

The Dead Sea Scrolls Uncovered.

[index](#) [sitemap](#) [advanced](#)

Online Bible and Study Tools
[Translate](#) || [Vine](#) / [Schaff](#) || [Alts](#)/[Vars](#)/[Criticism](#)/[Aramaic](#)

All books

King James Version

End Times Cha

Introduction and

BOOKS: [BIBLICAL STUDIES](#) (1500BC-AD70) / [EARLY CHRISTIAN PRETERISM](#) (AD50-1000) / [FREE ONLINE BOOKS](#) (AD1000-2008)



Church-State Relations and the Book of Revelation

An Introduction to *The Parousia: A Careful Look at the New Testament Doctrine of the Lord's Second Coming*
by [James Stuart Russell](#) (1878) // Written by [Todd Dennis, Curator](#)

FREE ONLINE BOOKS

Free Online Books



[Free Online Books](#)

THE DEAD SEA SCROLLS UNCOVERED

(1992)

The First Complete Translation And Interpretation of 50 Key I
Withheld For Over 35 Years

- [BIBLICAL STUDIES](#)
(1500BC-AD70)
- [EARLY CHRISTIAN
PRETERISM](#)
(AD70-1000)
- [FREE ONLINE BOOKS](#)
(AD1000-2008)

[Apocalyptic](#) | [Apocryphal](#) |
[Archeology](#) | [Lectures](#) |
[Biographies](#) | [Dead Sea Scrolls](#)
| [First Century History](#) |
[Foreign](#) | [Jewish Sources](#) |
[Josephus](#)

Robert Eisenman & Michael W

And we recognize that some of
blessings and curses have come,
those written in the Bo[ok of Mo
therefore this is the End of Days (4
399)

[CLICK HERE FOR PDF FILE OF EN
BOOK](#)

[1Q16 - Peshar Psalms](#) | [1Q71-72 - Daniel](#) | [1QpHab - Habakkuk](#)
[The Community Rule](#) || [4Q169 - Nahum](#) | [4Q171 - Psalm Peshar](#)
[273](#) ; [CD - Damascus Document](#) | [4QH - Thanksgiving Hymns](#)
[399](#) ; [MMT - Works Accounted as Righteousness](#) || ["7Q5 = Mar](#)
- [Study of Dead Sea Scroll Fragment 7Q5](#)

- Albert L.A. Hogeterp - [Paul and God's Temple: Historical Interpretation of Cultic Imagery in Corinthian Correspondence](#) (2003 PDF) - C Reference Materials
- [Dead Sea Scrolls Controversy Alive and Well](#) - "W Professor Norman Golb leads a weekend trip to exhibit of the Dead Sea Scrolls at the San Diego Natural History Museum this fall, it won't be an ordinary excursion in which visitors admire the exhibit and learn some extra tidbits about its content from a visiting scholar. Instead Golb, the Luc Rosenberger Professor of Jewish History and Civilization at the University of Chicago's Oriental Institute, will try to convince travelers that much of the information in the exhibit is wrong."

That this text is a second letter is c
signaled in Lines 29-30, quoted a
which refer to a first letter already k
been written on the same subject - '

1-1000

070: Clement: First Epistle of Clement

075: Baruch: Apocalypse Of Baruch

075: Barnabus: Epistle of Barnabus

090: Esdras 2 / 4 Ezra

100: Odes of Solomon

150: Justin: Dialogue with Trypho

150: Melito: Homily of the Pascha

175: Irenaeus: Against Heresies

175: Clement of Alexandria: Stromata

198: Tertullian: Answer to the Jews

230: Origen: The Principles | Commentary on Matthew | Commentary on John | Against Celsus

248: Cyprian: Against the Jews

260: Victorinus: Commentary on the Apocalypse "Alcasar, a Spanish Jesuit, taking a hint from Victorinus, seems to have been the first (AD 1614) to have suggested that the Apocalyptic prophecies did not extend further than to the overthrow of Paganism by Constantine."

310: Peter of Alexandria

310: Eusebius: Divine Manifestation of our Lord

312: Eusebius: Proof of the

reckoned as justifying you' (italics). Though fragments of the two letters in the same handwriting, it is not that these are directly connected in the same or succeeding columns. It is not that the same scribe wrote both letters, nor would the possibility that both were already circulating as part of the same document or manuscript, in instance 1 and 2 Corinthians or 1 Thessalonians noted above. The second letter is, in any event, extant in a document.

This short epistle of some 35 extant lines is also of the most far-reaching significance for Qumran studies, not for all the reasons set forth in the discussion of the First Letter, but because this text is clearly *eschatological*. The question then becomes, when people thinking in such an eschatological manner, i.e., using expressions *in daily correspondence* 'the End of Days' (13 and 24) or the familiar one used here for the first time in the new materials we have been considering, 'the End Time' (15 and 24). Together these terms are used four

Gospel

319: Athanasius: On the Incarnation

320: Eusebius: History of the Martyrs

325: Eusebius: Ecclesiastical History

345: Aphrahat: Demonstrations

367: Athanasius: The Festal Letters

370: Hegesippus: The Ruin of Jerusalem

386: Chrysostom: Matthew and Mark

387: Chrysostom: Against the Jews

408: Jerome: Commentary on Daniel

417: Augustine: On Pelagius

426: Augustine: The City of God

428: Augustine: Harmony

420: Cassian: Conferences

600: Veronica Legend

800: Aquinas: Eternity of the World

1000-2006

FUTURIST
HISTORICAL
MODERN

1265: Aquinas: Catena Aurea

1543: Luther: On the Jews

1555: Calvin: Harmony on

in an extant document of only so lines. This also distinguishes this le a certain extent from the first one, they were not used, at least not in fragments.

Besides these points, the exact and context of the 'split' between group responsible for these writing 'the majority of the people' is delir here. Its words are pregnant meaning: 'we broke with the major the people and refused to mix with along with them on these matters. word used in Line 7 is *paras* presumable root of the word 'Pha but these are obviously not any resembling normative Pharisees. very issue of 'mixing' in Line 8 (cf. L above) is, of course, related to t 'i m p r o p e r separation' and 'separating clean from unclean discussed above. This sentence al known but not revealed for *over 35* would be sufficient to identify our a s *sectatian* -- at least according to own evaluation. And it defin identifies them as a group movement.

Evangelists

1556: Jewel: Scripture

1586: Douay-Rheims Bible

1598: Jerusalem's Misery ; The dolefull destruction of faire Jerusalem by Tytus, the Sonne of Vaspasian

1603: Nero : A New Tragedy

1613: Carey: The Fair Queen of Jewry

1614: Alcasar: Vestigatio arcani sensus in Apocalypsi

1654: Ussher: The Annals of the World

1658: Lightfoot: Commentary from Hebraica

1677: Crowne - The Destruction of Jerusalem

1764: Lardner: Fulfilment of our Saviour's Predictions

1776: Edwards: History of Redemption

1785: Churton: Prophecies Respecting the Destruction of Jerusalem

1801: Porteus: Our Lord's Prophecies

1802: Nisbett: The Coming of the Messiah

1805: Jortin: Remarks on Ecclesiastical History

1810: Clarke: Commentary On the Whole Bible

1816: Wilkins: Destruction of Jerusalem Related to Prophecies

Finally, the issues over which the occurred are brought into stark. These are always firmly attached to 'Law', repeatedly and unequivocally called here 'the Book of Moses' (11) and compare Line 6 of the last column of the Damascus Document below (*Torah* of Moses'). Added to these are the Prophets, David (presumably Psalms) and some additional writings, probably Chronicles and the like (10-11); thus we are at a point when the Bible, as we know it, has to a very considerable extent emerged and the Deuteronomistic history and curses are recognized as intimately connected with the arrival of 'the last days' (23-24). These 'blessings and curses' will also be the focal point of the last column of the Damascus Document at the end of this chapter.

The vocabulary is rich in Qumran throughout, including references to *hamas* ('violence'), (*maal*) ('rebellion'), *zanut* ('fornication'), *Sheker* ('Lies') and 'heart' and 'Belial' imagery. Many of these phrases are to be found in the Damascus Document. For instance CD,iv.7, as we have seen, actually uses the terminology 'condemning

1824: Galt: [The Bachelor's Wife](#)

1840: Smith: [The Destruction of Jerusalem](#)

1841: Currier: [The Second Coming of Christ](#)

1842: Bastow : [A \(Preterist\) Bible Dictionary](#)

1842: Stuart: [Interpretation of Prophecy](#)

1843: Lee: [Dissertations on Eusebius](#)

1845: Stuart: [Commentary on Apocalypse](#)

1849: Lee: [Inquiry into Prophecy](#)

1851: Lee: [Visions of Daniel and St. John](#)

1853: Newcombe: [Observations on our Lord's Conduct as Divine Instructor](#)

1854: Chamberlain: [Restoration of Israel](#)

1854: Fairbairn: [The Typology of Scripture](#)

1859: "Lee of Boston": [Eschatology](#)

1861: Maurice: [Lectures on the Apocalypse](#)

1863: Thomas Lewin : [The Siege of Jerusalem](#)

1865: Desprez: [Daniel](#)
(Renounced Full Preterism)

1870: [Fall of Jerusalem and the Roman Conquest](#)

1871: Dale: [Jewish Temple and Christian Church](#) (PDF)

Wicked' (25) -- as opposed to 'just the Righteous' -- when describing eschatological activity of the 'sc Zadok.. in the last days'.

Probably reinforcing the impression this is addressed to an actual king particular example of David is developed in Line 27ff., as are his works -- were in their view 'Pious' (*Hassid*). Again the 'Way' terminology widespread in these materials, is even a phrase, as we have seen, delineating the Community Rule in terms of 'study of the *Torah*' and known in the Book of Acts as a name for Christianity in Palestine from the 60s (22:4, 24:22, etc.) forgiveness from sin is found in 'study of the *Torah*', just as in the Community Rule 'the Way in the wilderness' applied in the Gospels to John the Baptist's activities -- is interpreted as 'study of the *Torah*' and, immediately thereafter, 'being zealous for the Law at the time of the Day of Vengeance' the parallel use of the word 'time' and 'study' is clear. This expression 'study of the *Torah*' familiar in Rabbinic Judaism too reappear in the last line of the Dan

1879: [Warren: The Parousia](#)

1882: [Farrar: The Early Days of Christianity](#)

1883: [Milton S. Terry: Biblical Hermeneutics](#)

1888: [Henty: For The Temple](#)

1891: [Farrar: Scenes in the days of Nero](#)

1896: [Lee : A Scholar of a Past Generation](#)

1902: [Church: Story of the Last Days of Jerusalem](#)

1917: [Morris: Christ's Second Coming Fulfilled](#)

1985: [Lee: Jerusalem; Rome; Revelation](#) (PDF)

1987: [Chilton: The Days of Vengeance](#)

2001: [Fowler: Jesus - The Better Everything](#)

2006: [M. Gwyn Morgan - AD69 - The Year of Four Emperors](#)

Print and Use For Personal
Bookmark or Placement in
Bookstores

Document below.

The text ends with a ringing affirmation as we have noted above, of what is described as the Jamesian position 'justification': that by 'doing' 'works of the Law' however minute (the emphasis on *doing* again) in words of [Gen. 15:6](#) and [Ps. 106:3](#) psalm packed with the vocabulary of considering here -- 'it will be reckoned you as Righteousness'. As a result will have kept far from 'the control of Belial' and 'at the End Time you rejoice' (32-3). This last most means either 'being resurrected' or 'the Heavenly Kingdom', or both an interesting proposition to be putting king or Community Leader in this Note, too, the allusion to this word paralleling the second exegesis of 'Way in the wilderness' material in ix. 19 above. The tone of the address that to King Jonathan below, is most certainly warm and conciliatory.

For his part, Josephus provides a glimpse of how Daniel was seen by a first-century Jewish historian: 'One of the greatest prophets...for the books that he

(note the plural here) and left are re us even now... He not only predicted the future, like the other prophets specified when the events would happen (Ant. 10.266-8)"

OTHER POINTS OF INTEREST

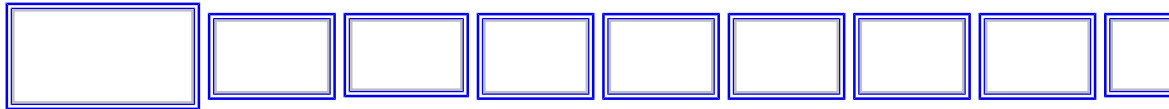
"This description would not only have relevance for this text, but also for our view of the prophets as soothsayers or fortune-tellers with special knowledge about the future in the first century AD which we discussed in the introduction to this chapter. The belief that the prophets had predicted not only what would happen, but when, was no doubt a significant factor in the timing of the Jewish War with Rome in AD 66. For instance, the 'four years of wrath' in [Dan. 9:3](#) - a key passage of interest in the War Scroll at Qumran - could have been seen as the period between the first outbreak of Jewish revolutionary activity at the time of Herod's death in 4 BC (not coincidentally the time assigned to Jesus' birth) and the final proclamation of the uprising in AD 66); or 'the time, two times, and a

leading up to 'the End Time' in [12:7](#), the 3 1/2 years between the st of James the Just in AD 62 and outbreak of the uprising. (p.64)"

What do YOU think ?

Submit Your Comments For Posting Here
Comment Box Disabled For Security

FREE ONLINE BOOKS



Email PreteristArchive.com's Sole Developer and Curator, Todd Dennis (todd@preteristarchive.com)
Opened in 1996
<http://www.preteristarchive.com>