

NICOLAE BARBU

THE QUMRAN MANUSCRIPTS -
THE TRUTH BEHIND INTERPRETATIONS

revised and added edition

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In memory of the Priests and Levites of Qumran.

BRIEF INTRODUCTION

This book aims to provide some information, other than that known from the manuscripts discovered in the Dead Sea caves in 1947, information indispensable for knowing and understanding the activities practiced by the members of the group who lived in the settlement of Qumran, located in the North- West of the Dead Sea, a settlement destroyed by the Roman army in AD 68.

About the Qumran community, the origin and organization of the activities practiced by the members of the group, beyond speculation, nothing is known, due to the fact that the entire activity of the group was carried out strictly according to the prescriptions of some secret rituals, known only to the members of the group who lived in settlement at Qumran, rituals that were never fixed in writing, being transmitted from one generation to another exclusively orally and only within the narrow circle of

initiated members who lived within the premises of the Qumran complex, in this way, the secret which shrouded the activities of the group members, remained unknown for more than 2500 years.

All members of the group invariably swore in the Name of Yahweh to keep secret the rituals that governed all the activities of the group members.

The first reference to these oaths belongs to the historian Iosif ben Matitiah - Josephus Flavius (War II Viii, 7) where he states: "The Essenes swore not to divulge their teachings to those outside the Community" (from Qumran)

These secret rituals are inspired and animated by a high spirituality and a deep respect for the Name of Yahweh, and by their special spiritual nature, they require a discreet, special approach designed to protect these activities.

All members of the group who participated in officiating these activities (full members) were required to swear in the Name of Yahweh that they would never divulge any of their secrets, any violation of the oath being invariably punished by death.

Native secrecy, hermeticism, voluntary isolation, deep religious convictions, absolute respect for the Name of Yahweh, but also inspired fear of the death penalty, made the practice of these rituals remain an absolute secret for more than 2500 years. Professor Theodor H Gaster, son of the scholar Dr. Moses Gaster, refers to these secret rituals when, in the introduction to his book "THE DEATH SEA MANUSCRIPTS", he states:

1. "It would be a mistake to suppose that the members of the community at the Dead Sea were inspired only by the remembrance of things past, or that they went into the desert only because they were disturbed by political unrest or disgusted by the venality of the priests in Jerusalem. They they were carried away by other thoughts."

2. For the moment it can be said that the darkness of the Dead Sea caves has not yet disappeared, and scholars are indeed in the position of impatient readers who guess the solution of a

"detective novel" before the last volume has been published".

Through these two warnings, the scholar Theodor H Gaster does not tell us what was happening at Qumran, but draws our attention to what was not happening, practically giving scholars the "film negative" leaving them the privilege of reconstructing the real picture of the origin and activities at Qumran.

To be able to know the correctness and authenticity of the statements of the scholar T. Gaster, we will have to go back a little in time to update some essential details about the life and activity of the Gaster family.

The scholar Dr. Moses Gaster was born in Romania on September 17, 1856 in a wealthy family of Sephardic Jews with a rich scholarly tradition.

He was a student at the "Matei Basarab" high school in Bucharest and learned languages from an

early age; French, German, English Hebrew and Romanian, to which he added Persian, Latin and several dialects of the Arabic language.

After the baccalaureate, M. Gaster goes to Leipzig where he obtains a doctorate in philosophy, then graduates Magna cum Laude from the famous Rabbinical Seminary in Breslau.

Later, through his scientific training and his sacerdotal function - he was rabbi of the Sephardic (Spanish Rite) Jewish community in London, brought with his son Theodor Herzl Gaster, immense benefits to his people and played the most important role in Zionism being one of the founders of political Zionism.

Moses Gaster, together with his son T. H. Gaster and other high-ranking personalities, conceived on February 7, 1917, the first Draft of the "Balfour Declaration" that would accelerate the act of Proclaiming the Independence of the State of Israel, on May 14, 1948.

The great Romanian expert in the history of religions and the great writer Mircea Eliade, said about the scholar Gaster: "It is a life of intellectual and social intensity that takes your breath away".

We only add the fact that on September 16, 2021, in the "Ion Heliade Rădulescu" Hall of the Romanian Academy Library, an International Symposium took place, on the occasion of the 165th anniversary of the birth of the philologist, literary historian, publicist and folklorist Great Rabbi Moses Gaster, which was attended by numerous Romanian and international personalities. (...)

The entire volume of knowledge of this brilliant scientist was inherited by his son Theodor H Gaster, who continued his work with dignity.

Thanks to the scientific training and the sacerdotal functions they held, these two scientists won the respect and trust of the Academic

Environment and the entire Scientific World, being true benchmarks of honesty and scientific rigor in all their work.

I have introduced these brief details about these personalities because in the following lines we will briefly present some of the observations of the scholar T. Gaster, mentioned in his volume "Dead Sea Manuscripts" texts that sometimes veiledly, other times directly and unequivocally, draw our attention to some erroneous interpretations related to the origin and activities of the Qumran group.

These two scholars of the Gaster family, beyond their scientific training, being Jews, had unlimited access to all Jewish ritual traditions and customs, both because of Jewish origin, but especially through the sacerdotal functions they held.

We mention only a few of the observations of the scholar T. Gaster, as a necessary support for the understanding of the whole activity of the members of the group at Qumran as it results from the rituals

discovered by chance in Israel and fixed in writing for the first time in the history of Israel.

Here is what the researcher and scholar Theodor H Gaster states:

1. About the attempt to Christianize the texts discovered at Qumran:

"on the other hand, it must be strongly said - bearing in mind especially the recent exaggerated claims - that the Dead Sea community (or however we choose to call this community) is in no way Christian and is not based on the theological doctrine of of the Christian faith "(...)

"In the Dead Sea Scrolls there is no trace of this fundamental doctrine of Christianity " (...)

About the attempt to historicize the manuscripts:

"As unfortunate as the attempts to Christianize the manuscripts are the attempts to historicize them - this presupposes the detection of historical allusions in the texts"

"There is no need to take such allusions at the literal level and then go on a futile hunt for historical identifications"

"Unfortunately, the true understanding of the manuscripts has been compromised (or at least hindered) by the eagerness of scholars to date them, and under this impulse was born a frenzied tendency to see historical references in these purely figurative names" (...)

Nowhere has this tendency produced more disaster than in the attempts made to unite the various references to the "teacher of righteousness" into a single consistent biography and to reconstruct from collateral allusions to a "vicious priest" and a "man of lies" who they persecuted him, a specific historical situation.

All sorts of characters (Onias, Menelaus, Antiochus Epiphanes, Alexander Ianeus, John Hyrcanus, the father of Judas Maccabeus - even Jesus or Paul) have been proposed to fill these many roles".

"What we must realize is that the exegetes have only fitted a set of masks ("the righteous man," the "vicious man," the "foreign invader") onto a set of characters ("the teacher of righteousness," the "sinful priest ", Kiteans") identified differently in different eras"

"Archaeologists tell us that the caves at the Dead Sea are hot and dark." (...)

With regard to the two documents randomly named "The Manual of Discipline" and "The Sadochite Document", the scholar T. Gaster explains to us:

Both documents were intended for the Community as a whole, and not just those in the Qumran settlement". (...)

"There are, of course, differences, and these have led several scholars to be cautious in identifying the community with the Essenes."

Even the scholar T. Gaster, right from the first page of the book "Dead Sea Scrolls" speaks categorically about the origin of the members of the Qumran Group, in the dedication posted at the beginning of the book:

"IN MEMORY OF THOSE AT QUMRAN". It is enough to understand that those at Qumran were not Essenes.

About the oaths that did not allow light to enter the caves at the Dead Sea:

"No one must swear by EL (Elohim - the Hebrew word for God) or AD - ADonai - the Hebrew word for Lord), but only by using a formula that refers to the curses prescribed in the covenant (Lev. 26,14 - 45).

Nor must he mention (in his oath) the Law of Moses (for the Name of God is revealed) so that if he swears by this Law and then breaks the oath, he will profane the Name of God;but if he swears before the judges using the curses of the Covenant and then disregards what he swore, he will only be guilty of false promise and false testimony, but he will not have to pay with his life. (...)

When a man binds himself by oath to follow the commandments of the Law, he will not be able to free himself from the promise even at the cost of his life."

These oaths taken in the Name of Yahweh (and by the two scholars Gaster, father and son) provided an absolute, impenetrable protection for the rituals practiced at Qumran for centuries, and constituted the most terrible obstacle to the discovery of truth and light who would have banished the darkness from the caves at the Dead Sea.

The serendipitous discovery of these rituals and their fixation in writing in an absolute world first will restore the truth about the origin and activities of the Qumran group and definitively shed light on the Dead Sea caves.

In this book, rituals are presented in their authentic, nonliterary form, unaltered by decorative elements, personal opinions, or ideas from other sources.

Together, the rituals constitute the third part of the history of the Qumran group, and it is the last segment that closes the circle of the history of the Qumran community.

These secret rituals are the "last unpublished fascicle" that the scholar Theodor H Gaster talks about.

With the publication of these rituals the Dead Sea caves will no longer be hot or dark.

As a simple curiosity, we add the fact that the scientist Mozes Gaster was born in Bucharest in 1856, the Jewish citizen from whom we learned the rituals, was born in Bucharest in 1931, where he

graduated from high school and the faculty of medicine, the author of this discovery was born in Bucharest in 1951 and also in Bucharest these rituals were fixed in writing, after more than 2500 years.

Albert Einstein said: "Coincidence is God's way of remaining anonymous

HISTORICAL LANDMARKS

Mention should be made since the beginning that all the activities taking place within the Qumran Group were entirely inspired by the older concepts, principles and regulations of a religious, legal and social organization contained in the Law of Moses, summarized in a form accessible to all Jews and drawn up in the form of documents that, later on, those who discovered them randomly named "The Manual of Discipline" and "The Damascus Document". These two manuscripts in no way represent the Qumran Group "constitution or charter", as they obviously do not reflect any of the Group's activities, but clearly mention the beneficiaries of the teachings contained in the documents, as we find written in the "Manual of Discipline".:

ABOUT COMMUNITY DUTIES

"This is the order that all members of the Community must follow in their relations with each other wherever they happen to live"

In all cases, by Community is defined any settlement inhabited by Jews both within Israel territory and in the Diaspora, in no case referring to the Qumran Group.

FIRST WRITTEN LAW

"This is the order that all members of the Community must follow in their relations with each other wherever they happen to live"

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FIRST WRITTEN LAW

The first written form of the Law was made by Moses, as dictated to him by God, and is the keystone for the entire history of the Jewish people to the present day.

Deuteronomy :31-9,11.

"Moses wrote this Law and entrusted it to the priests, the sons of Levi, who carried the Ark of the Covenant of the Lord, and to all the elders of Israel."

"When all Israel comes to appear before the LORD your God at the place He will choose, you shall read this law before them in their hearing."

It is important to remember that after the writing of this first book of the Law, God commands Moses to write an identical copy of the first book and place it next to the Ark of the Covenant, this book being dedicated to the future king of Israel.

These two books were lost in obscure circumstances, and nothing more is known of them

for four centuries, until 621 B.C. when, during the time of King Josiah and the High Priest Hilkiyah, while repairs were being made to the dilapidated part of the Temple, the old Book of Laws was discovered, a book so original in form and content that it was read to King Josiah and let such an overwhelming impression on him that it was declared the Constitution of the land. (...)

The joy of the Jewish people at finding the Book of Law was short-lived, for on Israel's borders loomed the outline of a new and expanding empire - Babylon.

THE BEGINNING OF WRITING DOWN RELIGIOUS TEACHINGS

After 586 B.C., a time marked by the conquest of Israel, the destruction of the Temple, and the massive deportation of the Jews to Babylon by Nebuchadnezzar II, the danger of oral teachings (Torah) and the Law of Moses disappearance arises.

With the disappearance of these teachings, there was a danger that the spiritual heritage, as an element of religious survival, and the national identity

of the Jews would be permanently lost, a situation which rekindled the desire of the scholars to preserve at all costs both the oral law (Torah) and the Law of Moses.

Indeed, the preservation of spiritual heritage in written form was the essential condition for the survival of Jewish people during the harsh years of the Babylonian captivity, preserving religious cohesion and the sense of collective belonging to the origin and values of the same people.

According to Jewish tradition, the writing down of oral teachings was not permitted because it would have violated the very clear demarcation line between the written Law of Moses, considered a Divine emanation, and the oral Law conceived and elaborated by a few Jewish scholars over the years.

(...)

During the Babylonian exile, concerned about the prospect of losing the oral teachings, a group of Jewish scholars, led by Rabbi Judah ha-Nasi, collected and systematized the Oral Law (Torah) in writing and called it the Mishnah.

After Rabbi Judah ha-Nasi had finished writing the Mishnah, there appeared commentaries on the Mishnah, called amoraim, who, after studying in depth the Mishnah, gathered a new teaching, and in order to preserve it, they set it down in writing and called it Gemara (finished). The Mishnah together with the Gemara form the Babylonian Talmud.

The Babylonian Talmud is an encyclopaedic work of more than 6000 pages, written in the form of minutes recording the polemic debates of Jewish scholars about their perceptions of issues that concerned them at the time.

The Babylonian Talmud is considered more important than the Jerusalem Talmud (which was written almost 100 years earlier) and has remained the foundation of the Jewish people religious orientation to this day.

The fundamental feature of the Babylonian Talmud is the concept that no approach to various issues is finite, and that everything is perfectible in time and space in relation to each time socio-political

and religious conditions changing, a concept that applies to Jewish teachings to this day.

(...)

During the same time of the exile in Babylon, a second spiritual movement of a conservative orientation was taking shape, formed by a group of scholars headed by the priest and scholar Ezra, who dissociated themselves from the movement initiated by Judah ha-Nasi, considering that the Law of Moses, as an emanation of Divine origin, is perfect by nature of its Source and any adjustment to it would constitute a severe profanation.

This second group of scholars believe that the Law of Moses, which could no longer be practiced in its letter and spirit, must be preserved in its original form as received by Moses from God and preserved for future generations to be practiced in its authentic form.

Ezra the priest, also called Ezra the scribe, becomes the main organizer and supporter of the new conservative movement and gathers around him all the priests, Levites and prophets who hold similar

beliefs, forming the nucleus of the Conservative Group, dedicated to preserving and promoting the Law of Moses in its authentic form.

At the beginning this group includes: Ezra, Nehemiah, Zechariah, Ezekiel, Daniel, Jeremiah, Isaiah the Babylonian (...) all from the line of the High Priests and Levites who descended from Aaron through his sons.

The importance of this group's work is defined primarily by the fact that they possessed the Book of Law of Moses in its original form, as discovered in 621 BC in the time of the High Priest Hilkiyah, in the ruins of the Temple of Jerusalem, a book that would be multiplied for generations, eventually comprising all the books of the Old Testament as discovered in the Qumran caves, and as found in the present Bible.

Ezra and the members of his group began the process of multiplying the Law of Moses texts in Babylon and distributing them to the first synagogues built in Babylon as a place of assembly and prayer, but also as theological schools where priests taught the Holy Scriptures.

Evidence that Ezra possessed the Book of Law of Moses in its original form is mentioned in the Bible (Book of Ezra and Book of Nehemiah) but also in the universal history manual of the Jewish people.

Ezra-7-6,10.

6. “This Ezra came up from Babylon. He was a teacher well versed in the Law of Moses, which the Lord, the God of Israel, had given. (...)

10. “For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teach the people in Israel its decrees and laws. (...)

Nehemiah 8-1,2,13.

1. "When the seventh month came, the children of Israel were in their cities. Then all the people came together as one in the square before the Water Gate. They told Ezra the teacher of the Law to bring out the Book of the Law of Moses, which the Lord had commanded for Israel."

2 "And Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand. It was the first day of the month of day of the seventh month."

13. "On the second day, the heads of all the families, along with the priests and the Levites, gathered around Ezra the teacher to give attention to the words of the Law." (...)

Moreover, in the book of Ezra a list of Ezra's companions who accompanied him from Babylon to Israel during the reign of King Artaxerxes, all heads of families from the line of the High Priests, is offered. These families and their descendants will provide qualified personnel to form the Qumran Group, established by the end of activities in the North-West Dead Sea complex.

Ezra organized the first group of scribes, priests and Levites in Israel, who would be responsible only for multiplying the Old Testament books and distributing them to synagogues that requested them.

No archaeological evidence or information has been found about the location where Ezra's first group operated and lived, the existence of this first

location being confirmed only by pottery found in the caves of Qumran.

The Caves 1Q,2Q,3Q and 11Q contain pottery from the first location, manufactured from a different clay compost than those similar pots from caves 4Q to 10Q, which is identical to the compost from which all the pottery remains found in the Qumran ruins were made, confirming the common origin of the pots from the 7 caves 4Q to 10Q with the pottery from the caves and the quality of the Qumran soil.

As there is no certain data on the location of the original Conservative Group founded by the scholar Ezra, we will refer to the activity of the Group during the period when it was based at Qumran, the specifics of the activity being similar in both locations.

CONSTRUCTION OF QUMRAN HEADQUARTERS

In the year 169 I.H. after the death of King Seleucus IV, his place was taken by Antiochus IV (Epiphanes), who no longer continued the cultural tolerance policy practiced by his predecessors

towards the religion and traditions of the Jewish people, wishing to eliminate Jewish faith and culture once and for all, issued edicts forbidding the study of the Torah, the Sabbath observance and circumcision, forcing the Jews to recognize and adopt the Greek religion and worship the gods: Zeus, Apollo, Aphrodite (...) and to introduce Greek customs and traditions into their lives.

Antiochus Epiphanes was not content with plundering the Temple, but ordered a statue of Zeus to be erected inside it.

The plundering and desecration of the Temple, the imposition of customs and rituals that were foreign and forbidden by Jewish religious dogma, led to the outbreak of a Jewish revolt in 166-161 BC under the leadership of Judah Maccabeus (*Yehudah HaMakabi*) who eventually liberated and reopened the Temple.

During this period of ruthless persecution at the hands of Antiochus the Fourth - Epiphanes, many Jews fled to the mountains or hid in the desert, among them members of the Conservative Group,

who, appalled by the brutality of Antiochus' methods of desecration of the Jewish religion, abandoned their original premises where they copied Old Testament texts, and aided by a large number of Jews from the priestly families who remained faithful to the Jewish religion based on the provisions of the Law of Moses, hastily began the construction of the settlement at Qumran in the vicinity of the Dead Sea caves. (166-161 BC)

(...)

Religious life, high morality and individual purity, fidelity to the Name of Yahweh, attachment and voluntary submission to the Law of Moses, required the Conservative Group to identify concepts for the construction of the Qumran edifice that would facilitate the practice of the Group's work in the most optimal conditions and in the most diverse situations.

The entire construction was carried out in harmony with the commandment which the Lord gave to Moses, and adapted to the need to practice the rules of absolute general purity, imposed by the presence of the Word of Yahweh glory which was

permanently at the centre of Qumran Group's activities.

The building was designed and erected in accordance with the commandment that God gave to Moses:

EXODUS: 20-26.

26." If you build me an altar of stone, thou shalt not build it of stones for how will you lay the chisel in the stone, you will defile it."

The entire edifice of Qumran, including the Mikveh pools for the practice of ablutions for spiritual purification, is built of unfinished stones in full compliance with the Law of Moses.

This construction was considered a perfect symbiosis between the Mishkan (the mobile Temple that the Jews carried through the desert after leaving

Egypt under Moses), and the Holy of Holies built later by Solomon in the Temple of Jerusalem.

(...)

All activities of the Qumran Group are based on two elements:

1. Multiplication of Old Testament texts,
2. The burial of damaged manuscripts.

THE RITUAL OF WRITING THE TEXTS

The task of writing the texts was assigned to scholars who were called Scribes. At Qumran the writing of documents was carried out according to the following ritual:

Each scribe has on his writing table two inkwells and two writing implements. The two inkwells are different in appearance so that they cannot be confused with each other, and the writing instruments are different so that they cannot be confused.

The first inkwell and the first writing object are positioned on the right side of the writing table and are used only for writing the Word of Yahweh.

The other inkwell and the other writing tool are placed on the left side of the writing table and are used for writing words other than Yahweh.

The scribe, before sitting at the writing table and beginning to write, descends into the mikvah (mikva), utters a short prayer and practices the ablution of spiritual purification by immersion, in order to cleanse himself of any impurity contacted by touching impure objects (all objects were considered impure) or impurities of another nature, and while coming out of the mikvah (mikva) utters a new prayer after which he may begin, or continue writing.

The writing continues until the scribe reaches the Word of Yahweh. At that point he places the first writing tool on the table next to the first inkwell on the left side of the table, and in order not to transfer to the Word of Yahweh the impurity of the previously written words, he descends into the mikvah, says a short prayer and practices the ablution of spiritual

purification by immersion, after which he returns to the table and writes the Word of Yahweh using the second writing tool and ink from the second inkwell on the right side of the table.

After writing the Word of Yahweh, he places the writing tool on the table next to the second inkwell on the right side of the table so as not to transfer the holiness of the Word of Yahweh to the following words, descends into the mikvah, says a short prayer, performs the ablution of spiritual purification by immersion, then returns to the writing table and continues writing with the first writing tool and ink from the first inkwell on the left side of the table. He continues to write until he reaches the Word of Yahweh again, at which point the procedure begins again.

Whenever the scribe has to leave the writing table, for whatever reason, in order not to transfer the sanctity of the manuscript containing the Word of Yahweh to other objects, he descends into the mikvah, says a short prayer, performs the ablution of

spiritual purification, and only he may leave the writing table.

Before and after each ablution the scribe says a short prayer asking the Divine for blessing and strength to fulfil his mission.

When he returns from his various daily activities, before continuing writing the document, he descends into the mikvah, says the prayer, practices the ablution of spiritual purification and only in this way he may continue writing the document until he reaches the Word of Yahweh again (...)

When a manuscript is completed, it is checked for accuracy by counting the letters horizontally, vertically and diagonally, and if the result matches the original from which the copy was made, the manuscript is validated.

The moment of a manuscript completion is a jubilee occasion in which all members of the Group take part, recite prayers of thanksgiving and songs of praise to the Name of Yahweh, clap their hands and celebrate with great enthusiasm the moment when

the Light of knowledge (the Law of Moses) overcame the darkness of ignorance.

Each finished manuscript is a new-born baby that will keep the light of truth's knowledge burning for centuries.

If a single letter is wrong, the manuscript is invalidated and abandoned forever, not even the slightest correction being admitted, a rule imposed by the law of absolute purity on all offerings dedicated to the Creator.

Thanks to the Word of Yahweh, the manuscript cannot be destroyed or abandoned at random, it is placed in clay vessels together with the manuscripts removed due to wear and tear, and kept in the genizah of the settlement until the first burial service.

ABLUTION AND CHRISTIAN BAPTISM

There is no similarity between the ablutions practiced at Qumran and Christian baptism, either in spiritual terms (freedom from sin) or in terms of individual purity.

1. Christian baptism is practiced once in a lifetime:

Ephesians 4-5,

5. "There is one Lord,
one faith, one baptism".

Ablution is practiced thousands of times by each person.

2. At least two people always participate in Christian baptism, the Baptizer and the baptized.

Even Jesus Christ was baptized by John the Baptist, otherwise baptism is void.

3. Christian baptism symbolises "being born again of the Spirit and of water".

At Qumran ablution was practiced both for detachment from spiritual impurities and for liberation from the holiness acquired by writing the Word of Yahweh, or by touching words considered sacred, so as not to transfer it to impure objects.

4. Christian baptism is celebrated "in the name of the Father, the Son and the Holy Spirit".

Ablution is practiced in a personal name, without involving the Deity, relying exclusively on the purifying effect of water.

The uniqueness of the Qumran settlement is due to the permanent presence of the ineffable Name of the Creator both in the manuscripts in progress and in the genizah of the complex, a situation which transforms the Qumran settlement into a veritable "Holy of Holies", an authentic "MECHAN", the Tabernacle of the gathering, requiring all members of the Group to observe all the rules and prescriptions concerning purifying baths and ablutions.

The permanent writing of the Holy Name, as well as the burial of the manuscripts containing this Name, make Qumran the holiest place in Israel, which in the nature and operating sense of the complex is unlike any place, not only in Israel, but in the whole world.

The elaborately designed and constructed water catchment, intake and storage systems, pipes, wash basins and Mikvah basins speak for themselves regarding the nature of the rituals performed by the

Qumran Group's members, the entire construction being adapted to the writing of the documents and the burial of the damaged ones.

EXIT THE PREMISES

Some activities inherent in the daily life of the Qumran Group required going outside the settlement to the outer areas, the most common being to the latrine area.

As we have shown, the entire Qumran building was imbued with the glory of the ineffable Word (God's Own, Personal Name) present in the texts of the manuscripts and murmured in the prayers of the members of the Group, which required constant precautions and extreme caution in everything they did.

On leaving the settlement, in order not to transfer the purity of the holy place to objects outside the premises, those who went out first practiced washing for personal hygiene, each time in this order: they washed the intimate areas, feet, hands and face,

then went down into the outer mikvah (large pool) and after saying a short prayer practiced the ablution of spiritual purification by immersion, after which they could go outside the settlement.

On their return, the process was repeated, starting with the mandatory washing for personal hygiene, in the order mentioned, the intimate parts, feet, hands and face, they practiced the ablution of spiritual purification by immersion and could return to the premises.

The order of body washing was strictly observed because all Group members practiced ablution in the same outer mikvah (one only), several times a day, the negligence of one member would have made them all impure. Any negligence was excluded.

THE RITUAL OF MANUFACTURING CLAY POTS

Like all other activities, pottery was also practiced according to strictly defined rules, aimed

primarily at observing the rules of absolute purity that underlie all activities.

The timing of the clay pots production, their type, size and destination is decided by the leaders of the group together with the potter.

THE QUARRY

The manufacture of ceramic pots starts with the choice of where the clay is to be extracted.

The potter determines the location of the future quarry according to the properties of the soil, which is suitable for the production of ceramic pots.

Once the site of the future quarry has been determined, the members of the Qumran Group recite prayers of thanksgiving and ask for God's blessing on all the work of their hands.

The priest together with the potter determines the amount of clay to be extracted from the quarry according to the number and size of the pots, and then the pots are manufactured.

After the clay has been extracted, the quarry is sealed to prevent animals (mice, snakes, etc.) from entering the quarry, which would permanently damage the quarry.

The special care taken to protect the quarry is due to the fact that a quarry was used continuously for centuries, the number of pots produced in a single batch being sufficient for several decades.

The Qumran Group only used clay from two quarries in almost five centuries.

Before starting to knead the clay, the potter, in order not to transfer the impurity of the objects he had previously touched to the clay he is going to shape, goes to the washing area and proceeds with the bodily hygiene by washing himself in the known order: private parts, feet, hands, face, followed by the ablution of spiritual purification and only then he may start the process of manufacturing the pots.

Each time he leaves the pottery wheel, the craftsman repeats the whole range of hygiene baths followed by the ablution of spiritual purification, so as

not to transfer the purity of the pots he is working on to the objects he is about to touch.

On returning to the potter's wheel, so as not to transfer the impurity of the objects touched to the pot he is working on, the potter repeats the whole series of baths after which he continues his work.

From the same lump of clay, together with the ceremonial pots, the lids that will seal the pots are also shaped.

These pots are to store the manuscripts containing the Word of Yahweh, a situation that imposes a very high standard of purity on both the clay pots and the potter who shapes them, as well as those who will use them later.

Finally, the pots go to the kiln for firing, followed by a final examination to determine the purity of the pots and their lids, which must be a perfect match. The pots, together with their lids, which comply with the rule of absolute purity, are prepared to be offered as a "freewill offering" for the name of the Lord.

Members of the Conservative Group recite a prayer of thanksgiving, ask for the Lord's blessing over the vessels offered as a freewill offering, after which the pots are deposited in the genizah of the settlement.

Along with the pots, the strings with which the lids of the pots are to be fastened, the wax for sealing and the bleached linen cloth used to wrap the worn manuscripts are also placed in the genizah.

From the moment these objects are placed in the genizah, no one can change their destination or use, they are the property of the Lord. (Exodus, Leviticus.)

The preservation of manuscripts (zapis) in earthenware pottery had long been known and practiced, but at Qumran the pots have a unique purpose of exceptional sacredness, being destined to protect and preserve the intangible Name of the God of Israel for many centuries.

The pots, strings, wax and bleached linen cloth, after being placed in the genizah, become the property of the Lord and may only be touched by the members

of the Qumran Group at special times and only to be used for the burial ritual for which they were offered to the Lord.

From the same quantity of clay extracted from the quarry, the potter could also produce pottery for the use of the Group, pottery which did not benefit from an aura of particular sacredness as they were not intended for sacred services officiated in the name of the Lord.

Both before placing the vessels in the genizah and at the end of the work, all members participating in this ritual practiced washing for sanitation and ablution for spiritual purification.

The quantity of ritual pottery produced in a single episode was sufficient for several decades, as burials were extremely rare.

No potter managed to produce two batches of pottery in a lifetime. Most of his time was spent participating in daily activities, preparing food, baking bread, and supplying wood, fruit and vegetables, which were bought from the merchants who constantly supplied the settlement. (...)

No pottery was ever produced at Qumran for sale, as this was strictly forbidden.

No object in the Qumran settlement, which was sanctified by the glory of the Word of Yahweh, was allowed to leave the premises, as this would expose it to the touch of unclean hands, which was an unacceptable desecration of the Divine Name and punishable by death.

Leviticus 27-28,29.

28. "But nothing that a person owns and devotes to the Lord—whether a human being or an animal or family land—may be sold or redeemed; everything so devoted is most holy to the Lord."

29. "No person devoted to destruction may be

ransomed; they are to be put
to death." (...)

The entire construction of Qumran, stone by stone and man by man, was offered as a "freewill offering" for the Lord's Name, which is why members of the Conservative Group considered themselves: Saints, the Community of God, the Sons of Light, the Sons of Zadok (...) being voluntary members living and serving in the perimeter of God's possessions.

THE BURRIAL

Collection of used manuscripts.

From ancient times, God repeatedly gave the Land of Canaan first to Abraham, to the Patriarchs who followed him, and then, through Moses, to the Jewish people.

The holder of the right to the land being God, the Jewish people ground and preserve their right to the Canaanite land on the basis of God's Word by

which the land of Canaan is given to the Jewish people, a possession that cannot be denied or negotiated, being given directly by the Creator in the Covenant made with the Jewish people through Moses.

(...)

Based on the concept that defines the Jewish people as "the chosen people, the holy people" and the territory assigned by the Lord to this people through the mouth of Moses, "a sacred territory", the used manuscripts containing the Word of Yahweh could not be abandoned or buried in other impure territories, the eternal resting place of these manuscripts being, consequently, the sacred territory, God's gift to the chosen people.

Because of these precepts, after deterioration, when there were opportunities for safe transportation, damaged manuscripts were transferred from the genizahs of the synagogues to the place where the burial ritual was to be performed.

The reception of worn manuscripts brought from different synagogues was carried out according to the rules of absolute purity.

The member of the Qumran Group in charge of receiving the manuscripts brought for the ceremony, in order not to transfer the sanctity of the place to the outside objects, practiced the washing of personal hygiene in the order mentioned, went down to the outside mikvah, practiced the ablution of spiritual purification, took the used manuscripts, and on his return practiced all the ritual bath (...)

The manuscripts that arrived at their destination are prepared to be deposited, this time in the genizah of the Qumran complex.

The members who prepare the newly arrived manuscripts practice the full range of baths, after which the manuscripts are prepared: The pot or vessels in which the manuscripts are to be deposited are removed from the genizah of the settlement according to the amount of material to be prepared.

Together with the pots, the lids, strings, bleached linen cloth and wax for gluing the lids are removed from the genizah.

The manuscripts, regardless of the degree of wear, are carefully wrapped in strips of linen cloth without losing even the smallest fragment, placed in the pot intended for this ritual, the waxed lid is placed on top and over the lid the additional fastening string is passed, which is attached to the two lateral handles with which the pot is provided.

A burial service follows, after which the pots are placed in the genizah where they will remain until the quantity of vessels or other disturbances will disturb the final burial ritual.

SECONDARY BURIAL

In Israel, since ancient times, the so-called "secondary burial" has been practiced, which was carried out as follows: The body of the deceased is wrapped in strips of bleached linen and depending on the material state of the family, a group of mourners is hired to mourn the loss and the sad farewell of family, relatives and friends to the deceased, after which the disinterred body is taken to the family cave. The cave could be of natural origin or excavated by one or more families and used jointly.

After the burial service, the body is laid in the cave directly on the floor, where it remains until the larvae have finished their work (...)

On departure, those who participated in the ritual usually block the entrance to the cave with a stone slab.

About a year later, family and friends who wish to participate in the final farewell return to the burial cave, remove the slab from the entrance and a new burial service is held, after which the bones of the

deceased are placed in a niche in one of the side walls of the cave, this is the second burial "secondary burial". Around Jerusalem there are hundreds of such graves, caves filled with niches carved into the side walls that constitute real "ossuaries". Some niches that belonged to wealthier families were enclosed with stone slabs or clay plates inscribed with the personal details of the deceased.

The existence of the ritual called "secondary burial" is also mentioned in the Bible:

John 11-38,39,43,44. Resurrection of Lazarus

38." Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance."

39. " Take away the stone," he said.

“But, Lord,” said Martha, the sister of the dead man, “by this time there is a bad odor, for he has been there four days.”

(...)

43." When he had said this, Jesus called in a loud voice, “Lazarus, come out!.”

44."The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, “Take off the grave clothes and let him go.”

(...)

The procedure of this "secondary burial" is symbolically applied to all manuscripts containing the Word of Yahweh.

These manuscripts belong to the Conservative Group founded by Ezra the Priest and the Scribe during the Babylonian exile and include all the books of the Old Testament of the Bible, except the book of Esther, which does not contain the Word of Yahweh, as discovered in the caves of Qumran.

When members of the Conservative Group knew for certain that a manuscript did not contain the Word of Yahweh, that manuscript was not buried with the others that contained it, but kept it as part of the whole and buried it in separate vessels.

All other manuscripts composed and edited in other locations by other authors were never placed in the same pots with the books of the Law of Moses, or the prophecies of the Old Testament.

Manuscripts from other sources, however, enjoyed the same conditions of burial, due to the fact that they also contained the God's Name.

Unfortunately, all the caves at Qumran were first visited by nomads who, after emptying the caves, would go to the scholars and show them where they had discovered the manuscripts, which they would then sell to anyone willing to pay. In this way many manuscripts were lost forever.

THE FINAL BURIAL RITUAL

When the number of vessels filled with worn manuscripts was sufficient to justify a burial, and also when events or disturbances that could endanger the activities of the Qumran Group occurred, the burial ritual was performed immediately.

THE MOURNERS

Any burial of manuscripts begins with the hiring for money of a group of mourners, who are paid and whose services cannot be accepted as an offering because of the artificial, simulated nature of mourning, which does not express real feelings and emotions.

During the wailing, the women, who are professionals in the practice of this ritual, recite prayers and hymns of praise to the name of the Lord, shout heart-rending cries and beat their fists on their chests. (...)

The pots with the worn manuscripts are placed in the ARON HAKODES - the Ark (chest) in which the holy scrolls of the Law (the 5 books of the Bible - Genesis, Exodus, Leviticus, Numbers and Deuteronomy) are kept.

This Ark, in which the vessels prepared for burial are kept, is taken out of the settlement with observance of all the rules of personal hygiene and spiritual purification and there the ritual mourning is held, women are not allowed in the premises.

After the mourning is completed, the group of mourners leave the area and only after they have left, the vessels are removed from the Ark and distributed one each to each member participating in the ritual.

The vessels carried by the members of the Group are carried to the cave chosen in advance to become the tomb.

Before the vessels are deposited in the cave, a final burial service is performed, after which, with all reverence and piety for the Name of Yahweh, the priests and Levites, members of the Qumran Group, deposit the vessels in the caves and part forever with

the manuscripts that have completed their mission of keeping the light of the truth's knowledge burning.

Immediately the sealing of the entrance to the tomb cave begins.

The entrance is sealed with rough stones, untouched by the chisels of the craftsmen, and when the work is finished, it is plastered and harmonized with the surrounding landscape.

From that moment on, no one, for whatever reason, ever again has access to that tomb, which becomes a Sacred Altar to the Name of the Lord and becomes the intangible property of the Lord, God of Israel.

Entering these tombs, or simply revealing that the Qumran caves are the tombs where the Word of Yahweh is deposited, is punishable by death.

The masonry works blocking the entrances to the caves were collapsed due to earthquakes that opened the tombs in the Qumran manuscript cemetery.

Throughout the period that the Dead Sea settlement was inhabited, members of the

Conservative Group maintained the masonry that closed the cave entrances only from the outside and only under the rules of absolute purity.

After 68 A.D. the settlement was destroyed by the Roman Tenth Legion and permanently abandoned.

BURIAL OF OBJECTS

Because of their particularly high degree of sanctity, all the objects in the Qumran settlement were always under the glory and purity of the Holy Name, a fact which led the Qumran people to give them a sufficiently high status of purity so that they could not be abandoned randomly, and like the worn manuscripts, they were collected and deposited in clay vessels to be given their proper burial, in accordance with the degree of sanctity they had acquired.

Burial, although subject to the same rules, is nevertheless considered and treated at a lower level,

the objects in question having no direct connection with the name of the Lord.

In order not to transfer the purity of the objects ennobled by the perpetual presence of the Word of Yahweh in the Qumran settlement, vessels containing objects that can no longer be used are prepared for burial (...)

All persons who participate in this ritual practice the washing of personal hygiene according to the known rule, followed by the ablution of spiritual purification.

Vessels are removed from the settlement premises and taken to the pit previously dug for this purpose near the settlement. These objects do not have the degree of sanctity that would qualify them for burial in a cave next to the Lord's name.

The grave does not constitute an 'altar' dedicated to the Creator and the prescriptions prohibiting the finishing of stones intended for the construction of sacred altars dedicated to the Lord do not apply.

Before the vessels are placed in the pit, a final burial service is held, followed by the covering of the vessels with the earth previously excavated.

On returning from the burial, before entering the premises, in order not to transfer the impurity (...) all the participants in the ritual repeat the whole range of washings and ablutions.

Recent excavations carried out on the plateau near the settlement have confirmed the existence of this ritual, with the excavated perimeter revealing pots containing clothing made of high-quality bleached linen, wine residues, olive oil, sheep bones, fragments of broken pottery (...)

The pottery discovered on this occasion is identical to that found in the ruins of the settlement, confirming that it was made from the same clay compost characteristic of all vessels manufactured during the period when the settlement was inhabited by the Conservative Group (166 B.C.-68 A.D.).

Since there is a persistent current of opinion that the Qumranites hid their "libraries" in caves to protect them from invaders, we legitimately wonder

whether the sheep bones and other objects found on the plateau near the Qumran settlement were also buried with burial masses, also for fear of invaders?

In order not to descend further into the heights of ridicule, we will mention again that all the activities that were officiated at Qumran were shaped by the sanctity of the place and the nature of the rituals that constantly involved the Name of the Lord.

Manuscripts, as well as unusable objects in the settlement, were buried only so that they would not be touched by impure people, in no case for fear of possible looting.

After analysing the artefacts unearthed during the excavation of the plateau near the outer wall of the complex, it was concluded that the members of the Conservative Group lived decently, were well dressed, well fed, had wine and meat, fresh vegetables and fruit and generally lacked for nothing. Hundreds of silver shekels were found in the ruins of the settlement.

The quantity and quality of the household waste is a fairly accurate measure of the quality of life

of those who produced it, as estimated at Qumran, but the number of people who lived in the North-West Dead Sea is exaggerated by some narrators (200-400).

Reiterating the fact that not a single object inside the Qumran building left the settlement, being systematically buried, one can reach a much more appropriate figure that agrees with the reality at Qumran, that of 18-20 people, as will be proven later.

The construction of the Qumran edifice was carried out during the Jewish revolt led by Judah Ha-Makabi between 166-161 B.C. and was destroyed in 68 A.D. The time it was in operation was 320 years. With a population of 200-400 inhabitants, the Qumran settlement would have produced a quantity of remains that would have resulted in a cemetery of a size that is difficult to estimate.

SUPPLY

The climatic conditions specific to the region where the ruins of the headquarters occupied by the North-West Dead Sea Group of Priests and Levites

now lie required a food supply and storage regime adapted to those conditions.

In practical terms, the inhabitants of the settlement established firm relations with the food, water and wood merchants who systematically supplied the settlement several times a week. The synagogues and the families of the Group members, being located at considerable distances, generally supported the Group with money, all donations being perceived as "gifts of goodwill" for the name of the Lord. The Dead Sea Settlement was constantly supported from its establishment in Babylon until it was destroyed by the Roman army in 68 A.D., after which the existence of the Group can no longer be identified.

ORIGIN OF THE GROUP

From its settlement by Ezra the Priest and the Scholar during the Babylonian exile, all the members of the Group were chosen from the priestly families descended from Aaron the brother of Moses of the

tribe of Levi, in accordance with the offices they were to occupy within the Group.

Their mission was from the beginning and remained until the end that of copying and multiplying the texts of the Law of Moses, initially the first 5 books (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), to which were later added all the books of the Old Testament as discovered in the caves of Qumran, except the book of Esther which does not contain the Word Yahweh, but this book was also added to the books of the Bible.

No children or women were admitted to the Group, all members being accepted after they had reached the age regulated by the Law (25 years for Levites and 30 years for priests) and had the knowledge and qualifications appropriate to their position and duties within the group.

The nature of their work required above all the presence of highly qualified scribes, who were well versed in the Law and totally dedicated to the activities practised at Qumran, rules and principles

which they had learned and assimilated in their families since childhood.

From the beginning, the composition of the Group was structured according to the profile of each member's activity, starting with the scribes, whose number was set at 6-7 people, who were only responsible for copying the texts.

To the group of scribes were added 3-4 people qualified in the preparation of food, and 2-3 Levites with administrative tasks which include collecting and managing offerings (goods or money) from their own families or from donations from synagogues that respectfully kept the Law of Moses and benefited from the manuscripts written at Qumran, as well as supplying the Group with what it needed.

Two other priests complete the composition of the group, being responsible for the administration of the spiritual activity, but also of the material goods, being those who supervised and decided how the activities of the Group would be carried out.

Later, when the first manuscripts distributed to the synagogues began to deteriorate because they

contained the Word of Yahweh, a new challenge arose regarding the fate of these sacred writings, at which time a way was found to protect and preserve them from any form of desecration.

To this end, the Group co-opts a potter, also from among the Levite families, who meets the conditions imposed by the Law regarding age and the knowledge he must possess to the highest degree.

This Group operated in the first location, stable in terms of the number of members and the profile of its activities until 166-161 BC when, due to the atrocious persecutions unleashed by Antiochus Epiphanes (Antiochus IV), king of Syria, the Group abandoned its original location and moved to Qumran in the North-West side of the Dead Sea, in the vicinity of the caves where the first manuscripts were already buried. Being located in the vicinity of the caves, the complex facilitates the burial rites and there is no danger of exposure to the risks involved in transferring the documents from the genizah of the settlement to the Dead Sea caves.

No significant changes were made to the structure of the Group after the settlement of the Qumran headquarters. Throughout its existence, the Qumran Group has only practiced two activities: 1. They copied and multiplied the books of the Old Testament and extracted and systematized from the Book of the Law of Moses legal and religious organization and functioning rules and regulations, presented in a restricted but sufficient form, which they repeatedly distributed to the synagogues operating within the Jewish communities both in Israel and in the Diaspora ("Manual of Discipline" and "Damascus Document"). These manuscripts are not addressed to and do not in any way concern the Qumran Group. 2. They officiated burial rites for worn manuscripts.

Spiritual purification ablutions and personal hygiene washings are only consequences of the main activities. These ablutions "that went on and on" earned the Qumranites the epithet "Mad ones".

The number of members of the Group and the profile of their activities are highlighted convincingly

enough, even by the ruins of the Qumran complex, which clearly preserve the imprint of these activities (writing tables, kettles, mikveh pools and cave tombs), on the basis of which one can piece together all the elements that defined the work, customs and all other aspects of the life of the Qumran Group.

ARCHAEOLOGICAL SITE AND CAVES OF QUMRAN

The list of artifacts discovered in the ruins of the Qumran settlement is edifying and sufficient to define the specifics of the Group's activity, and highlights each activity individually, providing the honest observer with all the arguments necessary to correctly reconstruct the real life and concerns of the priests and Levites who worked in the Dead Sea settlement.

The writing tables, the dry-ink inkwells, the pottery kiln, the bread oven, the hundreds of silver shekels and pottery sherds, confirm and support the ritual practices as officiated at Qumran.

ABOUT INABILITY OF CERAIN HUMANS

In 2014, an International Congress on Pedagogy was held in Lisbon, where a renowned Harvard Professor presented the findings of an experiment conducted over a period of 20 years, during which the behaviour of various social segments was observed and analysed to determine the intellectual potential of people (...)

At the end of the experiment, the professor (whose name I no longer remember) came to the not-so-optimistic conclusion that 85% of people do not think at all. Zero!

These include engineers, doctors of all ranks, university professors, up to ministers and heads of state. 85% of citizens in all fields and social categories are mere vehicles that transport information from point A to point B without processing it analytically and making judgements on its quality or appropriateness for use.

The information thus transferred from one point to another ends up unsorted in educational establishments of all grades, in hospitals, in ministerial offices (...)

The likely cause of this syndrome seems to lie in the mechanical learning and forced assimilation of large amounts of information without the possibility of analysing it and discerning its quality.

The accumulation of large amounts of information can diminish or even cancel out the organised analytical capacity to systematise and functionally interconnect information from areas of current professional activity, depriving us of the possibility of objective and constructive discernment, a phenomenon which turns us into mere storehouses and transporters of information.

Unfortunately, this situation is found in many books dealing with the origin and activity of the Qumran Group, with the authors of these writings taking unprofessionally analysed information from the commentaries of other writers, relying solely on their good faith, a phenomenon which has led to the

unjustified and harmful perpetuation of ideas and interpretations that are not in line with reality, and sometimes even false and toxic.

Mentioning well-known names in the bibliography of certain authors is, by no means, a solid argument that provides additional guarantees for the argumentation and credibility of their opinions. On the contrary, the use of such procedures shows a lack of personality, a professional vacuum and a shirking of any form of responsibility, transferring everything to the account of the authors they quote. These authors fail to produce anything, only telling something about the books they have tackled and from which they drew their inspiration, trying and sometimes, unfortunately, even succeeding, to build some kind of professional authority as writers, in fact they are just good readers.

This process of uncontrolled reproduction of information has had serious effects in seriously distorting the reality of the work of the Qumran Group

and the content of the manuscripts discovered in the caves.

Most books dealing with the origin and life of the inhabitants of the Qumran settlement constantly refer to the three authors of stories with historical shades (Joseph Ben Matitiah, Philo the Jew-Philon of Alexandria and Pliny the Elder) without mentioning the minimal basic elements that characterize and define their personality and motivation, biographical elements, socio-political and religious orientations, or the ideological and cultural movements of the time, in order to give the reader a realistic picture of the statements' veracity of these three authors.

IOSIF BEN MATITIAHU- FLAVIUS

He was born in 38 A.D. in Jerusalem, and was related on his mother's side to the Hasmonean family.

Because of his membership of the priestly families of the Makabees, he was educated in the most enlightened academies of the time, but was denied access to the priesthood (he wanted the

lordship of the High Priest). He was oriented towards the Roman military arts and sent to Rome.

Matitiahu is not unmindful of the fact that he has been removed from the Temple in Jerusalem where he hoped to become High Priest, and perceives the sending to Rome as an expulsion from the Temple.

This event will influence the profile of his entire existence.

Shortly before the outbreak of the Jewish revolt against the Roman Empire, Matitiahu returns from Rome determined to take revenge on the priests who had removed him from the Temple.

In carrying out his plans for revenge, he is fatally aided by the Jerusalem Sanhedrin itself, which initially sent him to Rome to study Roman military art.

This time the Sanhedrin entrusts him with the organisation of the defence of the main gateway to Galilee, appointing him Supreme Commander of the Army of the Province of Galilee.

The duplicity of his character and the inefficiency and futility of the organisational

measures to defend Galilee are, from the outset, noted by the Jewish patriots defending the gateway to Israel, who vehemently demand that the Sanhedrin remove Joseph Ben Matitiah, but despite warnings from the Zealot camp, the Sanhedrin retains Matitiah as Supreme Commander.

From that point on Matitiah's desire for revenge begins to turn into reality. All the facts and consequences of Matitiah's betrayal are recorded in the textbooks of Jewish history, we will mention minimally, a few suggestive moments that illustrate the ideological and political position and interests that formed the basis and motivation of his writings.

(...)

After the defeat of the Jewish revolt and the destruction of Jerusalem, Joseph Ben Matitiah takes refuge in Rome under the protection of Emperor Titus, who in recognition of his virtues and direct contribution to the defeat of the Jewish zealot revolt, but also to his sustained involvement in bringing about all the disasters that followed this defeat, offers him a house in Rome, grants him a 'pension' for the

rest of his life and accepts him as a member of the Flavian family under the Latinised name of Josephus Flavius, with which he will sign all the books he will write later, but he was not accepted in the Flavian dynasty.

With the material and personal identity problems resolved, Flavius began writing in Greek the well-known *Belum Iudaicum* (Jewish War) and the much larger work, in 20 volumes, which deals with a personal view of the history of the Jewish people from the creation of the world to the time of the emperor Nero, with whom he was a contemporary, but whose deeds and crimes he does not mention.

In order to give the reader, the chance to reasonably assess the credibility of Flavius's histories, we will repeat, in a brief but sufficient form, some of his "historical" stories:

One of the stories, of a macabre cynicism, relates how one night, the fortress of Iotopata defended by Jewish zealots and besieged by the Roman army with assault towers and catapults, a terrible tragedy occurs.

The guards who were guarding and defending the gates fell asleep while on guard duty, but they didn't ordinarily fall asleep, they fell asleep with the gates of the fortress open, because all day the gates had been open for ventilation, and at nightfall the guards forgot to close them.

The Roman legions entered the fortress of Iotopata through the main gate without meeting any resistance, after which they massacred everything that came their way.

Also, at Iotopata, Flavius tells how he hid in a cave where 40 Zealots had escaped the Roman fury. In this cave the narrator claims that the 40 zealots, in order not to be captured by the Romans and subjected to dishonourable humiliations, decide to commit suicide, but not just suicide, but according to a procedure devised by Flavius himself, who proposes to determine by drawing lots who is to commit suicide. Further on, the narrator explains without any embarrassment, how the 40 zealots sat down facing each other in two rows and began to commit suicide.

Number 1 kills number 2, number 3 kills number 4 (...) and so on until only Joseph Flavius remained, who by the grace of fate survives to tell his (naive) followers about the miracle in the cave of Iotopata.

Another historical poem spoken by Flavius recounts the fabulous story of the conquest of Masada:

In order to prevent the fighters from occupying the fortress of Masada, a Roman army of 8,000-10,000 soldiers surrounded the fortress, dug a ditch 3.6 kilometres long around the fortress, and then built a ramp of stones and clay, 60 metres high, up to the level of its walls.

All this work was carried out in extreme weather conditions, with enormous supply problems, and at the end, when they entered the fort, they discovered 967 corpses of civilians, men, women and children, who had hoped until the last moment that the Romans, if they received no retaliation, would abandon the enormous effort of building the ditch and ramp. Shortly before the Romans entered the fortress,

in order not to suffer the humiliations to which the Romans called their prisoners, they committed suicide using the method invented by Flavius in the cave at Iotopata. (Number 1 kills number 2 (...)). After the effort and privation to which they were subjected, the commanders of the Roman troops who first entered the fortress, on seeing the disembodied bodies of the group of civilians, refused to believe that they had made such an effort to conquer a pile of corpses made up of civilians, and ordered their troops to search for the tunnels through which the Jewish fighters who they had firm information were hiding in the fortress had retreated. The search was futile, Masada was not provided with tunnels. The tenth legion was the victim of a hoax, which had been devised for a completely different reason (...)

Another of Flavius' stories tells how a Roman soldier threw a burning torch through the golden window of the temple, an "evil" torch that caused a fire so violent that the Roman army, ordered by Titus to put out the fire, was unable to stop the flames. While one part of the army was fighting the flames

that were raging in the Temple, another part, Flavius recounts, had unleashed a massacre on the streets of Jerusalem so ferocious that blood flowed through the streets "like a river, and in some places reached the horses' shoes".

Having taken revenge on the priests of Jerusalem, Flavius would have liked to take revenge on the priests and Levites of Qumran, but they, warned in advance, had already officiated the burial of the manuscripts, and left the settlement hoping that the Roman troops would bypass the settlement. (The Romans, like everyone else, knew that writing religious texts was practiced at Qumran, but this was not a reason to brutally suppress this Jewish custom). Although the Romans were not in the habit of interfering in the cultural and religious affairs of conquered peoples, nevertheless, for atypical reasons, the Dead Sea settlement was destroyed (as were Masada and the Temple in Jerusalem).

At Qumran, the priests and Levites manage to retreat to their homes and Joseph Ben Matitiah is left with only one option to punish them: he invents

the word "Essenes" which defines nothing, and attributes it to the Qumran Group. In this way, the priests and Levites of Qumran are condemned to disappear from history. The Essenes existed only in the hate-sick mind of Matitiahu.

The involvement of Matitiahu-Flavius in the Judeo-Roman war on the side of Rome are extensively presented in the textbook regarding the history of the Jewish people, from which we quote: "Three Jews aided Titus, King Agrippa the Second, who joined his troops to the Roman ones, the renegade Tiberius Alexander, former procurator of Judea, who fought against his own people, adding political treachery to religious treachery, and Joseph Ben Matitiahu - Flavius who accompanied Titus everywhere".

These three traitors were co-opted into Titus' Great Staff from the very beginning of the Roman troops' attack on the Jewish rebels, and were the strategists of Titus' army, leading the troops by pointing out the weak points of the fortifications.

The status of Great Staff's Commanders of the, with which Titus invested the three Jewish traitors,

gave them almost unlimited prerogatives in making decisions and issuing orders to implement them.

All three participated in the burning of the Temple and the destruction of Jerusalem, the city of Joppa, Masada, Qumran and other smaller Jewish settlements. The writings of Joseph Ben Matitiah-Flavius cannot be approached even by applying to them the definition given to historical writings by the Latin writer Quintilian who said: "Scribitur ad narandum, non ad probandum" (We write to tell a story, not to prove it).

Joseph Ben Matitiah does not write to tell a story but rather to cover up his betrayal and crimes against the Jewish people during his time as a member of Titus' Great Staff.

Find directly involved in the destruction of the Qumran complex and the attempted permanent erasure of the identity of the Dead Sea inhabitants, Matitiah - Flavius' "historical" stories cannot be validated as a historical argument in support of the Qumran Conservative Group origin theory. (...)

Due to the frequent interventions of aestheticization of history, practiced by most historians, the German philosopher Schopenhauer, denies the scientific character of history, yet another philosopher concludes: "History, when not falsified, remains a science as exact as mathematics or physics".

PHILO OF ALEXANDRIA (PHILO THE JEW)

He is a Greek-speaking Jew, completely Hellenized, who considers Jewish culture and religion (the practice of outdated legal, religious and socio-political norms inherited from the time of Moses) as unsuitable for a harmonious development, adapted to the new cultural and spiritual realities of the time.

Because of his convictions and interests, Philo the Jew belongs to the Hellenistic cultural trend and tries by all means to obliterate the Jewish culture and religion, which is in any case weakened by the infiltration of elements borrowed from Greek culture and traditions.

Not only his cultural convictions, but also the important position he held in the ranks of the Greek aristocracy influenced his belief in the superiority of Greek culture.

During the ethnic unrest in Alexandria, when the Greeks intended to ask Nero to deprive the Jews of the rights they had been granted by Emperor Claudius, it was the nephew of Philo of Alexandria (Philo the Jew) who put down the Jewish revolt and who himself held an important military position. Philo the Jew, who was in any case militating for the renunciation of the Jewish religion, appreciated the term "Essene" created by Flavius, sensing its destructive potential in nullifying the origin of the priests and Levites of Qumran, who were the last keepers of the Law of Moses, and used this word in his writings, without mentioning any conclusive evidence of their life and activity.

Philo of Alexandria (the Jew), being recognized and mentioned in Jewish history manuals as one of the greatest traitors to Jewish religion and culture, cannot constitute, by his writings, an honest, credible

reference when he relates facts and events in the history of the Jewish people, he being, until the end of his life, in the camp of the Hellenist party, irreconcilably at odds with the conservative camp.

PLINY THE ELDER

Pliny the Elder, a Latin historian and philosopher, never travelled to Israel, and when referring to the Essenes he obviously quotes Flavius.

Some writers have attempted an explanation of the word "Essene" by equating it with the term "pious," a precarious formulation because, as the Jewish writer Baruch Tercatin explains, in the Jewish language for pious-pians the terms, " TZADIK-TZADICKIM (pious-pians) Tzadik- a perfect man, the leader of the flock".

"Admorims, the rulers of Hasidism, are deemed as tzaddikim". There is no similarity between the word tzadik (pious) and the word "Essene". The etymology of the word 'Essene' has not been established to date.

THE "MANUAL OF DISCIPLINE " AND THE "DAMASCUS DOCUMENT"

Unfortunately, anaemic, unrealistic theories about the Qumran Group still persist and are being put forward, based entirely on the opinions of authors who were quick to intuit "the end of a detective story before the last issue was published".

To argue with the creative effervescence of the authors or their supporters would be a waste of time and a blowing in the wind. It is, however, necessary to take a brief look, for the benefit of truth, at these unrealistic and confusing speculations for the uninformed reader.

One of these theories, presents the Qumran Group as a community of weak-minded and amnesiac men, who set down their religious beliefs in writing on pieces of parchment or papyrus and immediately upon completion of the writing of the document would pounce upon it and read and re-read it until they had torn it to shreds, then rewrite it identically to the worn-out one and start reading and rereading it again

until it too wore out, and then start again, over and over again, a process that took nearly 500 years.

Another theory merely presents the Qumranites more succinctly: "They were a pottery society, practiced celibacy, nursed other people's children and strongly believed in baptism, which they practiced several times a day". And they did these things, out there in the middle of the desert for 500 years.

We cannot, in the face of such statements, help not to wonder: were these people "driven into the desert" by the desire to "practice celibacy, pottery, and baptism several times a day"? Obviously, No! "They were carried away by other thoughts".

(...)

DOCUMENTS

The first copies of the so-called "Damascus Document" were found by Solomon Schechter between 1896 and 1897 in the genizah of the Ezra synagogue in Old Cairo, where they were sent by the Qumran Group and from where, for unknown

reasons, they were never brought to be buried in the Dead Sea caves.

In the Qumran graves, fragments of 11 copies of the "Manual of Discipline", 18 copies of the "Damascus Document", other than the known ones, in the genizah of the Ezra synagogue in Cairo, were discovered and identified, 4 copies of the "War of the Sons of Light against the Sons of Darkness" and several copies of all the books of the Old Testament, all of which were found wrapped in strips of bleached linen and constitute evidence of the way in which the burial ritual of worn manuscripts was carried out.

The large number of copies also confirms the hypothesis that these manuscripts were destined for communities in Israel and the Diaspora for extending their knowledge of the Law of Moses.

For the sake of conformity, we extract from Professor Theodor Gaster's translation some excerpts from the "Manual of Discipline" and the "Damascus Document", which explicitly indicate who the intended recipients of these manuscripts are.

"AS REGARDS THE DUTIES ARISING FROM
THE COVENANT"

"All who make themselves partakers of the Covenant, without the intention of going to the Temple, to keep alive the flame on the altar, will do so in vain."

The fact that there were irreconcilable rivalries between the Qumran Group and the Talmudic priests at the Temple in Jerusalem rules out the possibility that the text presented was addressed to the Qumranites.

(...)

"In vain are all their works, if in the Age of Lawlessness, they do not seek:

- to work according to the commandments given in the Law, (the Law of Moses)
- to keep away from the ungodly;
- not to touch dishonest gain;

- not to defile themselves by laying their hands on the things promised to the Lord, or on the goods belonging to the temple;
 - not to steal from the poor of God's seed;
 - not to make widows by their deeds, or to kill the fatherless; (...)
 - to pay their debts according to the rules;
- (...)

"AS REGARDS FAMILY LIFE"

"When members of the community live in settlements according to the customs of that country and somehow marry and have children, they must follow in this regard the precepts of the Law and the regulations established in the relations between husband and wife and between father and son."

Both this text and the other writings present rules and prescriptions that are clearly, unmistakably addressed to the Jewish communities established

both in Israel and in the Diaspora, not counting the Qumran Group, where no marriages ever took place.

As for the provisions concerning stealing, killing the fatherless (...) it is sad that we have to remind ourselves of things long known, namely that:

The priests and Levites of Qumran did not participate in any form of bloodshed, did not pay taxes, because they did not own property, did not steal, being supported by their own families and synagogues(...)

Due to the repeated refusal of a part of the priests and Levites to get involved in solving political-administrative problems, after the return of the Jews from exile, they were expelled from the Temple in Jerusalem several times, the last time during the Maccabean revolt when they again refused to join the revolt, motivated by the commandment: "Thou shalt not kill".

This time they were banished from the Temple in Jerusalem for good, and even more, they were excluded from all priestly offices and had all their rights under the Law of Moses revoked. Instead of the

Levite priestly families, the Great Knesset (parliament of the time) confirmed Simenon from the family of the Makabees, as "Prince and High Priest for eternity". By virtue of their great services to the homeland and the people, the dignities bestowed by the Knesset became hereditary, the Levites losing all the privileges and offices enshrined in the Law of Moses.

I make this point because the attribution of the provisions expressed in the "Manual of Discipline" and the "Damascus Document" to the Qumran Conservative Group is made in an unrealistic and visibly forced manner, without any rationally argued basis of support.

For the untrained reader, we add one final argument in support of the fact that the documents mentioned are not at all aimed at the Qumran Group, they are a code of general principles, intended for all Jewish communities wherever they may be.

THE "MANUAL OF DISCIPLINE"

"This is the rule for the whole of Israel when in the future, they will order their lives according to the sons of Sodoc (priests) and those around them":

All who come together (to the assembly) must stand together, including women and children. All that is laid down in the Covenant shall be read aloud to them, then they shall be taught all the commandments, so that no one shall fall into error through ignorance".

This is the regulation for all who are part of the Community - that is, those who are children of Israel by birth."

Each one will be taught from childhood the Book of Study, so that he may know (as far as his age permits) all that pertains to the Covenant, and will be taught the Covenant commandments for ten years, after which he will be prepared for the rules concerning the degrees of holiness.

At the age of twenty he shall undergo a preparatory examination with a view to his admission by vote as a (full) member of his family in the assembly of the whole community."

(...)

"At the age of twenty-five he shall be able to take his place in the assembly of the community and be elected to communal offices.

At thirty years of age, he may take part in judging disputes and may be elected to the leadership of the militia - that is, as the head of a combat unit (battalion, company, squadron or platoon).

(...)

"The role of each individual will be decided by the heads of the families".

(...)

As this summary of texts shows, none of the prescriptions presented are addressed to the Qumran Group, and it is clear that the message of the texts is directly and explicitly addressed to all Jewish communities, wherever they may be.

None of the manuscripts discovered in the Qumran caves mention any rules or aspects of the activity of the Group members, or any data about their origin, and they do not provide any information about the writing and burial of the manuscripts, or about the existence of one or more "libraries".

(...)

Engaging in the direction of combating the tens of thousands of speculations and fanciful interpretations would only be a useless, tiresome and counterproductive battle with the windmills.

All copies of the "Manual of Discipline", (11 in number) and all copies of the "Damascus Document" (18 in number) were drawn up at Qumran and sent to the synagogues that requested them, and after they were worn out, they were returned to the Dead Sea Group for burial according to tradition.

The notion of a "library" is countered by many aspects of the material discovered in the caves (tens of thousands of fingernail-sized fragments wrapped in strips of linen); other fragments of manuscripts wrapped identically in strips of linen, all deposited in

earthen vessels sealed with wax and secured with tightly tied strings, in fact attest to the depositor's intention never to return to the "library" in the cave.

The deposit of the manuscript vessels in 11 caves does not reflect an amnesiac affection on the part of the members of the group, but is evidence of the successive practice of burial rituals and the categorical prohibition of further access to the cave sanctuary where the Word of Yahweh was deposited.

Today, the practice of this ritual has been assimilated by the leaders of the Hasidic religious movement (Hasidim).

HASIDIC JUDAISM

The religious movement known as Hasidism was founded by Rabbi Israel Baal Shem Tov in the 17th century and spread over the following centuries to become the dominant Talmudic-oriented religious movement practiced by Jews worldwide.

Baruch Tercatin, an Israeli-born writer and promoter of Hasidic teachings, briefly defines the

religious beliefs and orientation of this cult in a small dictionary:

1. "The Hasidic current - the followers of Rabbi Israel Baal Shem Tov, established a current of believers who show more love, more understanding for their fellow man - the followers of the rabbi are counted as admirers and walk the same path"

2. "Dynasty-Admorim formed dynasties and the father passes on the function of admor to the son".

3. "Hasid-wise, one who walks the path of Hasidism. The Hasid has a better attitude in his daily conduct, to help his fellow man to understand him, to respect him".

4. "Cohen-priest of the descendants of Aaron, the first priest, belongs to the tribe of Levi. In the past, they served in the Temple, today they bless the people at prayer".

5. "Admor – Admorul - Admorim - these are the initials of the words: Adomeinu-Moreinu-Rabeinu, our Lord, our guide, our rabbi. This title is given to rabbis whom we consider to be close to the Divine by their holiness and purity. They are the continuators

of the Hasidic current created by Rabbi Israel Baal Shem Tov".

As this dictionary by Baruch Tercatin shows, Rabbi Israel Baal Shem Tov founded the Hasidic movement by overriding the provisions of the Law of Moses, in which God assigns priestly responsibilities to the descendants of Aaron "as an everlasting Law", but did not hesitate to appropriate all the prerogatives and privileges held by the priestly caste descended from the tribe of Levi.

The copying of the services officiated by the Levites is so faithful that it goes so far as to reproduce exactly the rituals of redaction and burial of the damaged manuscripts.

As for the writing of new manuscripts, it has long since become no secret that worn-out manuscripts were placed in clay vessels and placed in the synagogue's genizah, with the burial service performed.

The Hasidim have admitted that the Qumran Group practiced the ritual of burying used personal objects, officiating at the burial service each time, and

have even allowed the filming of objects discovered during excavations on the plateau near the Qumran settlement, but they go no further. Any question about the caves, no matter how simple, is constantly met with the same reluctant attitude, as is the case when they are asked about the rewriting of Mishna. When asked about the new format of the Mishnah (more or less positive or negative principles, changing some, removing others), no answer. All that is known is that the work on rewriting the Mishnah could be completed in 2022. Nothing about where the Mishna rewrite is happening.

THE CAVES

From 1947, when the first manuscripts were discovered in the Qumran caves, whose identity, antiquity and originality were recognized by Professor E. L. Sukenik, until 1954, for 7 years, the State of Israel did not organize any research and recovery of these manuscripts.

It was not until 1954 that Yigael Yadin, Professor Sukenik's son, went to New York and bought several manuscripts for the State of Israel for the amount of 250,000 US dollars and repatriated them.

This shows the State of Israel's interest in the Qumran manuscripts, but nevertheless neither Yigael Yadin nor any other Jewish person went to Qumran, where they could obtain all the manuscripts deposited in the caves free of charge, as they were the rightful property of the State of Israel.

This restraint from any form of involvement in exploring the caves and retrieving the manuscripts is further evidence of the prohibition against entering the caves after they became sacred altars (tombs) where the manuscripts containing the Word of Yahweh were deposited for eternity.

Any touching of the caves is treated as an act of desecration and punishable by death.

Further evidence to support the claim that the Dead Sea caves were intangible sacred shrines and

altars is the following situation created by the discovery of the first manuscripts:

The team of specialists organized around Monsignor Rolland De Vaux for the excavation and exploration of the archaeological site of Qumran was composed only of non-Jewish scholars, all of whom were of Catholic religious orientation. No Jewish citizen agreed to join this team, and for more than 40 years the only people who analysed and translated the manuscripts bought from Bedouins who were illegally "exploring" the caves were members of the Catholic teams.

(...)

The seemingly uncooperative attitude, the total lack of involvement and the constant refusal of the Jews to participate in the exploration of the Qumran caves is further proof that the caves did not house "Libraries", as some writers and scholars claim, but are, as we have repeatedly stated, Sacred Altars where, cave after cave, manuscripts containing the Word of Yahweh were repeatedly buried, beginning in the late 4th -early 5th century. A.D. until 68 A.D. when

the settlement was destroyed by the Roman army, but not by order of Titus.

Even today, the exploration and excavations taking place on the plateau near the ruins of the Qumran complex are coordinated and carried out by the descendants of the Bedouins who vandalized the caves between 1947 and 1957 (grandson and great-grandson of Muhammad ed-Dib).

No Jewish citizens are participating in this research either, although 75 years have passed since the first discovery of the manuscripts.

THE SHRINE OF THE BOOK

Much later the leadership of the State of Israel decided to gather all the recovered manuscripts in one place, where they could be conserved and kept for future generations for many centuries to come.

To this end, a building was designed and built to replicate, in an idealized form, the appearance of a vessel for the burial of used manuscripts, as practiced in the Qumran caves.

This building was aptly named the Shrine of the Book, and inside this ritual vessel museum all the manuscripts that could be recovered were deposited in ideal conditions of preservation. The roof of the building is in the stylised shape of the lid that hermetically sealed the vessel with the manuscripts buried in the caves.

The exterior of the building was done in black and white, symbolizing the eternal struggle between Light (the light of knowledge) and Darkness (the darkness of ignorance), symbols used by the Qumran Conservative Group.

In this way the manuscripts buried in the altar-caves were transferred to Jerusalem and deposited in the much larger "vessel" symbolically called the Shrine of the Book, which is a new argument in support of the theory of the origin of the manuscripts, the caves and the Qumran Conservative Group.

These burial rituals are still preserved and practiced today.

"HISTORY, WHEN NOT FALSIFIED, REMAINS
A SCIENCE AS EXACT AS MATHEMATICS OR
PHYSICS"

"The blindest is the one who refuses to see and
the deafest is the one who refuses to hear".

We will briefly mention some historical data
necessary to fix in time and space, the appearance of
the first manuscripts and their authors, data
provided by the Handbook of Universal History of the
Jewish People:

"Ezra was a Jewish scholar from Babylon who
remained in exile after the return of the first Jews to
the Holy Land. He was also called Ezra HaSofer
because he was indebted to the transcription of the
holy books (the first five books of the Bible) which he
disseminated among the people. (...)

"Ezra and Nehemiah were empowered by King
Artaxerxes to go to Jerusalem and organize the State.
Ezra was accompanied by a large number of Jews
from Babylon." (...)

"Ezra proclaimed the Law of Moses, the constitution of the land (...)

"On this occasion Ezra read to them chapters from the Law of Moses and the text of an oath, by which they promised to observe all the biblical prescriptions."

Other non-biblical historical writings, mention that: "At the origin of the rise of scribes was Ezra, a priest by birth and a scribe by trade. Under him Israel is organized around the Law of Moses, thus giving birth to a new institution, the Synagogue".

These historical accounts confirm the authenticity of the biblical texts which mention the deeds of Ezra and Nehemiah and complement each other.

This Ezra HaSofer, who wrote books and distributed them among the people, is also at the origin of the rise of scribes, but also at the origin of the Synagogue emergence as a place of meeting, prayer and Bible school.

Ezra is also the founder of the Conservative Group, which began copying the Law of Moses during

the Babylonian exile, an activity that was passed on and perpetuated by subsequent generations until 68 A.D. when the Roman army destroyed the settlement at the Dead Sea, from which time the traces of the Conservative Group were lost in the mists of time, and no similar settlement ever existed.

The manuscripts' journey begins with Ezra, during the Babylonian exile, passes through Qumran for 500 years, and after another 2000 years, reaches Jerusalem, where they rest in the Shrine of the Book Museum.

With the appearance of the first damaged manuscripts, the need to bury them according to the rules and prescriptions of the time, as presented above, becomes apparent, an activity which was undertaken from the beginning by the Conservative Group.

The manuscript cemetery at Qumran was settled around the beginning of the 4th century BC and the caves were successively occupied for almost 500 years, and transformed into Sacred Altars

dedicated to the Name of Yahweh, present in the texts of the buried manuscripts.

Even today, even accidentally entering such a shrine by a Jew constitutes grave desecration and is punishable by death.

This is the real reason that prevents Jews from exploring the caves at Qumran.

THE END

Because we started from the subtle but transparent warnings of Professor Theodor Gaster, we will end in the same way.

1." It would be a mistake to assume that the members of the Dead Sea community were inspired only by the REMEMBRANCE OF PAST DEEDS (we understand there were such activities in the past) or that they went to the desert simply because they were troubled by political unrest or disgusted by the venality of Jerusalem's priests.

THEY WERE CARRIED AWAY BY OTHER THOUGHTS".

2. "For the moment it may be said that THE DARKNESS OF THE DEAD SEA CAVES HAS STILL NOT DISAPPEARED and the scholars are indeed in the position of eager readers WHO ARE FINDING THE

SOLUTION TO A "POLITICAL ROMANCE" IN THE SERIES BEFORE THE LAST PHASE HAS BEEN PUBLISHED"

" The thoughts that carried them into the desert and the "last unpublished fascicle" undoubtedly allude to the rituals that were officiated at Qumran, both for the writing of new texts and for the burial of worn-out ones.

Knowing the secret of the these secret rituals' practice, which shrouded the existence and activity of the Qumran Conservative Group in darkness, definitively banishes "the darkness from the caves of the Dead Sea" and convincingly clarifies the "thoughts that led the members of the Group into the desert", and is itself the 'last unpublished fascicle' of Qumran priests and Levites' work, the continuation of the work of the scribes organised by Ezra the Priest and Scribe during the Babylonian exile.

The journey of the manuscripts begins during the Babylonian exile, with Ezra the Priest and Scribe, who drafts the first manuscripts, passes through

Qumran, and ends happily in Jerusalem in the Shrine of the Book. There is no longer any secret.

We believe it is appropriate to bring to light the effort and sacrifice of those people who gave up everything and who, through their faith and devotion, made possible the preservation of the Universal Spiritual Heritage, which today we simply call: the Bible.

THE STRUGGLE OF THE SONS OF LIGHT AGAINST THE SONS OF DARKNESS

This is an unfortunate attempt to explain or interpret the book of the prophet Daniel, an interpretation that has turned into a scenario suitable for an "Asterix and the Obelisk" movie.

By the battle of the "King of the South against the King of the North" the prophet Daniel refers to the battle between Light and Darkness, between Good and Evil and between Truth and Lies, i.e. the battle between the forces of Good led by Jesus Christ and the forces of Evil patronized by Lucifer.

Neither this story, nor similar ones discovered among the Dead Sea Scrolls, were composed and written by the Conservative Group, who had refused since the Babylonian exile to adhere to or ideologically approach the reformist current created and animated by Judah ha-Nasi (Judah Hanasi), who proposed interpreting and adapting the Law of Moses to the new politico-religious aspects of the time.

Ezra, together with the prophets who accompanied the Jewish people into exile, organized the Conservative Group precisely in response to the manipulation of the Law of Moses proposed and carried out by the Talmudic Movement.

The Conservative Group became the repository and promoter of the Old Testament books of the Bible as discovered in the caves of Qumran.

They preserved the Light without seeing it,

They spoke the Truth without acknowledging it,

They wrote about the struggle between good and evil without understanding it.

And yet they were the living manuscript placed by Divinity near the caves of the Dead Sea, where they

preserved for future generations the Light and the Truth about the struggle between Good and Evil, for the salvation of those who will understand and believe the message of the Holy Books, written and preserved by them, at the sacrifice of their own existence.

Out of respect for their toil and sacrifice, we have a moral duty to rekindle the light of truth in the caves of Qumran.

THE END

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