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A SERVANT

THE PROPHET OF DEUTERONOMY THE COMING OF ELIJAH THE PROPHET

A NEW TEACHER FROM THE DEAD SEA SCROLLS **EXAMPLES OF TWO DEAD SEA PSALMS AN ASSESSMENT**

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THE PROPHET OF DEUTERONOMY

• The context suggests that he comes at a time when other mortals presume to speak for God. But their claimed commissions will be denied by their inability to make accurate predictions.

• Jewish and Christian tradition did not assign identification of this prophet to the Old Testament prophets. The generations recognized that this individual was unique in his role, and not some

• To fit this individual to the historic Jesus it was necessary to view Jesus' life as an important element of world change. For Jesus' apostles and disciples the impact of his life, and especially his

• This individual was to come "from among their brethren." It was natural to assume this meant someone from among the Jews. Unfortunately, for this "Jewish" view, the statements were made to

• If we were to follow Paul's views of a "spiritual Israel" this factor does not exclude the possibility that this individual would arise "from among their brethren." Thus his origins need not be as a Jew.

THE COMING OF ELIJAH THE PROPHET

Malachi 4:5-6: Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes. And he will turn back the hearts of the fathers toward their children, and

The gospel writers assigned this prediction to John the Baptist, Matt 11:14, Mark 9:11, and Luke 1:17. The gospel tradition has Jesus making such assignment. But the words of Jesus are debatable. His

variety of applications. It is an adverbial form derived from pawneem, the word for face. The sense is "in the face of." This individual will come at a time of deep world crises, when he works in the face of

As with John the Baptist the use of the name "Elijah" betokens the spirit of this individual, not a physical rebirth, or reincarnation, of Elijah. Elijah, John the Baptist, and this individual all display similar

A major difficulty with translation of this passage is the seeming contradiction between the intent of verses five and six. Verse five says that the great and terrible day of the LORD will come while verse six, according to traditional views, shows that somehow this servant will turn the hearts of the generations toward one another, thus to avoid that great and terrible day. The conditional clause is in the last word, normally translated as "curse." The Hebrew word chayrem means "utter destruction," not curse. By turning the hearts of the generations toward one another, thus to care for one another, the

Why is it important to this salvation that he turn the hearts of the fathers and their children toward one another? The answer lies in the increasing estrangement of the generations as the world neared the end of the age. Young people experienced escalating intensity of disappointment and disillusionment as they faced an ever more fearful world given them by their fathers. They went through periods of rebellion, and then utter hopelessness as time wore on. In the last years, before the final crises, dreaded plagues and destabilization of the nations caused a reassessment of moral and spiritual priorities.

consolation; they took one day at a time. As events unfolded those who truly trusted in God learned of the salvation of the world, and their role in it. As the blood baths of sacrifice from the spiritists broke

A NEW TEACHER FROM THE DEAD SEA SCROLLS

Large portions of the scrolls were biblical. All books of the Old Testament were represented except the Book of Esther. Several different fragments of the Book of Enoch were found, along with fragments of

Material was also found of a genre never before known. This last group was published by Theodore Gaster under his title "The Dead Sea Scriptures." Doubleday Anchor Books issued three editions in 1956,

"... thereby ensuring the continuance of God's people and the eventual cleansing of His land from the stain of guilt." "... They picture themselves as going out into the wilderness to

"Just as Israel had been led of old by these prophets and teachers, so, it is held, a new Prophet and a new Teacher (perhaps, indeed, one and the same person), will arise at the end

"teaching" of Moses, came from God, then it was assumed that all mortals must obey it, hence it is God's Law. Since those instructions contained many new commandments for physical, moral, and social

conduct they were regarded as God's Law. But this view degrades the intent of "divine teaching." God is a compassionate, not dictatorial, Father. He is concerned about his created children, and wants

Although Gaster's statements imply a continuous "apostolic succession" this is not correct. The "succession" comes at times of world crises, and not continually through the generations held in blindness by God. Gaster expressed the thought of "inspired leaders" appearing through time but this also is not correct. The generations have shown the blindness that afflicted them, without the corrective help of

Personal attributes of the New Teacher are explicitly described in the document Gaster called The Book of Hymns or Psalms of Thanksgiving. Gaster obtained these titles from the forms of expression

The scroll is written in the first person, as though penned by the individual who is the subject of its presentation. This unique style caused modern scholarship to assume it was written by a contemporary leader of the Quamran community. They issued many fanciful speculations on possible candidates to this supposed authorship, even including Jesus and John the Baptist! Unfortunately, that scholarship is

The scroll is a series of statements of thanksgiving by the individual to God. Gaster provides translation from more than eighteen columns of Hebrew text, although segments of the scroll are missing. The

• If the words are truly predictive, if they contain knowledge of someone who was to appear, if they foresee the future, they could not have been invented by human authors. A divine hand had to be at work with the scribes who did the actual physical transcription. This could have been Melchizedek. Or it also could have been Jesus, since he was often within a half-days journey of the Quamran

The question then arises as to the purpose of the Songs. Since someone other than the New Teacher created the text, that other someone had to know in minute detail the life and personality of the New

• The close relationship between God and the individual would not have been presumed by a human mortal. The document is used as a vehicle by which God shows the individual the common

• The sensitivity of the individual to God is conveyed as statements of appreciation for opportunity of such unique service. If God were involved in the formulation of the thoughts and feelings of

• This method establishes a high degree of intimacy between God and the individual. The mortal comes to sense how closely God worked to produce this intimate form of communication, and

• The usefulness of the mortal to God's service is shown in the expenditure of time and labor of the Quamran scribes, and preservation over two thousand years, along with well nigh miraculous

• The document serves as a vehicle of communication that could not be prosecuted another way, while still preserving the exercise of faith. The constraints of the earthly period prohibit direct

• The demonstration of faith is exhibited by the mortal's sincere and trustful acceptance of this form of communication. This helps to build a reliance on God without direct and open contact. The

• He could not be subjected to high spiritual visions as was Paul on the road to Damascus. The use of such phenomena, and possible confusion with the techniques used by the fallen Prince, might

• Direct contact may be too devastating. The modern secular era effectively prevents conscious contact because of general social disbelief, or the individual is too fragile for such methods.

• A strong element of faith is preserved. Without direct communication the individual can serve as an example to others. That example would be undermined by direct communication. Faith and

• The document serves as a vehicle of reassurance through long periods of life vicissitudes. The human mortal may experience doubts about his service through many years of fruitless exercise. He

• The document carries a special display of prophetic power. Paul stated that he was known from before the foundation of the earth. Jeremiah stated that he was known in the womb of his mother; his

transcription, and preservation over two thousand years, they also may come to recognize the personal hand of God, not only in the life of the Teacher, but also in their own lives. They also become

• The document serves to reinforce intimacy between God and his destiny reserve. Only the doubts and psychological reservations of this generation prevent them from developing a similar intimate

EXAMPLES OF TWO DEAD SEA PSALMS

PSALM #2

PSALM #6

It is obvious the individual lives amid strife, severe affliction, and dissension, amid a great contest in belief and in dedication. The world scoffs at these teachings, but those who love God know the value

Psalm #6 shows the destiny context and world conditions at the time of service of this individual. Is there any doubt as to the time and place of these events? What ancient mortal could have devised such

Who can fail to recognize a judgment that, literally, turns granite into pitch? Or "when the shafts of corruption fly, with none to turn them back, . . . when they are hurled apace, . . . when the hour of

This individual, this servant, feels that he joins the heavenly host in their understanding. He experiences the meaning of holiness and praises his Lord for bringing him into communion with the Sons of Heaven. But what mortal would dare to make such comparisons? Would any mortal, molded of clay and kneaded with water, presume to such expressions? Only divine beings would venture into such

Through his work the individual exhibits unusual insights. Note the common accord and pledge of dedication to God. This is a work of faith, and of decisions. The statements suggest that brothers and

mere acceptance. They recognize the spiritual soundness of that which he teaches and make supreme decisions based on that spiritual sense. The use of the word "token" shows a humility and lack of

The soul of this, Thy servant, abhors all wealth and gain; in abundance of worldly delights his heart has no pleasure. Nay, in Thy covenant does my heart rejoice, and Thy

The autobiographical remarks show knowledge of intimate personal relationships and physical conditions of the servant. Concern for God's people, and the responsibility of executing this service, weigh

The attitudes of his parents condition their relationship. The father does not understand the unusual relationship of the servant with God, the conditions of the age, new revelations, or how those elements

The document certainly conveys mighty sustenance for a servant who is dedicated to God. It also carries mighty sustenance for those who might elect to join this servant in an awesome demonstration of

AN ASSESSMENT

The Old Testament prophecies of a new teacher, or a new prophet, when weighed against the material from the Dead Sea Scrolls, show that a unique individual was destined to appear on the world stage

The descriptions of this individual show that he does not engage in a work of personal salvation, as Christianity has emphasized for two thousand years. He works for the salvation of mankind and a new

This servant labors to inform people who shall arise to form a "new covenant," not as an invention for a modern "new age," but as groups who rededicate themselves to the "old covenant" and to God.

components of this covenant, it is important to recognize that much of God's work over the past four thousand years involves attention toward those who are of Abrahamic descent, whether they are of

A new life for this world is stirring in the birth pangs of the new planetary age. As a woman may deliver a beautiful child with great pain and turmoil, just such beautiful new age will spring forth from the cosmic trauma of the close of this present planetary age. We may challenge God that he would subject us to such severe tribulation, but we should remember that he is truly in command, and that his

These rededicated groups then "flee into the wilderness" to escape the destructions forecast by the prophets. Without the work of this servant they would not be aware of the need to form a "new

The idea of "covenant" carries with it the arrangements made between God and man, both at the time of Abraham and the time of Moses. Although it is not my purpose here to discuss the genetic

Thou knowest also the nature of this, Thy servant, how I have not relied upon the things of the world lifting my heart in pride and vaunting my strength.

affect the conduct of the servant. The mother may recognize the sincerity of the servant but is at a loss on how to deal with his unusual behavior. She turns it over to God.

of their great revelations. This individual serves as "a banner in the vanguard of Righteousness, as one who interprets with knowledge deep, mysterious things."

dramatic and predictive statements? How could such concepts have occurred to the ancients? Is there any question as to the divine authorship required to make such forecasts?

I offer illustration of two complete *Psalms* to show the nature of the writing. I shall go on to other quotations from the document, to show the role of this unique personality, and also the role of his

I draw directly from Gaster's translation. He attempted to retain the devout tone of the writing, as well as the literal meaning. He places the style in terminology that captures sincerity and reverence.

service was known before he was born. This document manifests explicit foreknowledge by God and his ability to communicate with specific human mortals over large stretches of time.

• The document serves as an illustration to a dedicated community. If brothers and sisters come to recognize the deep destiny display in the mechanical execution of the scrolls, in its creation,

• If the New Teacher, expressing himself in the *Psalms*, is to appear at the end of the age he could not have penned those words himself. Someone else must have done so, but for him.

• The time and place of his appearance may prevent him from doing so. The environmental conditions of general disbelief may prohibit such devout statements.

• It establishes him as a unique person on the scene of world destiny. What other individual in the flow of time had such unprecedented communication?

• A sense of predestination is captured in a way that approaches Paul's experience on the road to Damascus, but not with direct contact.

• The document, as a public vehicle, demonstrates to brothers and sisters that communication with the individual is not through open contact.

• He would not openly or directly experience contact by spirit beings. This could cause psychological difficulties to prevent clear personal decisions.

Gaster's word "Law" is derived from the Hebrew word "torah." The meaning of the word is "teaching," not some holy command promulgated by God. Law is a derived meaning. If the "Torah," the

Since the advent of Jesus, and the larger enlightenment he provided, the Teaching is not limited to the words given to Moses. Jesus gave us better understanding of a compassionate Father who is

receive a new Covenant." This is ". . . no 'New Testament' in the Christian sense of the term, no abrogation or substitution of the old Covenant, but simply a new affirmation of it." "There is, however, one crucial difference between this community and its remote prototype; it is not waiting to receive the Law; it already possesses it. Its aim is simply to assert that Law, to deliver it from the realm of darkness in which it had become engulfed. The Torah--that is, the Divine Teaching (or Guidance) as revealed to Moses--has, it is held, been successively garbled and perverted by 'false expositors'. The community's main purpose is to exemplify and promulgate the true interpretation. It bases that interpretation on a kind

1964 and 1976, each time expanded by further cave discoveries. (When I assembled the following assessments other publication of these Dead Sea materials were not available. I felt the tone and the

In his Introduction Gaster describes a dedicated community, a regenerated House of Israel. They view themselves as a small remnant who have stayed faithful to the ancient Covenant --

of 'apostolic succession', begun by the prophets and continued by a series of inspired leaders each of whom is known as 'the correct expositor' or 'right teacher ..."

Some sought recourse in spiritist practices, as providing "love" and "kindness" the world could not offer. Others sought salvation in reformed religions. Still others resigned all efforts to find personal

It is essential to understanding of the Malachi prophecy that this individual will come before the great and terrible day of the LORD. The Hebrew word lipnee, translated as "before," is used in a wide

Moses, at a time when all twelve tribes of Israel were identifiable. An individual who would arise "from among their brethren" could be from among those people of Israel who were not Jews, if such

• The generations also recognized that this individual would come at a unique time of world destiny. They did not view him as coming during periods of ordinary human affairs.

visitations after his resurrection, displayed this unique and important world difference. Thus it was easy for the gospel writers to ascribe this prediction to Jesus.

Deut 18:18-22: I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him. And

whoever will not give heed to my words which he shall speak in my name, I myself will require it of him. But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die. And if you say in your heart, "How may we know the word which Yahweh has not presumptuously, you need not be afraid of him.

• His predictive abilities can be tested against reality. He will show by his messages that he is a true servant of Yahweh.

• This prophet will have his credentials established by Yahweh in order that Yahweh can accomplish the physical salvation of his people.

Moses and this prophet work in similar roles. Moses worked at the time of Egyptian bondage; this prophet will work at a time of world judgment.

remarks in Matthew and Mark could be viewed as allusion, with John the Baptist as someone who appears with the spirit of Elijah, not as literal confirmation.

upon them they renewed compassion toward one another. Now they became acutely aware of their dependence upon one another. Now they turned toward one another.

Melchizedek was not the only unique personality described in the Dead Sea Scrolls. Refer to my paper on Jesus and Melchizedek, Creator and Messiah.

2. A Zadokite Document, previously known from Egyptian discoveries and offering other instructions to a unique body of people dedicated in the "end times,"

them to love him. When men become fearful of him they lose their affection for him. They then turn to rote obedience, without reflective thought or feeling.

concerned about his created children. Indeed, the many generations perverted the divine teaching, converting it to their fanciful desires.

found within the scroll. Many hymns begin with the phrase "I give thanks unto Thee, Oh Lord, . . . "

blinded by its many secular assumptions. The content of the document well specifies its application in time.

Teacher. But why could the New Teacher not create his own Songs of Thanksgiving? Why surrogate expression?

• He may not be able to articulate such explicit statements because of his personal limitations.

• The individual would not aspire to such explicit formulations out of personal humility.

thanksgiving it shows in more graphic manner his care for the individual.

discovery, to convey to the individual the nature of his unique and crucial service.

individual learns to build a complete faith in God's personal hand in his life.

would have recourse to periodic examination and reaffirmation of his call.

I give thanks unto Thee, O Lord, for Thou art my strength and my stronghold,

Thou hast delivered my soul from all works of unrighteousness.

Thou has given free flow of speech to my stammering lips;

Stayed my drooping spirit with vigor and strength;

prudence to the unwary, temperance to the rash.

As a touchstone for them that seek the truth,

A standard for them that love correction.

I, that am molded of clay, what am I?

When the hour of judgment strikes,

I, whose every step is amid ruin and rout--On what strength of mine own may I count,

I, that am kneaded with water, what is my worth?

When they are hurled apace with no hope of escape;

When his fury is poured forth upon dissemblers,

Rivers that are like fire devouring all (. . .),

When the lot of God's anger is cast upon the abandoned,

When the rivers of Belial burst forth from their banks--

When granite roots are turned to streams of pitch, When the flame devours down to the deep abyss, When the roots of Belial burst forth unto hell itself;

When with His mighty roar God thunders forth,

And the hosts of heaven give forth their voice,

And the world's foundations rock and reel,

--Warfare the like of which has never been.

And turns not back until final doom,

style.

When the final doom of His rage falls on all worthless things; When the torrents of Death do swirl, and there is no escape;

Rivers whose runnels destroy green tree and dry tree alike,

A fire which consumes all foundations of clay, every solid bedrock; When the foundations of the mountains become a raging blaze,

When the depths of the abyss are in turmoil and cast up mire in abundance,

When all its depths are aquake, and all that is on it quails and quivers in mighty havoc;

When the earth cries out in anguish for the havoc wrought in the world,

When warfare waged by the soldiers of heaven sweeps through the world,

And His holy welkin trembles, and His glorious truth is revealed,

judgment strikes?" "Warfare the like of which has never been!"

So, for mine own part, because I have clung to Thee,

And bedaubed not their faces with shame

charismatic fervor in the nature of the individual.

truth it is that regales my soul.

For my father has renounced me,

at a time of great social, physical and spiritual crises.

wisdom far exceeds the myopic visions of human kind.

the "true vine" or merely "wild branches." Refer Romans 11:13-27.

Though mine eyes fail . . .

faith and service.

Home

spiritual era for this planet.

Though mine eyes sleep not at night . . .

And my mother has abandoned me to Thee.

And my hand shall be upon all that hold me in contempt.

I shall yet arise and stand upright against them that revile me;

Though Thou show Thy power through me, they regard me not. Howbeit, Thou in Thy might, hast shed upon me the Perfect Light,

sisters are willing to accept the extraordinary meaning of the teachings of this individual.

And countless be the times Thou hast shown Thy power through me. For Thou hast made known unto me Thy deep, mysterious things, And hast shared Thy secret with me and so shown forth Thy power;

That Thy glory may be shown forth, and all living know of Thy power.

Again, indications are given how others may accept the teachings of this individual. But their response is far more than

And hidden Thy teaching within me, until it be shown unto me that the hour of Thy triumph is come.

With blasphemous mystic lore, converting the works of God into that which they guiltily imagined.

Failure of the eyes could be from strain in a younger person; they could be from the deteriorations of age. Most probably the latter is intended.

That have let themselves be found when I sought them out, Who, in common accord, have pledged themselves to Thee.

Through me has Thou illumined the faces of full many,

And before the eyes of full many this token stands revealed,

Thou hast sheltered me, O my God, in the face of all mankind,

This statement shows that the individual waited for indications of God's good time.

They purposed to trammel my spirit, to wear down all my strength,

This again shows the degraded spiritual environment in which the individual lives and works.

heavily on the servant. Irregular sleeping hours reflect that mental and spiritual tension.

covenant" nor would they recognize the need for physical preservation of God's dedicated people.

In the final analysis, we must always ask if we love ourselves more than we love God.

Psalm #15 has many parallels with the first few verses of Isaiah 50, and some highly specific statements.

Many of the Psalms are designed to express the feelings of this servant.

Other statements tell much of the personality and attitudes of the servant.

For Thou hast put truth in my heart and righteousness in my spirit,

And hast crushed the loins of them that have risen up against me. Thou bringest me cheer, O Lord, amid the sorrow of mourning, Words of peace amid havoc, stoutness of heart when I faint,

Made my feet to stand firm when they stood where wickedness reigns.

But a symbol of truth and understanding to all whose way is straight.

Yet, Thou hast set me as a banner in the vanguard of Righteousness,

Men that live by deceit roar against me like the roar of many waters.

When opening the fount of knowledge to all that have understanding,

And hast taught unto him Thy lesson and put understanding in his heart.

I give thanks unto Thee, O Lord, for Thou hast freed my soul from the pit,

Thou hast made a mere man to share the lot of the Spirits of Knowledge,

For lo, Thou hast taken a spirit distorted by sin, and purged it of the taint of much transgression,

To praise Thy name in their chorus and rehearse Thy wondrous deed before all Thy works.

I, that have taken my stand where wickedness reigns, that have cast my lot with the froward;

Rivers that are like fire which sweeps with flaming sparks, devouring all that drink their waters--

I shall now offer a few other brief quotations to show the specific application of this important document.

And given it a place in the host of holy beings, and brought it into communion with the Sons of Heaven.

And drawn me up from the slough of hell to the crest of the world.

Whose soul has lodged like a beggar in a place of wild unrest;

When far and wide on the waters Frowardness sets her drags, When the shafts of Corruption fly with none to turn them back,

When corruptions snares are laid, and the nets of Wickedness spread,

As one who interprets with knowledge deep, mysterious things;

To them that preach misguidance I am but a man of strife;

Naught is there in their thoughts save mischievous designs.

Thou hast set a man's life to rights by the words of Thy mouth,

But to them that see straight, a very symbol of peace. To them that pursue delusion I am but a gust of zeal;

Wandering astray, they rush headlong to their doom.

Thou hast made me a reproach and a derision to them that live by deceit,

I am a song unto transgressors, and the hordes of the wicked rage against me; Like ocean gales they storm which, when their billows rage, cast up mire and dirt.

I am become an eyesore unto the wicked, a slander on the lips of the unbridled; scoffers knash their teeth.

But they thrust him back into the pit. In place of these Thy gifts they offer a witless folk stammering lips and barbarous tongue.

So walk I on uplands unbounded and know that there is hope for that which Thou didst mold out of dust to have consort with things eternal.

To transgressors I am a snare, but healing to them that repent,

He would not be subjected to audible phenomena or voices directing his service, for similar reasons.

Although the translated style may hark back to former times it replaces a loss our modern secular expressions cannot capture.

other Apocryphal texts known since antiquity. The nature of the cave discoveries suggests a reference library used by the Quamran community.

the threat of total destruction, under the same circumstances as the individual predicted in Deuteronomy. He will provide warning of that day.

work of the servant helps to avoid failure of God's program. He helps to avoid utter destruction. However, he does not avoid the judgment.

• The presence of false prophets suggests the end of the age, and crises of culmination in the affairs of this age.

• But Paul does not seem to have been influenced by this opinion. His letters do not reflect such identification.

Given these elements this individual will arise as part of the deep world crises, at the end of the age. He will appear today.

the hearts of children toward their fathers, lest I come and smite them with utter destruction.

Jesus' apostles and disciples held a widespread belief that this remark was a prediction of him. See Luke 24:27, John 1:45 and 5:46, Acts 3:22 and 7:37. However, several factors speak against such identification.

spoken?" --when a prophet speaks in the name of Yahweh, if the word does not come to pass or come true, that is a word which Yahweh has not spoken; the prophet has spoken it

• Like Moses, he will be a human agent, not a divine agent. Jesus was a divine being, incarnate.

• Like Moses, he will be appointed by Yahweh. Jesus, as Yahweh, would not appoint himself.

His words will be predictive. He will describe events which will then unfold.

Yahweh will instruct him on the message he is to bring.

ordinary prophet.

people still existed.

spirit in their work for Yahweh in unfolding world destiny.

validity of Gaster's work was sufficient to leave my writing unedited.)

3. The Book of Hymns, also known as Psalms of Thanksgiving,

5. The War of the Sons of Light and the Sons of Darkness, and the

"When the shafts of corruption fly, with none to turn them back."

"When the earth cries out in anguish for the havoc wrought in the world."

"When they are hurled apace with no hope of escape."

statements of thanksgiving are unique in several respects.

"When the hour of judgment strikes."

community.

"A fire that consumes all foundations of clay."

"When the world's foundations rock and reel." "Warfare the like of which has never been."

awareness of that close relationship.

expression of care.

communications.

create dangerous psychological dilemmas.

decisions are reinforced, not diluted.

an intimate part of destiny.

Along with all gifts of Thy wisdom;

Fortitude in the face of affliction.

relationship.

brothers and sisters.

4. Exposition on passages from several biblical prophets,

of the present era to usher in the Golden Age."

"inspired teachers."

1. A Manual of Discipline for a future body of people who "flee into the wilderness,"

The materials published by Gaster include:

6. Text on Melchizedek, among other pieces.