. In fact, we didn't think it was important at all, we weren't even sure they even believed in resurrection of the dead.'

Dr. Tabor's conclusions, based on his knowledge of the unpublished texts, at the time of the 1991 radio broadcast, are summarized as follows:

'... I do not believe that this new evidence indicates that Jesus or John [the Baptist] were part of the Qumran community, or shared all of the ideas of the Qumran community. Here is my position: I believe that they were raised in it and exposed to it because of the many parallels—their thought world—like they talk about the New Covenant. I can list 25-30 parallels. But, this is a xenophobic community, we say they don't like Gentiles, they don't like

strangers, they don't even touch outside people. And one of the key things for example they say if your beast falls in a ditch on the Sabbath you should not help it out. Jesus specifically refers to that in Luke 14:5. He did not agree with that ruling—in Judaism we call this Halachic rulings. In other words, halachically—which means the interpretation of Torah—Jesus, and I think John, is opposite of this group [i.e., Qumran], although he shares the thought world of this group. By the thought world, I mean Messianic, apocalyptic, waiting for the end out in the wilderness. And so, I believe that they [Yeshua and John] probably broke with this group. ...see there is a figure in the scrolls called a 'Liar,' and it says he departed from the community ... and he raised up a community of his own built on deceit. Now, I think it's very likely they [Qumran community] would consider that someone like Jesus, the Nazarene, as taking a lot of their ideas and sharing ideas—like possessions, baptism, and celibacy, and so on. [And Yeshua] ...not being strict according to their interpretation of Torah. You understand, they were even stricter than the Pharisees. The Pharisees were very enlightened compared to these people. And yet they're so connected. Like Luke is actually quoting something that the scrolls also quote. The ideas are there. All the topics are there. But when it comes to the social world, Jesus touches women,¹⁰⁸ he talks to women, he eats with sinners, he deals with Gentiles, etc.'

The ongoing study of the scrolls is like sorting jig-saw puzzle pieces and then finding their place amidst an ocean of fragments. That a rare fragment even suggests a *pierced Messiah* is itself consistent with the writings of Zechariah and writings in the New Covenant. The idea of Messiah being labeled a 'liar' is very intriguing. Remember, many Jews of Yeshua's day rejected his identity as God's Anointed One. This single point is pivotal to understanding the final window view. Meanwhile, time will justify and define the ultimate meanings derived from bits of scroll texts.

The Bible has withstood the test of time. The Scriptures themselves have been authenticated, dated, and confirmed by the scroll materials found along the shores of the Dead Sea. If the Old Covenant's links to the New Covenant are as valid as they appear through study of both together, then additional scroll information can only confirm truth—with a special consistency of its

¹⁰⁸ Yeshua's contact with women—touching—appears in cases related to healing. There is no biblical account of contact with a woman for any other purpose.

own—and thus further define details from the four centuries of biblical history separating the Old from the New.

***Master of all the living, Your ways are ways of love,
You remember the faithfulness of our ancestors,
and in love bring redemption
to their children's children
for the sake of Your name.
Remember us unto life,
for You are the King who delights in life,
and inscribe us in the Book of Life,
that Your will may prevail,
O God of life.***

-- from *GATES OF PRAYER*