Compass Life Adult Sunday School

Pastor Pete

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**“The Dead Sea Scrolls”**

**I. Tracing the History of the Hebrew Canon**

The original books of the Hebrew Bible, written by the original authors, are called \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. These autographs were written on scrolls made of animal skins or papyrus (a type of paper made from reed plants). Because these writing materials deteriorate over time, it is \_\_\_\_\_\_\_\_\_\_\_ that we will ever uncover an original autograph from the Hebrew Bible. In order to preserve the text, the text is \_\_\_\_\_\_ over and over again. These manuscript copies are what we must rely on for the text of the Bible. The Hebrew text of the Bible has also been translated into many different \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ including Greek, Latin, Aramaic as well as English. An understanding of these ancient manuscripts and translations is helpful in understanding the history of the text and how today's Bible came about.

**II. Theological Liberalism and the Old Testament in the 19th Century**

An important characteristic of theological liberalism was that its basic tenets were primarily negations—they were statements of what liberal theology \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ about traditional orthodoxy. Liberalism seeks to \_\_\_\_\_\_\_ itself over and against historic Christianity. Consider, for example, several theological characteristics of liberalism negate or deny historic Christian teaching as a reaction. First, liberalism viewed God’s character as one of pure benevolence and thus without \_\_\_\_\_\_\_. All people are His children, and sin separates no one from His love, thus none \_\_\_\_\_\_\_\_\_\_\_. Such a view affirmed the concept of universalism, the view that all people will be saved. Thus, the need for salvation or redemption was \_\_\_\_\_\_\_\_. Second, liberalism believed there is a divine spark in every man and woman. All that is needed is the opportunity for people’s natural goodness to express itself. Thus, humanity is basically good, not \_\_\_\_\_\_\_\_, and the doctrine of original sin was denied. Third, liberalism viewed Jesus Christ as Savior only in the sense that He was our perfect teacher and \_\_\_\_\_\_\_. He was not divine in any unique sense nor did His life reflect anything miraculous. He was not born of a virgin, did not work miracles, and was not raised from the dead. Thus, Jesus was simply \_\_\_\_\_\_\_\_\_ like other men and did not suffer and die as an atonement for our sins. In such a view, Christ’s virgin birth, deity, atoning death, \_\_\_\_\_\_\_\_\_\_\_, and ascension were denied. Fourth, liberalism believed that just as Christ differs from other men only comparatively and not absolutely or substantively, neither does Christianity differ from other religions. It is just one, perhaps one of the most important, among the world’s various religions, all of which stem from the same \_\_\_\_\_\_\_\_\_\_\_\_\_. Thus, the church’s missionary effort should not aim to convert but rather to promote a cross-fertilization of ideas for mutual dialogue and enrichment. The Christian faith is neither unique nor intended to be universal. Finally, liberalism affirmed that the Bible was not a divine record of revelation, but merely a human record of the religious experiences of a nation and a people. Thus, few if any doctrinal statements or creeds are \_\_\_\_\_\_\_\_\_ to Christianity. The things of lasting importance and worth salvaging in the Christian message were the \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_ teachings of Jesus. Here, the Bible is seen only as a collection of human writings. Thus, the \_\_\_\_\_\_\_\_\_\_ of Scripture was denied.

**III. The Story and Importance of the Dead Sea Scrolls**

In early 1947, Bedouin \_\_\_\_\_\_\_\_ were tending their goats and sheep near the ancient settlement of Qumran, located on the northwest shore of the Dead Sea in what is now known as the West Bank. One of the young shepherds tossed a \_\_\_\_ into an opening on the side of a cliff and was surprised to hear a shattering sound. He and his companions later entered the cave and found a collection of large clay jars, seven of which contained leather and papyrus scrolls. An antiquities dealer bought the cache, which ultimately ended up in the hands of various scholars who estimated that the texts were upwards of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. After word of the discovery got out, Bedouin treasure hunters and archaeologists unearthed tens of thousands of additional scroll fragments from 10 nearby caves; together they make up between \_\_\_\_\_\_\_\_\_\_\_\_\_ manuscripts. Athanasius Yeshue Samuel, a Syrian Orthodox archbishop of Jerusalem, bought four of the original Dead Sea Scrolls from Kando who dabbled in antiquities, paying less than $100. When the Arab-Israeli War broke out in 1948, Samuel traveled to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and unsuccessfully offered them to a number of universities, including Yale. Finally, in 1954, he placed an advertisement in the Wall Street Journal—under the category “Miscellaneous Items for Sale”. Israeli archaeologist Yigael Yadin, whose father had obtained the other three scrolls from the initial collection in 1947, secretly negotiated their purchase on behalf of the newly established \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Unfortunately for Samuel, much of the $250,000 he received went to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ since the bill of sale had not been properly drawn up. The origin of the Dead Sea Scrolls, which were written between 150 B.C. and 70 A.D., remains the subject of scholarly debate to this day. According to the prevailing theory, they are the work of a Jewish population that inhabited \_\_\_\_\_\_\_\_\_\_ until Roman troops destroyed the settlement around 70 A.D. These Jews are thought to have belonged to a devout, ascetic and communal sect called the \_\_\_\_\_\_\_\_, one of four distinct Jewish groups living in Judaea before and during the Roman era. Proponents of this hypothesis note similarities between the traditions outlined in the Community Rule—a scroll detailing the laws of an unnamed Jewish sect—and the Roman historian Flavius Josephus’ description of Essene rituals. Archaeological evidence from Qumran, including the ruins of Jewish \_\_\_\_\_\_\_\_\_\_\_\_, also suggests the site was once home to observant Jews. Some scholars have credited other groups with producing the scrolls, including early \_\_\_\_\_\_\_\_\_ and Jews from Jerusalem who passed through Qumran while fleeing the \_\_\_\_\_\_\_. The Dead Sea Scrolls include fragments from every book of the Old Testament except for the Book of \_\_\_\_\_\_\_. Scholars have speculated that traces of this missing book, which recounts the story of the Jewish queen of Persia, either disintegrated over time or have yet to be uncovered. Others have proposed that Esther was not part of the Essenes’ canon because it does not mention the \_\_\_\_\_\_\_\_\_\_\_\_\_. The only complete book of the Hebrew Bible preserved among the manuscripts from Qumran is \_\_\_\_\_\_\_\_\_; this copy, dated to the first century B.C., is considered the earliest Old Testament manuscript still in existence. Along with biblical texts, the scrolls include documents about sectarian regulations, such as the Community Rule, and religious writings that do not appear in the Old Testament. The majority of the Dead Sea Scrolls are in \_\_\_\_\_\_\_\_\_, with some fragments written in the ancient paleo-Hebrew alphabet thought to have fallen out of use in the fifth century B.C. But others are in Aramaic, the language spoken by many Jews—including, most likely, \_\_\_\_\_\_\_—between the sixth century B.C. and the siege of Jerusalem in 70 A.D. In addition, several texts feature translations of the Hebrew Bible into \_\_\_\_\_\_\_\_, which some Jews used instead of or in addition to Hebrew at the time of the scrolls’ creation. One of the most intriguing manuscripts from Qumran is the Copper Scroll, a sort of ancient \_\_\_\_\_\_\_\_\_\_\_ map that lists dozens of gold and silver caches. While the other texts are written in ink on parchment or animal skins, this curious document features Hebrew and Greek letters chiseled onto \_\_\_\_\_\_\_\_\_\_\_\_\_—perhaps, as some have theorized, to better withstand the passage of time. Using an unconventional vocabulary and odd spelling, the Copper Scroll describes 64 underground hiding places around Israel that purportedly contain riches stashed for safekeeping. Among the Scrolls are partial or complete copies of every book in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_. About a dozen copies of some of these holy books were written in ancient paleo-Hebrew (the script of the First Temple era, not the standard script of the time). Many biblical manuscripts closely resemble the Masoretic Text, the accepted text of the Hebrew Bible from the 9th and 10th century AD. This similarity is quite remarkable, considering that the Qumran Scrolls are over a thousand years older than previously identified biblical manuscripts.

**IV. Two Names of God in the Hebrew Bible**

El Shaddai (\_\_\_\_\_\_\_\_\_\_\_) Genesis 17:1-2

Yahweh (\_\_\_\_\_\_\_\_) Exodus 3:14; John 8:56-59 \_\_\_\_\_\_\_\_\_\_ (Latinized)

The tetragrammaton (\_\_\_\_\_\_\_\_\_\_\_\_\_), יהוה‬ in Hebrew and YHWH in Latin script, is the 4 letter biblical name of the God of Israel. The books of the Torah and the rest of the Hebrew Bible (with the exception of Esther and Song of Songs) contain this Hebrew name. Religiously observant Jews do not pronounce יהוה‬, nor do they read aloud transliterated forms such as Yahweh; instead the word is substituted with a different term, whether used to address or to refer to the God of Israel. Substitutions for Hebrew forms are hakadosh baruch hu ("The Holy One, Blessed Be He") or \_\_\_\_\_\_\_\_\_\_\_\_\_.

**1/27 “The Importance of the Old Testament Today”**