

# Dead Sea Scrolls Uncovered The First Complete Translation and interpretation of 50 Key Documents Witheld For Over 35 Years: Forbidden Books Of The Bible ... | Original Aramaic Bible Volume 1 Of 2)

Michael Wise Robert Eisenman

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Dear Brother & Sisters: This Book Is About The True And Very First Books Of The Bible. Way Before any Copies Of The Bible, These Were The Original Manuscripts For They Were Written In Aramaic. God's True Language. In 1947 The Dead Sea Scrolls Were Found In 11 Caves, Near The Dead Sea. And in 1992 They Were Translated Into English. By Robert Eisenman and Michael Wise And Was Documented In This Book. I Took The Book Formatted It Perfectly In This Copy. So Everyone That Reads It Will Enjoy And Understand It The Way God Meant It To Be. The Lord Is Coming Soon Please Read His Real Law. And May God Be With You Always And Forever. God Bless You. - Shirley.

### Introduction

Why should anyone be interested in the Dead Sea Scrolls? Why are they important? We trust that the present volume, which presents fifty texts from the previously unpublished corpus, will help answer these questions.

The story of the discovery of the Scrolls in caves along the shores of the Dead Sea in the late forties and early fifties is well known. The first cave was discovered, as the story goes, by Bedouin boys in 1947.

Most familiar works in Qumran research come from this cave - Qumran, the Arabic term for the locale in which the Scrolls were found, being used by scholars as shorthand to refer to the Scrolls. Discoveries from other caves are less well known, but equally important. For instance, Cave 3 was discovered in 1952. It contained a Copper Scroll, a list apparently of hiding places of Temple treasure. The problem has always been to fit this Copper Scroll into its proper historical setting. The present work should help in resolving this and other similar questions.

The most important cave for our purposes was Cave 4 discovered in 1954. Since it was discovered after the partition of Palestine, its contents went into the Jordanian-controlled Rockefeller Museum in East Jerusalem; while the contents of Cave 1 had previously gone into an Israeli-controlled museum in West Jerusalem, the Israel Museum.

Scholars refer to these manuscript-bearing caves according to the chronological order in which they were discovered: e.g. 1Q = Cave 1, 2Q = Cave 2, 3Q = Cave 3, and so on. The seemingly esoteric code

designating manuscripts and fragments, therefore, works as follows: 1QS = the Community Rule from Cave 1; 4QD = the Damascus Document from Cave 4, as opposed, for instance, to CD, the recensions of the same document discovered at the end of the last century in the repository known as the Cairo Genizah.

The discovery of this obviously ancient document with Judaeo-Christian overtones among medieval materials puzzled observers at the time. Later, fragments of it were found among materials from Cave 4, but researchers continued using the Cairo Genizah versions because the Qumran fragments were never published. We now present pictures of the last column of this document (plates 19 and 20) in this work, and it figured prominently in events leading up to the final publication of the unpublished plates.

The struggle for access to the materials in Cave 4 was long and arduous, sometimes even bitter. An International Team of editors had been set up by the Jordanian Government to control the process. The problems with this team are public knowledge. To put them in a nutshell: in the first place the team was hardly international, secondly it did not work well as a team, and thirdly it dragged out the editing process interminably.

In 198 5 -8 6, Professor Robert Eisenman, co-editor of this volume, was in Jerusalem as a National Endowment for the Humanities Fellow at the William F. Albright Institute for Archaeological Research - the 'American School' where the Scrolls from Cave 1 were originally brought for inspection in 1947. The subject of his research was the relationship of the Community at Qumran to the Jerusalem Church.



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