



BOOK OF MORMON CENTRAL

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Type: Newsletter

U.A.S. Newsletter, no. 45 (November 7, 1957)

Editors(s): Ross T. Christensen, Alfred L. Bush, and Dee F. Green

Published by: University Archaeological Society, Brigham Young University

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Associate Editor: Alfred L. Bush Production Manager: Dee F. Green

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Published approximately every six weeks by THE UNIVERSITY ARCHAEOLOGICAL SOCIETY at Brigham Young University, Provo, Utah. The purpose of the Newsletter is to disseminate knowledge of recent archaeological discoveries bearing on the Latter-day Saint scriptures; also of the archaeological activities and viewpoints of the Society and its members. Subscription by membership in the Society: three dollars per year; or Life Membership, fifty dollars. (Membership also includes subscription to other publications of the Society and of the BYU Department of Archaeology.)



One of the pottery vessels in which the Scrolls were cached

45.0 THE DEAD SEA SCROLLS: AN ANNIVERSARY. The stone thrown by Muhammad Adh-Dhib ten years ago into the shadowed opening of a cave in the rocky cliffs of the Judean desert, not only shattered the clay vessels cached there from ancient times, but went far toward shattering old views as to the authorship and authority--and the world and peoples--of the Holy Bible.

Even now, on the tenth anniversary of the discovery which that carelessly tossed stone brought about, the crash reverberates from the most varied places and each time with a different sound. From Baltimore, the most distinguished Biblical archaeologist of our time, William F. Albright, calls the finding of the Dead Sea Scrolls the "greatest manuscript discovery of modern times." From the University of Manchester in England comes news of the dismissal of Allegro for attaching to the Scrolls an unwarranted significance (see below, 45.2). From Israel we hear of the building of an elaborate depository for the finds, to be called the "Shrine of the Book." Scholars from diverse places are enthusiastic in their appraisal of the value of the Scrolls. But mingled with these sounds of praise come just as frequently counsels of scholarly caution: The significance of the Qumran discovery, many believe, has been highly exaggerated.

Such diversity of opinion is brought out even in the present Newsletter. There follow a series of four essays and other contributions by thoughtful students of the Scrolls. Eash has written in response to an invitation from the editor, and each is responsible for the views expressed in his own contribution. It is hoped that this issue will fittingly commemorate the tenth anniversary of the discovery at Qumran.

45.00 The Significance of the Scrolls and a Word of Caution, by Lewis M. Rogers.

(LEWIS M. ROGERS is an assistant professor of religion at BYU. He has taught in a seminary and served as associate director of an institute of religion, both LDS institutions in Los Angeles. The fields of his doctoral specialization are Bible literature and world religions. Dr. Rogers has lectured frequently in Utah on the Dead Sea Scrolls and recently participated in a televised discussion on their significance. --Ed.)

The discovery in 1947 of the Dead Sea Scrolls opened a new era for study of the Bible and the early Christian church. Even before the last fragments were purchased from the Bedouin tribesman, scholars were joined in the intriguing task of unraveling the mysteries of the Scrolls--who wrote them, where, and when. Much has been accomplished in the first ten years of study, but much more remains to be done. It is now obvious that for every old problem solved by the Scrolls, a new one has been raised.

Scholarly opinions have differed at many points. At times the controversy has been intense.



The Wady Qumran, the site of the community, and the Dead Sea, from the vicinity of the caves

The archaeologists tell us that the Dead Sea caves are hot and dark. The same might be said of the controversy which has raged around their contents. --Theodor H. Gaster, The Dead Sea Scriptures in English Translation, p. 28.

Nevertheless, there are at least four basic areas of agreement which should be noted: (1) In spite of early skepticism, the genuineness of the Scrolls is now established. These documents were accepted as scripture by an ascetic Jewish brotherhood, probably the Essenes, which had been alienated from the traditional Jewish community at least as early as 130 BC and established in the Wilderness of Judea near the Dead Sea.

(2) The people of the Scrolls believed that they were the continuation of true Israel, the faithful remnant spoken of by the prophet Isaiah. It was their view that the Law had been perverted. They were to proclaim the correct interpretation, preserve the covenant of the chosen, and as a consequence, guarantee for Israel God's continuing guidance to the end of the age. This information, and much more that is now available to historians, is invaluable for the reconstruction of the total picture of Judaism in the difficult period between the second century BC and the first century of the Christian era.

(3) The importance of the Scrolls for the study of the Hebrew text can hardly be overestimated. Fragments from every book of the Canon, except Esther, have been identified, and all of them predate, by at least 800 years, the manuscripts of the standard Hebrew text. Three text lines, instead of two, are now available for research: the Masoretic text, the Greek text, and that from Qumran. It has been noted that deviations from the Masoretic text in the newly-found Isaiah scrolls were minor, indicating a faithful preservation of the accepted Scriptures. However, variations from the standard in fragments from the book of Samuel were startling, for they appeared to follow the Greek or Septuagint rather than the Masoretic text. This discovery has reopened the issue of the importance of the Septuagint. The existence of a different and possibly older Hebrew text than the one finally adopted by the Jews seems to be indicated.

(4) "In the Qumran Scrolls we are in the conceptual world of the New Testament." --Frank Cross, "The Scrolls and the New Testament," The Christian Century, August 24, 1955. Students of church history have agreed generally that the similarities between the Qumran community and early Christianity were more than accidental. Parallels in theological language, organization, cult practice, and philosophy of history have aroused the interest of the western world. According to T. H. Gaster, prominent Jewish Hebraist,

They (the Scrolls) recover for us what may best be described as the back drop of the stage on which the first act of the Christian drama was performed. --op. cit., p. 2.

Already, numerous articles and books have appeared, and in many cases extravagant conclusions have been drawn. Some at least appear to lean more heavily upon the emotions of the reading public than upon the evidence from the Scrolls themselves. Commenting upon this situation, Ralph Tyler Flewelling has said:

The sectarians have already gathered on the fragmented carcass like yellow jackets on the picnic ham, striving to carry away such theological delicacies as suit their taste. --"Sea-Scroll Madness," The Personalist, October, 1957, p. 343.

A word of caution for Latter-day Saints seems appropriate. Contrary to some opinions, Bible scholarship has not been completely undone by these new documents. The experts have not been upset nor thrown into a panic. With the exception of the scripture literalists, investigators have accepted the Dead Sea Scrolls with enthusiasm. New insights have been welcomed, and among most scholars there has been manifest a disposition to re-examine current theories and revise where the evidence has been convincing.

Latter-day Saints have cause to rejoice with other Christians and Jews for the new light and fresh perspective brought to them by the Dead Sea Scrolls, but occasionally they need to be reminded that their hopes and emotions make them vulnerable. It is quite possible that claims for the Book of Mormon and for LDS theology shall not be greatly modified as a consequence of this discovery.

45. 01 Some Current German Views on the Dead Sea Scrolls, by Curt H. Seemann.

(CURT H. SEEMANN, a UAS member of Hamburg, Germany, is engaged in a program of Near Eastern studies under the direction of Wolsey Hall, Oxford University. A member of the German Society for Palestinian Research and an avid student of the Hebrew language, he is in contact with leading European figures in biblical archaeology and exegesis. Cf. Newsletter, 30. 1, 35. 51. --Ed.)

Some of the more general views now current in Germany concerning the Dead Sea Scrolls are given below, without any attempt being made, however, completely to represent all the differing opinions held in various circles.

The large number of texts found in caves near the shore of the Dead Sea were produced by a religious community with headquarters at Qumran having an outlook much like that of the Essenes. The

community flourished between 150 BC and 130 AD and was a branch of Judaism with a discipline much more severe than that of the Pharisees, as even a cursory perusal of their Manual of Discipline shows.

This community was firmly rooted in the Jewish tradition; however, they believed that not the Jewish nation as a whole, but their community alone, constituted the true Israel. The members of the community were the "sons of light," while all outsiders were "sons of darkness."

The Qumran community's output of literature was enormous. Scribes copied the books of the Bible and even produced commentaries on them, in which the text of these books is interpreted as referring to the time in which the Qumran covenanters lived. Fragments have been found of commentaries on Isaiah, Hosea, Micah, Zephaniah, Nahum, Habakkuk, and the Psalms. They also produced other works, such as the Manual of Discipline, the War Scroll, and the Thanksgiving Psalms. Even previously-known apocryphal works, such as the books of Jubilees, Enoch, and Ecclesiasticus, are believed to have originated at Qumran.

The two Isaiah scrolls show that even at this early time (150 BC to 130 AD) there had already begun attempts to arrive at a standardized text of the Old Testament (the Hebrew consonantal text of the biblical books was officially "fixed" by the Masoretes, who also added the vowel points, probably in the sixth and seventh centuries AD).

The Manual of Discipline has been found to have a very close affinity to the Damascus Document found in the Cairo Genizah in 1896. Parts of both documents overlap, as the Oath of Initiation, for instance, which is given with almost the same wording in both. It is concluded that the Damascus covenanters had their origin in the community of Qumran.

One of several attempts at exegesis of the War Scroll is based on the assumption that its message is the result of the eschatological tension which was current among the covenanters and which reached such a high degree that it could only be relieved by such pictures of war as were presented in the scroll. Stress is laid on the fact that, according to this scroll, the struggle for the victory of good over evil necessitates the active participation of men and is not left to God alone.

The similarities between the Dead Sea Scrolls and New Testament writings are more or less recognized; some are attempting to make a good case out of them.

In general, it is realized that these finds really do constitute the "greatest manuscript discovery of modern times" and that they shed a flood of light on one period in Hebrew history, the intertestamental period,

about which before their discovery we knew but very little.

45. 02 Pre-Christian Christianity, by Einar C. Erickson.

(EINAR C. ERICKSON, a prominent geologist of the intermountain area, has followed developments in Palestinian archaeology as a keenly-interested amateur. He has delivered over 200 illustrated lectures on the Dead Sea Scrolls before audiences in western United States and has collected an extensive bibliography on the subject. Active in the Campus Chapter of the UAS in 1951-52, he is now a Contributing Affiliate of the BYU Department of Archaeology and a UAS Research Patron. --Ed.)

This essay on the meaning of the Dead Sea Scrolls is necessarily brief; for the most part documentation has been omitted. For further evidence in support of the interpretations contained herein the reader is invited to contact the author directly.

From at least 200 caves in the Qumran area every book of the Old Testament, except Esther, has been found in fragmental or complete form and more than 331 other works have been identified, completely revolutionizing our understanding of the intertestamental period, the background of the New Testament. New light is shed on the backgrounds of Peter, James, and John, John the Baptist, Paul, James the brother of Jesus, and on the personages of the Godhead, particularly the Holy Ghost. Now known in greater detail is the milieu in which Jesus moved. Many misunderstood sayings are now clarified for the first time.

About 200 BC a man whose name we as yet do not know received revelation directing him to organize and establish a church. From some source he obtained master scrolls of great antiquity. He organized a group under a United Order and established a headquarters on the northwestern shores of the Dead Sea. About 152 BC he may have been captured, tortured, and perhaps murdered. But under new, inspired leadership the church expanded until affiliated groups were established in many cities, some as far north as Ephesus. The mission of the church was to prepare for the coming of the Messiah. "It is in terms of anticipation that the Qumran materials and the New Testament must be compared with each other if we are interested in capturing the issue in its original dimensions," says Krister Stendahl in The Scrolls and the New Testament.

About 90 BC Damascus was chosen as an important headquarters. The original community center at Qumran on the Dead Sea began to assume characteristics of a "temple" and a "college" where specific ordinances were performed and knowledge taught.

About 30 BC Herod established his residence seven miles north of the community and demanded allegiance

or death. The church members migrated to Damascus. Upon Herod's death they returned to their earthquake damaged center which they repaired and expanded. At one time over 4,000 members resided in the area. Burials of men, women, and children have been excavated. Considerable influence, and perhaps wealth, as attested by the discovery of copper scrolls, accrued to the community.

About 30 AD the leader and authority of the Qumran church appears to have been James, brother of Jesus, who did not accept him as the Messiah until after the resurrection. James then replaced the martyred James of the presiding three of the Christian Church and became second to Peter. James was in charge of the Church in the absence of Peter. The Epistle of James is for the first time elucidated by the Qumran materials. John the Beloved is believed to have been intimately connected with the earlier church, as other of the disciples had been, including John the Baptist. The Gospel of John and some of the Scrolls can be regarded as one big book. W. F. Albright now considers the Gospel of John to be the earliest gospel prepared. Many such aspects need further investigation.

About ten years after the conversion of James many of the manuscripts of the great library accumulated at Qumran were deliberately processed for storage and hidden away in caves near their temple area. The vast membership of the earlier church is considered to have become the core of the Christian church of the Meridian of Time (cf. Hugh J. Schonfield, Secrets of The Dead Sea Scrolls, p. 120).

After 44 AD the center at Qumran seems to have been used as a "college." It is suspected that Paul may have studied there during his three years in the "wilderness." The Roman Tenth Legion destroyed the temple dwellings about 69 AD, at which time the remaining library manuscripts were hastily thrown into available caves during the battle. For the next 40 years the former church center was used as a Roman outpost, after which it passed into obscurity, though briefly occupied during the Jewish revolt of 132 AD. (For further details of chronology see ibid.; also Charles Fritsch, The Qumran Community, pp. 19-20.)

By excerpting passages from the Scrolls, one gets an idea of the completeness of the doctrines and organization of the early church, which is so similar to the restored Church of today. The membership of this earlier church believed in immortality, the eternal existence of the entity which cannot be created nor destroyed. They called themselves the "elect of God," the true "relic" or "remnant" of Israel. By living the "prescribed rules," they became the "temple of God." "God created the spirits of light and darkness." "He

loathed" the unwise "counsel" of the "angel of darkness." "He has loved the angel of light for all the duration of the ages." Before mortality "He established the design of everyone." "From the God of knowledge exists all that is and will be." "God chose them for an eternal covenant so that theirs is all the glory of Adam." "In His glorious purpose He has appointed a period for wrong-doing," the "evil will be destroyed forever," and there will be a "season of decreed judgement."

Entrance was obtained through repentance and then by baptism by immersion with various baptismal renewal procedures to renew this covenant. The members then abided the "council of the Holy Spirit." Dr. F. M. Cross, Jr., tells us that for the first time the nature, character, and mission of the Holy Ghost is understood with clarity.

Those who accepted and lived the "new covenant" would "bear children with all everlasting blessings, and eternal rejoicing in the victorious life of eternity, and be given a crown of glory, together with garments of majesty, and dwell forever in eternal light." Those who turned from the covenant would not be permitted to have children in the next life. (Cf. Doctrine and Covenants 132.)

The earlier church was ruled by a presiding group of "three men" and a "council of twelve men who were perfect in all that was revealed." "Only the sons of Aaron had authority in matters of law and property" and, as Albright points out, were the bishops in the earlier church. The "sons of Aaron administered all of His ordinances." The earlier church practiced a sacrament of bread and wine. Details of repentance and salvation are outlined in various documents. The Scrolls from the Judean desert demonstrate that an earlier church existed with terms, ideas, and constitution well developed, before Christ came to restore the fullness and fulfill their expectations.

There is a close similarity between the LDS Church of 1957 and the Qumran church of 5 AD. While no new doctrines are added to the knowledge of the Latter-day Saints, all their unique doctrines are corroborated. For the first time intimate details of a Primitive Church are given us, a Primitive Church that itself may have been a restoration, for it claims that five different times the ancients had had the same knowledge but had lost it through wickedness. It will take decades fully to appraise the contents of the Dead Sea Scrolls, but their significance is already beginning to appear.

45.03 The Special Meaning of the Dead Sea Scrolls to Latter-day Saints, by Sidney B. Sperry.

(SIDNEY B. SPERRY is a professor of Old Testament languages and literature and the director of graduate

studies in the BYU Division of Religion. Since studying at the American School of Oriental Research in Jerusalem in 1931-32 and becoming personally acquainted with many Near Eastern archaeological ruins, he has divided his time between teaching and research in the field of textual criticism. The author of many books and articles, such as "The Isaiah Problem in the Book of Mormon," The Voice of Israel's Prophets, and Paul's Life and Letters, Dr. Sperry is a popular lecturer on scriptural subjects. He assisted in the founding of the BYU Department of Archaeology in 1946 and of the UAS in 1949, and since 1950 has been an Honorary Member of the latter organization. --Ed.)

Certain scholars have made sensational claims about the light that the Dead Sea Scrolls throw upon Christianity. Some have even claimed that the "teacher of righteousness" referred to in the Habakkuk Commentary is Jesus Christ. Others have suggested that John the Baptist studied in the Qumran community. Is there anything in the Scrolls of particular interest to Latter-day Saints as suggesting that the people of Qumran knew anything about the Gospel?

After reading the Scrolls very carefully, I come to the conclusion that there is not a line in them that suggests that their writers knew the Gospel as understood by Latter-day Saints. In fact, there are a few passages that seem to prove the contrary. Their superficial understanding of the doctrines of Isaiah, the harshness of the punishments they prescribed for minor offenses, and their insistence upon an ascetic way of life, especially the practice of celibacy, all tend to confirm this.

The fact that the Manual of Discipline reveals a community having all things in common does not mean that the early Christian practice (Acts 4:32-4:11) was based on the Essene practice or that the Christian laws governing their Church were in any way derived from those of the ascetic community.

Much has been made of the practice of ritual immersion, or baptism, among the people of Qumran. Some scholars have supposed that John the Baptist derived the idea of baptism from them. That the practice of baptism was employed among the people of Israel before Christ's time ought not to surprise any Latter-day Saint who has read the Doctrine and Covenants (84:25-28). Nor did we need the Scrolls to inform us that the Essenes practised baptism, since this fact was already known from other ancient sources.

Parallels have been drawn between the "church in the desert" of the Qumran community and the one organized by Alma the elder, as mentioned in Mosiah 18 in the Book of Mormon. But it should be pointed out that Alma resorted to a "fountain of pure water" near a "thicket of small trees" only because he had to--the

men of the wicked King Noah were at his heels. He never went into the wilderness to establish the Church because of any Old World traditions that had come down to him through the medium of the Brass Plates or in any other way that we know of. In fact, at an earlier time, Lehi's son Nephi expressly stated that he had not taught his children after the manner of the Jews (2 Nephi 25:6). This tended to forestall Jewish traditions being handed down among the Nephite people, particularly false ones. We may take it for granted that the elder Alma had his people worshiped correctly according to the Law of Moses, but the people of the Qumran community added rules that were not according to this Law. There was a world of difference between the worship of Alma's followers and that of the people of Qumran.

We should be especially interested in the light the Isaiah scroll throws on the problem of the Isaiah text in the Book of Mormon. I have compared in some detail the text of the scroll with its parallels in the Book of Mormon text from that of the conventional Masoretic text of Isaiah and consequently the Authorized Version. The conclusions I come to as a result of these comparative studies may be set down as follows:

1. Despite the supposed antiquity of the scroll, its text is inferior to the conventional Hebrew text that has come down to us in the King James Version.
2. If the date assigned to the scroll is correct, we must conclude that serious changes took place in the text prior to the coming of Christ. If my thinking is correct, however, the pronouncement of Nephi concerning the perversion of the scriptures (1 Nephi 13:26) would suggest that we give thought to the possibility that the Isaiah scroll is dated a little too early--let us say about 150 years.
3. The Isaiah scroll is of relatively little use to Latter-day Saints as showing the antiquity of the text of Isaiah in the Book of Mormon.
4. The Book of Mormon text of Isaiah should warn us that the use of the Isaiah scroll of Qumran for purposes of textual criticism is open to grave suspicion.

What then do I see as valuable in the Scrolls? It should be understood that they have great value to the scholar in matters pertaining to Hebrew spelling, grammar and paleography. The Scrolls undoubtedly contribute much to the history of Judaism and Christianity, and specialists of the Old and New Testaments are properly much concerned with them. The Scrolls seem to make certain one thing which a particular school of New Testament scholars has denied, namely, that the New Testament period was a literary age among the Jews. Another interesting fact which the Qumran texts bring out is that the terminology and ideas found in the Gospel of John are more Jewish

than Hellenistic. This Gospel may prove the most "Jewish" of the four.

But aside from their technical value to scholars, I believe that the importance of the Scrolls in a religious sense has been highly overrated by certain scholars. Their practical importance to Latter-day Saints is relatively small. As time goes on and further study is made of the Scrolls, their true value will gradually become apparent. Sensational claims made concerning them will be allayed.

45.1 REVIEWS OF BOOKS ON THE QUMRAN SCROLLS.

Two general officers of the UAS have submitted reviews of important recent books on the Dead Sea Scrolls. Robert K. Willardson, director of the Columbus (Ohio) Chapter since its organization in 1953, is the author of three, while Dr. Clark S. Knowlton of Collegeboro, Georgia, a member of the Society's publications and nominations committees, has written one.

45.10. The Dead Sea Scrolls, by Millar Burrows (New York: Viking Press, 1955. \$6.50). Reviewed by Clark S. Knowlton.



A page from the Manual of Discipline

Probably few events in recent years have created so much controversy and excitement among historians, scholars, and journalists as the finding of the Dead Sea Scrolls. The warm debate raging around the world in scholarly journals and the popular press has spread many sensational and exaggerated tales about the



At the ruins of the Qumran Community

nature and meaning of the Scrolls. Many have argued that the undoubted resemblances between the people of the Scrolls and the early Christians is good evidence that Jesus was but another mortal Jewish teacher of wisdom, and Christianity but one of many Jewish sects that existed in the first century AD.

After such interpretations, it is a pleasure to open Dr. Burrows' book and obtain a detailed scholarly presentation of what the Scrolls are and what they mean, written by a man of faith who has played a major role in their translation and analysis. His book is written for the general public in modest, sober language easy to understand.

In the first part of the book there is presented the fascinating sequence of events from the discovery of the documents to their recovery by scientists and museums. Theories swirling around the Scrolls and books written about them are carefully evaluated. Then follows an informed and balanced discussion of the age of the manuscripts. The evidence provided by archaeology, paleography, textual criticism, and language in dating the documents is presented in a manner comprehensible to those without scientific training.

There is an interesting and lucid discussion of the origin of the Qumran community, to whom the Scrolls originally belonged. Their beliefs, practices, and ways of life and the causes of their abandonment of the site are thoroughly analyzed. An excellent discussion follows on the textual, historical, and theological significance of the material. The Yale University professor points out that at present it is not possible to reach any definite conclusions about the ultimate meaning or significance of these finds. He goes on to say that they do not affect the nature or truth of any basic Christian beliefs, nor do they mention Christ or the rise of the early Christian Church. They do, however, cast a flood of light upon the society and religion of the Jews of the period in which Jesus lived.

Finally, the book is enriched by photographs of the Scrolls, their finders, and the ruins of Qumran. There is also an excellent bibliography and a choice selection of extensive translations from the Scrolls themselves. It is the reviewer's opinion that this is the most reliable and comprehensive of all the books and articles that have appeared on the Dead Sea Scrolls. It is one that every person interested in theology, the Bible, or the history of the Holy Land should read.

45.11 The Dead Sea Scrolls, by John M. Allegro (Baltimore: Penguin Books, Inc., 1956. 208 pp.; 42 plates, 2 maps, 4 appendixes, bibliography, general index, and biblical index. Penguin Books, A376, \$0.85). Reviewed by Robert K. Willardson.

This volume will be of great interest, both to that portion of the general public which enjoys reading a good story and also to students who want to learn more of the documentary and archaeological material from the Dead Sea. Allegro was a member of the international Scrolls team and helped edit the fragments. Thus he is able to present first-hand knowledge of the intriguing problems of editing the Scrolls and deciphering the secret codes in which several of the works were written, as well as "inside information" on the tracing and purchase of the Scroll fragments.

A three-column arrangement is presented of his translation of a part of the Qumran text, together with corresponding sections from the Septuagint and the Revised Version of the Bible. This comparison and a number of excellent plates showing parts of the Scrolls illustrate why the word fragment is so often used.

How, then, is the new evidence from Qumran going to affect our Bible translations? It is, of course, early yet to come to any detailed conclusions, but certain fundamental principles seem inescapable. In any case, the whole question must be viewed with a proper sense of proportion. The comparative translations given make it clear that to use another translation is not going to change the whole face of our Bible. The differences are matters of detail and should result in a clearer, smoother text.

Much attention is given to the excavations at Qumran, including many photographs, and to the origin, life, and discipline of the sect. The executive head of the Party seems to have been a special council of twelve men and three priests. The priesthood was in charge of the community; their decisions were regarded as divinely inspired, revealed by a "casting of the lot." This probably refers to some oracular device such as the biblical Urim and Thummim, which is actually mentioned to some extent in one of their documents.

The Manual of Discipline lays down three stages through which the initiate must pass: (1) becoming acquainted with the spirit and practices of the sect, (2) passing into the Party of the Community, (3) being admitted to the Purity of the Many. After the last stage if he is adjudged fit to enter full membership, he is enrolled and assigned a rank among the brethren. Now he may take his share in Community decisions, be asked for his counsel, be permitted to pool his possessions with those of the sect, and enter the Covenant before God.

A great favorite of the sect was the book of Jubilees, which specifies a year composed of 12 months of 30 days each with one day intercalated for each of the seasons, making 364 in all or exactly 52 weeks. Thus the festivals would recur on exactly the same day of the week year after year, as ordained "in the heavenly tablets" given by Enoch to Methusaleh and revealed to him by the angel Uriel. The Messianic Banquet is one rite peculiar to Qumran and probably became the sacramental focus of their worship, just as basically the same act did for the Christian Church.

It is a fact that the Qumran library has profoundly affected the study of the Johannine writings, and many long-held conceptions have had to be radically revised. No longer can John be regarded as the most Hellenistic of the Evangelists. His "Gnosticism" and the whole framework of his thought is seen now to spring directly from a Jewish sectarianism rooted in Palestinian soil and his material now recognized as founded in the earliest layers of Gospel tradition. (Illustrations in this issue of the Newsletter are taken from Allegro's book. --Ed.)

45.12 The Meaning of the Dead Sea Scrolls, by A. Powell Davies (New York: New American Library, 1956. 144 pp.; 8 plates, references, appendix. Signet Key Book, Ks 339, \$0.35). Reviewed by Robert K. Willardson.

Here is the fabulous story of the Dead Sea Scrolls, written by a minister and directed at laymen who are interested in religion and archaeology. As the title indicates, this book is primarily concerned with the discovery of the Scrolls and the relationship of the sect who lived at Qumran to Jesus and his teachings. The interest of the general public is largely attributed to the article in the New Yorker magazine by Edmund Wilson (see below, 45.14), and much discussion revolves about the significance of the Scrolls.

The layman is introduced to the use of paleography, archaeology, numismatics, and radiocarbon dating. Five excellent plates show the Scrolls in various stages of unrolling. Jewish history, religious parties,

and scripture not in the Bible are discussed. Emphasis is placed on Essenic beliefs and the Teacher of Righteousness.

Dr. Davies writes of a "battle of the Scrolls"--history versus theology--that the theologians cannot win. The Essenic sect of Qumran, through its Scrolls, "being dead, yet speaketh." And what it speaks of, points to new answers to old questions, answers which can grow to be very large and give a new and more natural account of Christian history. Quoting Frank Cross, "If there are but superficial parallels between the Essene Teacher of Righteousness and Jesus of Nazareth, there are intimate parallels between the Essene and primitive Christian communities." Both communities had "all things in common." "Go, sell all that thou hast," commanded Jesus, "and give to the poor." Since "the Poor" was a term used by the Essenic sects to indicate their own societies, Jesus was in effect telling the wealthy man to join such a sect. The early Christian sacrament was the Essenic sacrament with, perhaps, some Christian adaptations. Since the Essenes were predecessors as well as contemporaries of the Palestinian Christians, it is immediately evident which group derived its sacred meal from the other. The whole manner of thinking and the literary style of the Gospel of John are strikingly like what we find in the Qumran texts.

One of the consequences of the new knowledge which has come into our possession with the Qumran discoveries--and which is still accumulating--is the way in which it revises our understanding of events and circumstances in the New Testament narrative. The Christian church in its organization, its sacraments, its teachings, and its literature is related to, and in its early stages may have been identical with, the New Covenanters who were known as Essenes, some of whom wrote the Dead Sea Scrolls.

45.13 The Dead Sea Scriptures in English Translation. Translation, introduction, and notes by Theodor H. Gaster (New York: Doubleday and Co., 1956. x + 350 pp.; notes, sources, recommended further reading, analytical index, and biblical index. Doubleday Anchor Books, A92, \$0.95). Reviewed by Robert K. Willardson.

The purpose of this book is to provide the layman with a complete and reliable translation of the celebrated Dead Sea Scrolls. It is concerned primarily with what the Scrolls themselves have to say, not with what has been or is being said about them. However, the translations are preceded by a short but comprehensive introductory essay that places the Scrolls in history, relates them to their contemporary surroundings, and deals at length with their relation to Christianity. Also

the translations themselves are divided into four sections, each with a brief introduction and notes. In addition Professor Gaster provides a thorough concordance of passages that appear in the Scrolls and are also found in the Old and New Testaments, as well as an excellent analytical index to the major themes and concepts which appear in the scrolls.

Thanks to Professor Gaster, the layman can now check the assertions of the scholars regarding the Dead Sea scriptures. He is no longer at the mercy of passages taken from context and given strange interpretations. It is interesting to compare quotations given by authors such as Hugh Nibley (see below, 45.14) and John Allegro (see above, 45.11) with the text translated by Gaster, although in the latter case the lack of adequate references to the Scrolls makes comparison difficult. Such comparisons can give the layman an insight into the problems involved in converting ancient scripture into understandable yet precise modern thinking and terminology.

45.14 Additional Readings on the Scrolls. Literally hundreds of additional books and articles on the Dead Sea Scrolls are available for further reading. A few are suggested below, including some which are likely to be easily accessible to UAS members:

Biblical Archaeologist (New Haven: American Schools of Oriental Research). Perhaps the most important periodical source. Back issues since 1948 contain a number of significant articles.

Dupont-Sommer, A., The Dead Sea Scrolls (New York: Macmillan, 1952). A book by a Sorbonne professor which greatly influenced Edmund Wilson's controversial volume (see below).

Nibley, Hugh, An Approach to the Book of Mormon (Salt Lake City: Deseret News Press, 1957). See Part VI (Chapters 14-17, pp. 143-189), "The Dead Sea Scrolls and the Book of Mormon."

Robinson, O. Preston, "The Dead Sea Scrolls," Church News (a section of the Deseret News and Telegram: Salt Lake City, 1957). A series of five articles appearing in current issues.

Sperry, Sidney B., "The Sensational Discovery of the Jerusalem Scrolls," Improvement Era, Vol. 52, No. 10 (October, 1949), pp. 636 ff.

Time, April 15, 1957, "Out of the Desert" (Religion section). Perhaps the most succinct and easily understood presentation of the complex story of the Scrolls: a helpful overview for the layman.

UAS Newsletter, various issues:

No. 3 (entire issue), December 5, 1951. A selection by Bruce W. Warren of passages from William H. Brownlee's translation, The Dead Sea Manual of Discipline, Supplementary Studies

10-11 of the Bulletin of the American Schools of Oriental Research, illustrating similarities between Qumran and LDS teachings.

Paragraph 12. 0, May 27, 1953. A review by Bruce W. Warren of Dupont-Sommer's book, The Dead Sea Scrolls (see above).

Paragraph 34. 5, April 30, 1956. The opening of the bronze scroll.

Paragraph 38. 0, November 15, 1956. Contents of the bronze scroll.

Wilson, Edmund, The Scrolls From the Dead Sea (Oxford University Press, 1955). The unabridged version of Wilson's earlier article in the New Yorker (May 14, 1955), which first brought the "battle of the Scrolls" to the attention of the American public.

45. 2 SCROLLS EXPERT LOSES JOB, an abstract by Klaus J. Hansen of an article, "Die Entlassung," appearing in Der Spiegel (Hamburg weekly), July 17, 1957, pp. 46-48.

The University of Manchester has severed its contract with John Allegro, 35-year-old specialist in Semitic languages and authority on the Dead Sea Scrolls.

Allegro, who was asked to join the international Scrolls team in 1952, returned to Britain after a year's work editing the fragments and accepted an appointment in comparative Semitic philology at Manchester university. He has published a book (see above, 45. 11) and several articles and given numerous radio broadcasts on the Scrolls and has recently become deeply embroiled in the controversy over their interpretation. Rather more daring than his colleagues, he suggested that the society at Qumran may have been a precursor of Christianity. He still hopes that someday the missing link between Christianity and the Jewish sects will be found.

The evidence of the Scrolls suggested to Allegro that Jesus may have been something less than divine. In a radio commentary he declared: "The Church says that Jesus was much more than a Jewish prophet, namely God incarnate, and that through his death and resurrection he performed a great service to mankind. These statements about a man, according to our present knowledge, would have been pure blasphemy to the originators of the Scrolls." Allegro further suggests that in the light of the Scrolls it is highly doubtful that every word in the New Testament should be considered as an authentic record from the days of Jesus, and that the ideas of resurrection and God incarnate may have been introduced at a later date from Greek sources.

Thus it is not surprising that on recommendation of Professor H. H. Rowley, chairman of the Department of Semitic Languages, and also president of 329,000 English Baptists, Allegro's contract was not

renewed. His colleagues in the "Scrollery" in Jerusalem, however, were more liberal and have invited him to continue his studies in their midst.

45. 3 A QUESTION FOR THE EDITOR. The editors are proposing "A Question for the Editor" as a permanent feature of this and future Newsletters. It is anticipated that a selected question and an answer written either by the editor or a guest contributor will appear in each issue. Questions should be addressed to the Editor, UAS Newsletter, Department of Archaeology, BYU.

45. 30 Biblical Brass. Sir: I have heard the bronze scroll found in Cave 3 at Qumran referred to as a "brass" scroll and a comparison made with the Brass Plates of the Book of Mormon. Would you explain the Biblical use of the word "brass"?--BPH.

"Brass" is derived originally from the Old English word braes. By Middle English times it had come to refer to any type of hardness or imperishability. By 1617 its meaning had been restricted to any alloy of which the primary metallic substance was copper. It is, then, in this sense that the translators of the King James text intended that it be understood. In more modern times, of course, "brass" has come to mean the yellow-colored alloy of copper and zinc usually containing about one part in three of zinc. "Bronze," derived from the Italian word for brass, is now used to distinguish the ancient alloy of copper and tin.

The Hebrew word nechosheth, translated in 1617 as "brass," in reality signifies copper or bronze and is properly so translated today. Thus, the bronze scroll discovered in one of the Dead Sea caves, which excited so much speculation by its mention of ancient buried treasure (Newsletter, 38. 0), may quite properly be called a "brass" scroll, using King James English. I believe we may assume that it was in this sense that Joseph Smith used the word in translating the Book of Mormon. --ALB