

Jay,

This was an excellent paper! You thoroughly researched your topic. You probably could have cited a few more references as you had facts given, but no sources cited. You need to look at the notes regarding comma usage and the formatting of footnotes. You did not provide a bibliography. You earned a 93 for the paper.

Many archaeological discoveries over the centuries have been called “great.” The Dead Sea Scrolls fall into this category. From the location in which they were found, to the type of material used to make them; the Dead Sea Scrolls have been categorized as one of the greatest finds of the Twentieth Century. Although there has been much debate about the authorship of the scrolls, who hid the scrolls, and why they hid the scrolls, there is no denying the existence of the scrolls.

The Dead Sea Scrolls were found in the winter of 1946, around the Northwest banks of the Dead Sea near the settlement of Qumran. Palestinian Muhammed edh-Dhib and his cousin (the two boy credited with the find) found the caves that led to the discovery of the scrolls. It is said that Edh-Dhib cousin saw the caves first, but Edh-Dhib is the one that fell into cave number one. After looking around in cave one, the boys took a large jar filled with five scrolls back to their village. After returning to Qumran, the boys showed the scrolls to their family. The family, not sure what to do with them, hung them on a pole outside their tent. They would also make a point to show them to company. The Bedouin (the tribe the boys were born to) took the scrolls to Ibrahim ‘Ijha a dealer who lived in Bethlehem. Ibrahim heard a rumor about some scrolls that had been stolen from a Synagogue and sent the scrolls back saying that they were not worth anything. However, the Bedouin traveled to a near by market place, where a Syrian Christian offered to buy them. While negotiating, a man over heard their conversation and suggested they take the scrolls to a man nicknamed “Kando.” Kando was a part-time antique dealer who acquired one of the

scrolls when the Bedouin left one with him. Bedouin sold three scrolls for twenty-nine dollars, then led George Isha'ya back to the site where the scrolls were found. George, who was a member of the Syrian Orthodox Church, contacted St. Mark's Monastery hoping to find out what the scrolls were worth. In time, the news of the scrolls reached a man by the name of Mar Samuel. Mar examined the scrolls, figured they were antiques and made arrangements to purchase four scrolls. Not knowing for sure what he was buying, it was later brought to his attention that he purchased the Community Rule, the Habakkuk Pesher<sup>1</sup>, the Genesis Apocryphon, and the now famous Isaiah Scroll.

More scrolls ended up in the antiquities markets. When two Israeli archaeologists, Professor Eleazer Sukenik and Professor Benjamin Mazar, from Hebrew University heard about the scrolls, they soon acquired three; The War Scroll, the Thanksgiving Hymn Scroll and some fragments from one of the Isaiah scrolls.

In 1947 Sukenik and Mazar learned about the scrolls that Mar Samuel had. They tried to buy them from Samuel, but no agreement was made. The scrolls did, however, peak the interest of one Dr. John C. Trever. Trever worked with the American Schools of Oriental Research<sup>2</sup>. He compared the scrolls to The Nash Papyrus, to that time the oldest Biblical documents, and discovered similarities between the scrolls. On February 21, 1948, Trever met with Mar Samuel to take pictures of the scrolls. They began to discover the need for pictures of the scrolls when years later the ink was seen to be fading. It seemed once the scrolls were removed from their linen wrappings the ink in the scrolls began to deteriorate.

At the of 1948, almost two years after the two boys found the caves, scholars still could

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<sup>1</sup>a commentary on Habakkuk

<sup>2</sup>A.S.O.R

not locate where the fragments were found. With the Arab-Israeli War going on, it was too dangerous for a large team to search that area. Professor Ovid R. Sellers, the new director of A.S.O.R., tried to get some Syrians to help him with the search of the caves, but he could not afford the amount of money they wanted. However cave 1 was finally rediscovered on January 28, 1949, by a United Nations worker.

Eventually the Dead Sea Scrolls went up for sale in the June issue of the Wall Street Journal in 1954. The next month the scrolls were transported to the Waldorf-Astoria Hotel in New York after negotiations had concluded. Professors Mazar and Sukenik agreed to pay US\$250,000 for the rest of the scrolls, and transported them to Jerusalem where they could be viewed in the Palestine Archaeological Museum at the Shrine of the Book.

Between 1949 and 1956 the caves around the Northwest shores of the Dead Sea near the settlement of Qumran were excavated. Eleven caves were found with scrolls in them. After the excavation of the caves, about 900 scrolls and 1,500 scroll fragments were discovered.

The caves near Qumran were numbered by the order in which they were found. The caves in the area that were found with scrolls and fragment are the only ones numbered. There literally hundreds of caves in that area, but caves one through eleven are the only ones identified as having anything worth something. Caves four, seven, eight and nine are close to the settlement of Qumran, but caves one, three, and eleven are far away. The empty caves were excavated both before and after the eleven scroll producing caves were found.

Cave one was excavated from February 15 to March 5, 1949 by Gerald Lankester Harding and Roland de Vaux. It not only had the first scrolls of the discovery, but the jars and bowls that matched the ones found in the settlement of Qumran. Also more scroll fragments that matched the first seven scrolls taken by Edh-Dhib. Therefore confirming that this cave was cave one.

Cave two was excavated in February of 1952. It produced 33 manuscripts and 300 fragments. Among which was the Jubilees and the Book of Sirach in original Hebrew.

Caver three was excavated on March 14, 1952 and produced 14 manuscripts. It included the Jubilees and the Copper Scroll. The Copper Scroll list 67, mostly underground, places throughout Judea that talk about rooms filled with large amounts of aromatics<sup>3</sup>, gold, silver, copper, and manuscripts. These rooms were never found.

Cave 4, much like cave 1, was excavated from September 22 to 29 1952 by Harding and Vaux along with Jozef Milik. Cave 4 was actually two had-carved caves. It not only produced 90% of all the Dead Sea Scrolls and fragment, but it is the most visible from Qumran. Cave 4 was the “mother load”

Caves 5 and 6 were excavated in 1952, not long after Cave4. Cave 5 was responsible for 25 manuscripts and Cave 6 produced fragments from 31 manuscripts.

Caves 7 through 10 were a disappointment. They were excavated in 1957 and only produced fragments, possibly do to the erosion evident in the caves. Cave 7 consisted of 20 fragments from Greek documents, including inscribed potsherds and jars. Cave 8 had fragments from Genesis, Psalms, and some non-Biblical writings along with laps, jars and leather shoes. Cave 9 had fragments too small to be identified and cave 10 only an unidentified object with some writing on it.

Although Caves 7 through 10 were not the most producing caves, Cave 11 redeemed the disappointment. It was excavated in 1956 and produced 21 text that were every long. Cave 11 produced the fascinating Temple Scroll which pertains to the construction of the Temple of

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<sup>3</sup>things that smell nice

Jerusalem. It is also the longest scroll out of all the caves, stretching out to 26.7 feet. The Temple Scroll might have been regarded as the Torah to the Essenes. The caves also said to have produced the Book of Enoch, but it is in the hands of some private collectors.

The scrolls themselves were made from parchment (a stiff material made from the skin of a sheep or goat) and papyrus (a material prepared in ancient Egypt from the pithy stem of a water plant). Parchment and papyrus help to date the scrolls between 200 B.C. to 70 A.D. Also, the scrolls were analyzed by the University of California. By using a cyclotron they found that the black ink used to write on the scrolls was iron-gall ink. Also the red ink used on the scrolls was cinnabar, and like all Hebrew text written from right to left. The materials chosen for these writings are some of the best for preservation. They do an excellent job holding up in the earth's elements. Apparently, whoever wrote the scrolls wanted to make sure that the contents were preserved for a long time.

The contents of the Dead Sea Scrolls were the most significant part of the discovery. Not only are these ancient writings, but they are ancient Biblical writings. Almost every book of the Old Testament is included in the collection. The only book not found copied in the scrolls is the book of Esther. This could be because the book of Esther never mentions the name of God.

The scrolls are divided up into two groups which are Biblical text and non-Biblical (or non-inspired) text. Forty percent of the scrolls are written in Hebrew text that match the writings of the Bible. In fact, the writers of the scrolls not only made copies of Biblical books, but copies upon copies. For example, the book of Psalms was copied 39 times, and the book of Deuteronomy was copied 33 times. Some of the Hebrew writings give extra unknown information about Bible characters such as Enoch, and a detailed explanation of why Abraham was to sacrifice his son Isaac. Furthermore, a copper scroll was discovered in cave three. Supposedly the scroll

gives the location to several underground chambers that contain gold, silver, and other manuscripts. It is believed that the Temple of Jerusalem had secret treasure rooms for safekeeping. Although Hebrew seemed to be the dominate language of the scrolls, the Aramaic and Greek languages were also used in the writing of some of the scrolls. Thirty percent of the scrolls that are non-inspired are written in the Greek and Aramaic languages. Although these are non-inspired texts, they still give great insight in the history of the time and culture of that era.

The Essenes are credited with the writings of the Dead Sea Scrolls. They followed a priest who they called “teacher of righteousness.” They called their enemies “sons of darkness,” and called themselves “Sons of the Light,” members of “the Way,” and “the Poor.” They inhabited the area not far from where the scrolls were found. History records them as a quiet Jewish sect that, unlike the Pharisees, kept to themselves. They secluded themselves in their learning and writing of the law. It is said that the Essenes settled in Qumran sometime before the time of Christ, though the Bible does not mention them. When the Jewish revolt began in 66 A.D., the Essenes took a part in the revolt by supporting their Jewish brothers. Wanting to make sure that nothing would happen to their writings, they hid their documents in caves around the Northwest side of the Dead Sea sometime between 66 and 68 A.D. This was a very smart idea because during the Jewish revolt Rome destroyed Qumran. Knowing the reputation of the Essenes, many people over the centuries went to the ancient ruins of Qumran hoping to find their writings; but none were ever recovered. Josephus, a credible Jewish historian that was an eyewitness of the destruction of Jerusalem, mentions the Essenes in his writings. Josephus mentions them dwelling in the Qumran area. Thus, giving credibility to the idea that the Essenes were responsible for the Dead Sea Scrolls.

The Dead Sea Scrolls are by far the greatest find in history. They give validation to those

who deny the validity of the Bible. Also, they show the importance and impact that one culture can have on humanity. The Essenes, although not Christians, were used by God to help preserve God's word.