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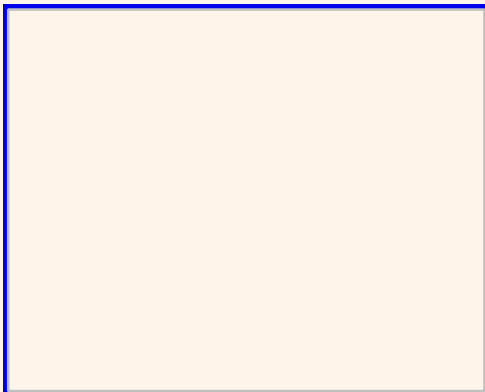


Church-State Relations and the Book of Revelation

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](#)

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THE DEAD SEA SCROLLS UNCOVERED

(1992)

The First Complete Translation And Interpretation of 50 Key I
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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)

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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 D
Natural History Museum this fall, it won't be
ordinary excursion in which visitors admire the ex
and learn some extra tidbits about its content from
visiting scholar. Instead Golb, the Luc
Rosenberger Professor of Jewish History
Civilization at the University of Chicago's Ori
Institute, will try to convince travelers that much o
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 are in the same handwriting, it is not clear that these are directly connected to the same or succeeding columns. It is not clear that the same scribe wrote both letters, nor would the possibility that both letters were already circulating as part of the same document or manuscript, as in the instance of 1 and 2 Corinthians or 1 and 2 Thessalonians noted above. The second letter is, in any event, extant in a separate document.

This short epistle of some 35 extant fragments is also one of the most far-reaching in significance for Qumran studies, not only 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 were people thinking in such an eschatological manner, i.e., using expressions *in daily correspondence* like '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 n 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 majo 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 kingdom particular example of David is developed in Line 27ff., as are his works -- were in their view 'Pious' (*Hassidim*). 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 40s to the 60s (22:4, 24:22, etc.) The expression 'study of the *Torah*' and forgiveness from sin is found in 'sc in 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' and the parallel use of the word 'time' and 'study of the *Torah*'. This expression 'study of the *Torah*' is familiar in Rabbinic Judaism to 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](#)

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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 con Belial' and 'at the End Time you rejoice' (32-3). This last most means either 'being resurrected' or the Heavenly Kingdom', or both 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 great prophets...for the books that he

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

OTHER POINTS OF INTEREST

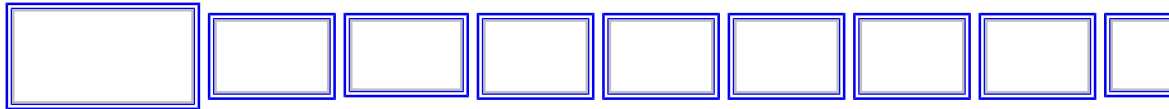
"This description would not only relevance for this text, but also fo view of the prophets as soothsaye fortune-tellers with special know about the future in the first ce which we discussed in the introdu to this chapter. The belief that I had predicted not only what happen, but when, was no do significant factor in the timing of th with Rome in AD 66. For instance, years of wrath in [Dan. 9:3](#) - a k interest in the War Scroll at Qun could have been seen as the j between the first outbreak revolutionary activity at the tir Herod's death in 4 BC (not coincide the time assigned to Jesus' birth) a final proclamation of the uprisin 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)"

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