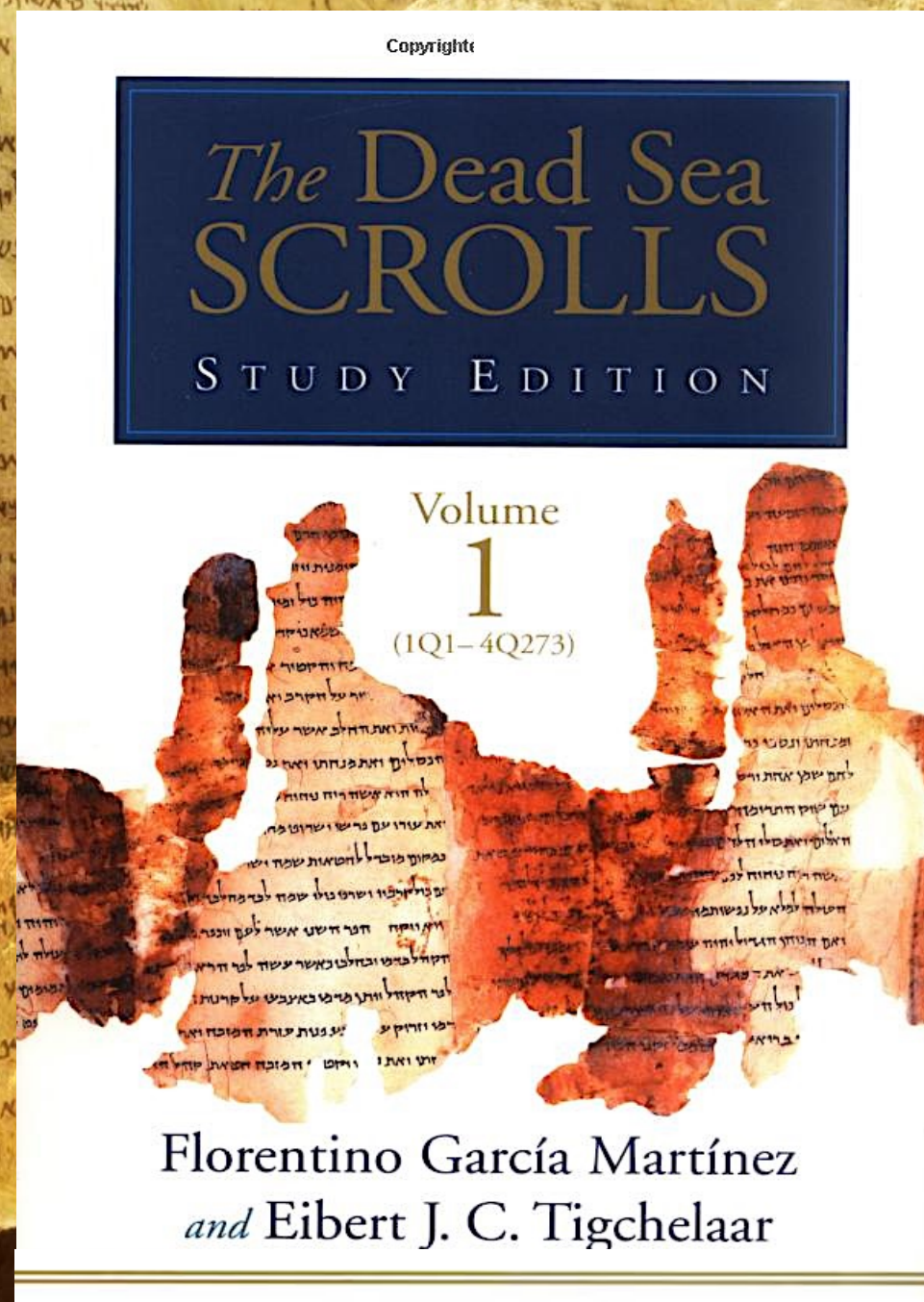
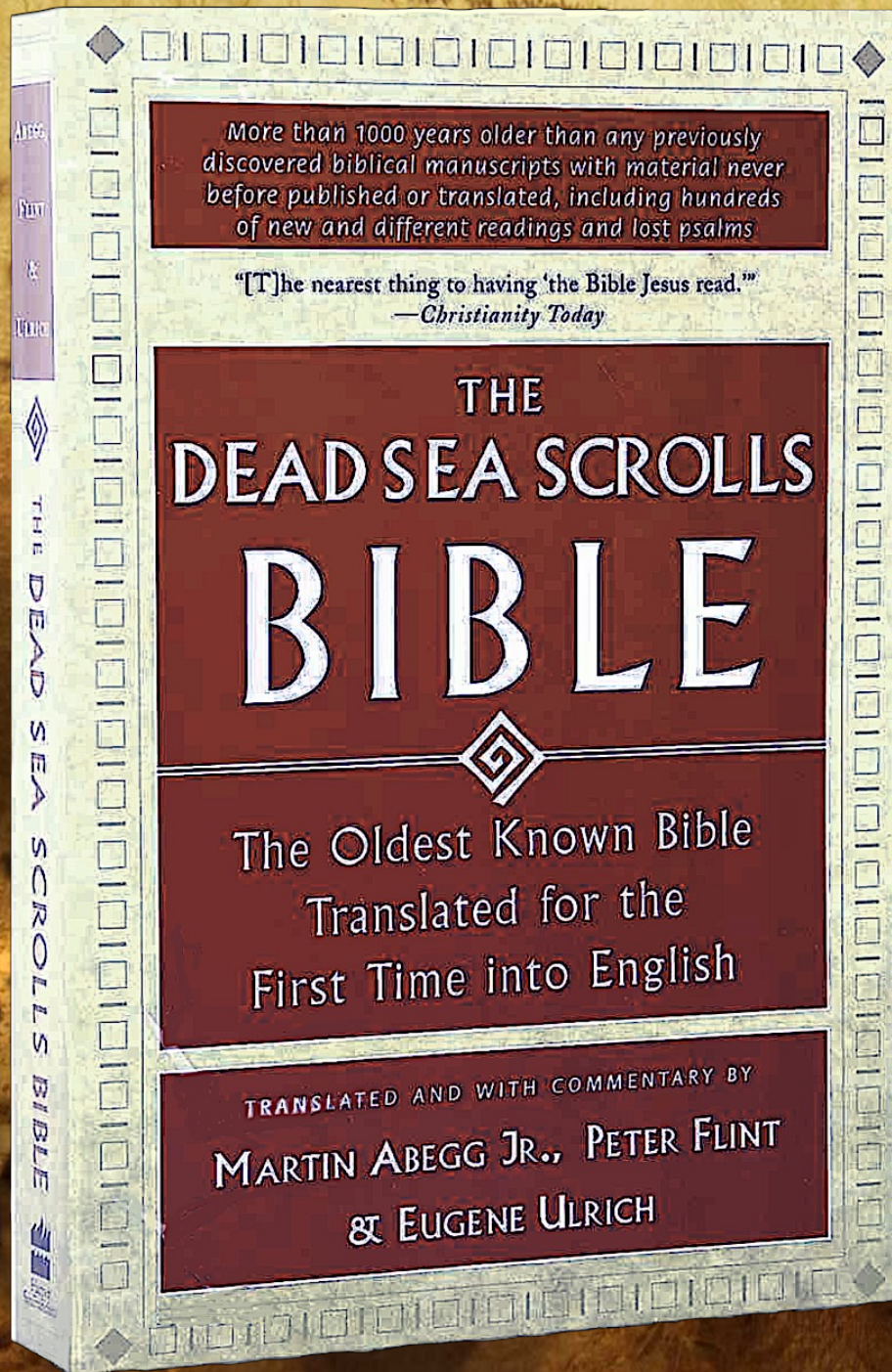


Using the Dead Sea Scrolls in Biblical Studies

The background of the image is a close-up photograph of several fragments of ancient papyrus scrolls. The scrolls are yellowed with age and feature handwritten text in dark ink, which appears to be in an ancient Semitic script, likely Hebrew or Aramaic. The fragments are torn and layered, creating a textured, historical feel. The lighting is warm, highlighting the texture of the papyrus and the clarity of the script.



The Use of the Dead Sea Scrolls in the Study of Biblical Eschatology

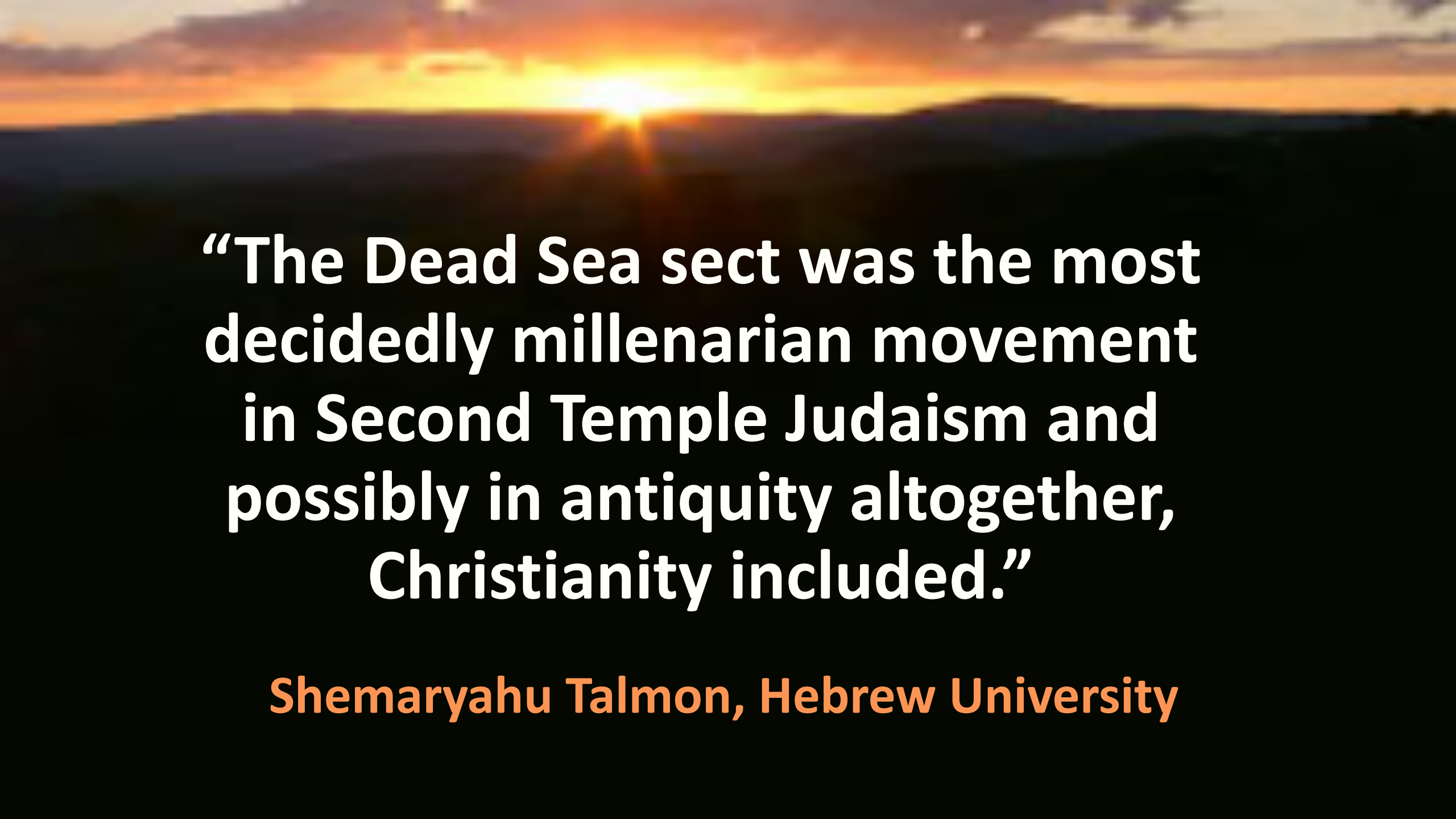
CHAPTER XXIX.
1 God's heavy judgment upon Jerusalem.
unsatiableness of her enemies.
ness, 13 and deep hypocrisy of the Jews.
promise of sanctification to the godly.

WOE to Ariel, to Ariel, the city
where David dwelt! add ye
year to year; let them kill sacrifices
2 Yet I will distress the land
there shall be heaviness
and it shall be distressed
3 And I will compass thee
round about, and will
against thee with a mountain
will raise forts against thee.

The Prophetic Perspective of the Qumran Sect

“From the very beginning of the study of the Dead Sea Scrolls, it has been clear that the documents of the Qumran Sect place great emphasis on eschatology.” Rabbi Lawrence Schiffman

“One cannot approach this usage without presupposing that such use was guided by an overall eschatological perspective.” George Brooke

A sunset scene with a bright sun low on the horizon, casting a warm glow over a dark, silhouetted landscape. The sky is filled with soft, orange and yellow clouds.

**“The Dead Sea sect was the most
decidedly millenarian movement
in Second Temple Judaism and
possibly in antiquity altogether,
Christianity included.”**

Shemaryahu Talmon, Hebrew University

Prophetic Interpretation at Qumran

“The eschatology at Qumran remained primarily restorative, with a restored Davidic kingdom, an anointed high priest and a holy temple, a purified people with a renewed covenant, and God’s blessings upon the land.”

Evans, Craig A. “Qumran’s Messiah : How Important Is He?” *Studies in the Dead Sea Scrolls and Related Literature*. Edited by John J. Collins and Robert A. Kugler (Grand Rapids, MI: Eerdmans, 2000), 138

“These restorative writings are understood to be literal events that will occur in the future, and not a spiritualized text.”

Lawrence H. Schiffman, *Qumran and Jerusalem: Studies in the Dead Sea Scrolls and the History of Judaism*. *Studies in the Dead Sea Scrolls and Related Literature* (Grand Rapids, MI: Eerdmans, 2010), 288.



**“This is the rule for all the
congregation of Israel
in the last days.”**

1QS 1:1

**“And these are the latter days,
when those in Israel
will return to T[orah].”**

4Q.M.MT C 21-22

Qumran Sect View on the Last Days

Biblical Text

“When you are in distress and all these things have come upon you, in the latter days, you will return to the LORD your God and listen to His voice.” Deut. 4:30

“Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days.” Hosea 3:5

Qumran Text

**“when al] [these] thing[s] happen to you in the La]st Days, the bles[sing and] the curse ...”
4Q397 f14_21:13; CD 14,15**

“And these are the latter days, when those in Israel will return to the T[orah].” 4QMMT C 21-22

Qumran Sect View on the Last Days

“The anger of the LORD will not turn back until He has performed and carried out the purposes of His heart; In the last days you will clearly understand it.” Jer. 23:20

“Israel, the ones called by name, who are to appear in the Last Days.” CD 4:4

“This is the rule for all the congregation of Israel in the Last Days, when they are mobilized [to join the Yahad.” 1Qsa 1:1

“[my God, ...] and until the latter times [You] will not [...]”. 4Q440 f3i:25

“[... The interpretation applies to] the Last Days, concerning [...]”. 4Q182 f1:1

**“[...] in the Last Days in the time when He shall seek [...] the party of the Yahad.”
4Q177 f1_4:5**

Qumran Sect & New Testament on the Last Days

**Qumran: “the Interpreter of the Law, and who will [arise] in Zi[on in the La]st Days, as it is written, ‘And I shall raise up the booth of David that is fallen’” (Amos 9:11).
4Q174 f1_2i:12**

Qumran: “[This saying refers to the Branch of] David, who will appear in the las[t days, ...]” 4Q161 f8_10:17

Qumran: “... until the appearance of one who teaches righteousness in the Last Days.” 4Q266 f3ii:17; CD 6:11

NT: “For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you ...”. 1 Peter 1:20

NT: “in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.” Hebrews 1:2

Qumran Sect & New Testament on the Last Days

Qumran: “last age, and set an everlasting enmity between their divisions. False deeds are thus an abomination to the truth ...” 1QS 4:17

Qumran: “He did to the last g[eneration, [a company of traitors. (CD 1:13) They are the ones who depart from the proper way.” 4Q266 f2i:16

NT: “But realize this, that in the last days difficult times will come ... men will be lovers of self, lovers of money, boastful, arrogant, revilers ...” 1 Tim. 4:1; 2 Tim. 3:1

Qumran: “but in the Last Days their riches and plunder alike will be handed over to ...” 1QpHab 9:6

NT: “Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!” James 5:3

Qumran: “the prophets wrote that You [wou]ld send evil ag[ain]st us in the Last”.
4Q504 f1_2Riii:13

Qumran: “[and her inhabitants to hissing” (Micah 6:16). This refers] to the latter generatio[n]” **1Q14 f17_19:5**

Qumran: “The meaning of the passage: this is the city of Ephraim, the Flattery-Seekers in the Last Days, who conduct themselves in deceit and lies.” **4Q169f3_4ii:2**

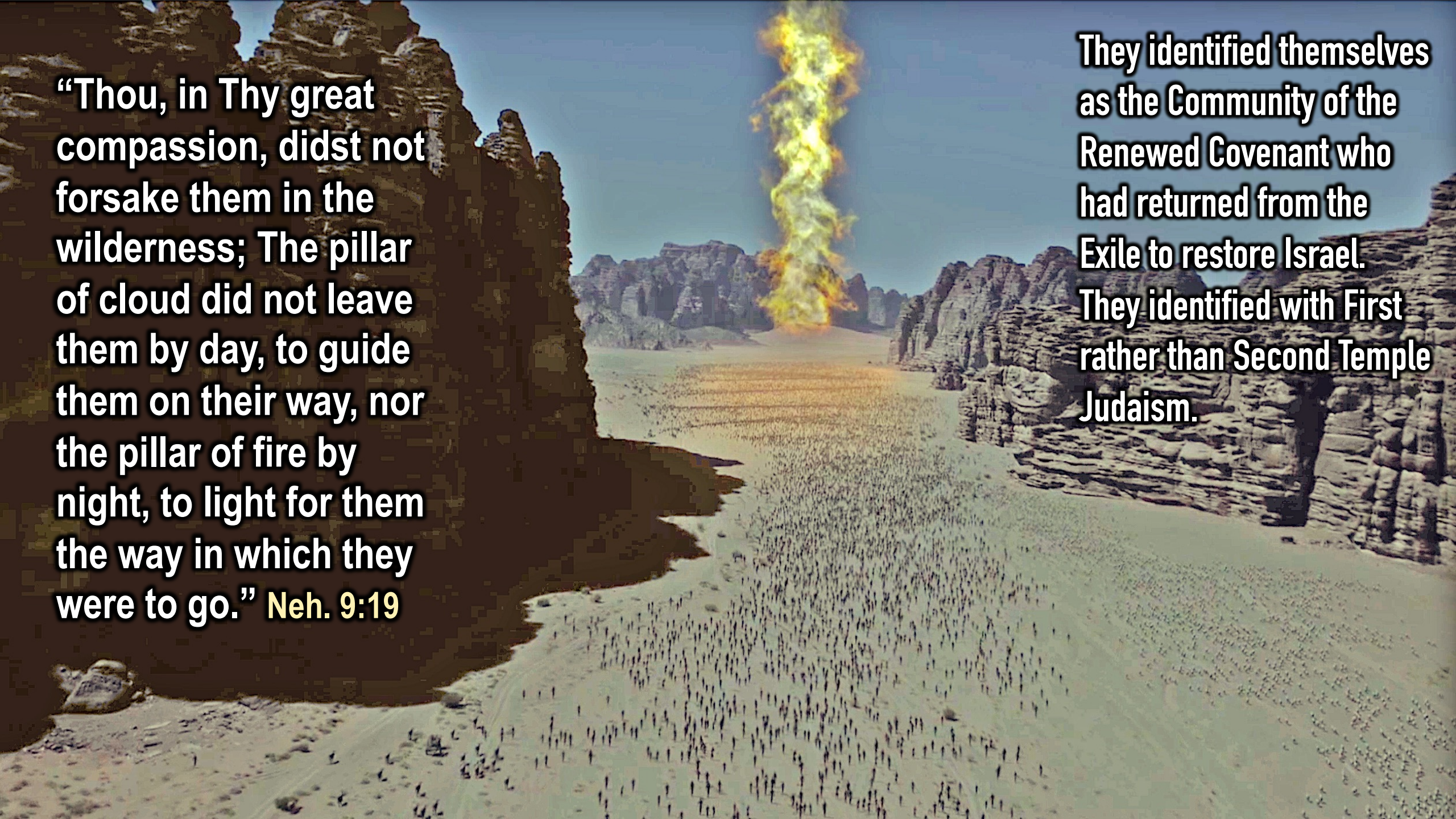
NT: “Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts ...” **2 Peter 3:3**

Qumran: “all our generations You have made Your mercies wondrous for the rem[nant of the people] during the dominion of Belial. With all the mysteries of his hatred they have not lead us astray”. **1Qm 14:9**

NT: “Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.” **1 John 2:18**

How Did the Dead Sea Sect Identify Themselves?

This sectarian text indicates that the Dead Sea Sect believed they lived in the last days, that they constituted the true remnant of Israel with whom God had renewed his covenant, and that ancient prophecies would be fulfilled with and through them in their day. They believed they were predestined by God as his “sons of light,” as opposed to all the rebellious Jews of their day, the “sons of darkness,” and they would be the ones to fight alongside their soon-to-return messiah(s). They also saw their role in the last days was to serve as a replacement for the polluted Temple priests and to atone for the Holy Land until the expected time of the messianic advent to destroy God’s (and their) enemies and restore national Israel spiritual life and rebuild the final Temple.

The background image is a dramatic desert landscape. In the foreground, a vast, sandy desert floor is filled with a large crowd of small, dark figures, representing a large group of people. They are walking towards the horizon. In the distance, a bright, towering pillar of fire rises from the ground, casting a long, golden glow across the desert floor. The sky is a clear, pale blue. On the left side, there are dark, jagged rock formations. On the right side, there are more rock formations, some of which appear to be ancient ruins or structures. The overall scene is one of a journey through a harsh, desolate environment, guided by a divine light.

“Thou, in Thy great compassion, didst not forsake them in the wilderness; The pillar of cloud did not leave them by day, to guide them on their way, nor the pillar of fire by night, to light for them the way in which they were to go.” Neh. 9:19

They identified themselves as the Community of the Renewed Covenant who had returned from the Exile to restore Israel. They identified with First rather than Second Temple Judaism.

The prophetic perspective of most of the major Sects of Judaism during the Second Temple period was that inspired prophetic interpretation on the order of the biblical prophets had ceased with the destruction of the First Temple was no longer possible (cf. *TB Berakoth 34b*). By contrast, the Qumran Sect believed that they were living in the "Last Days," during which time prophecy was expected to be restored (cf. *TB Baba Metzia 59b*), that this restoration had already begun with some of their own leaders. Under prophetic agency the foundational documents, and especially the *Pesharim*, were believed to have been authored. Qumran saw itself as an eschatologically oriented community and heir of God's eschatological Spirit which they the basis and source of its spirituality. On the one hand the community awaited the universal renewal of prophecy as a sign of the coming age of redemption (cf. *1QS 9:10-11*), while on the other hand they maintained a prophetic continuity with the biblical prophets. This took the form of appointing themselves as the living substitute for the defunct office of the prophet.

Though with the Judaism of their day they awaited the return of the messianic Prophet, for the Qumran Community, their own Teacher of Righteousness was a present prophet, superseding the earlier prophets in his understanding of the ages. Therefore, their Sect was uniquely the recipient of men who were inspired by the Spirit to interpret the future divine program. This was because, they were very conscious that they were living in the final period. God had told Daniel: "... conceal these words and seal up the book *until the end of time*" (**Daniel 12:4**). Therefore, as the Israel of the Last Days, they stood in the unique position of continuing the prophetic gifts of the First Temple period now available since they had reached "the end" when the knowledge of prophetic events would be revealed. As a result, Old Testament prophetic texts which spoke of the "Last Days" were interpreted by the Sect as applying to them and their time. In addition, new prophetic texts were produced by the community, and special prophetic insight was provided by their inspired Teacher who received special revelation from God concerning "all the secrets of the words of His servants, the prophets" (**1QpHab 7. 4-5**).

Biblical Prophecy at Qumran

“We have indications of the trust they put in biblical prophecy and of their preference regarding this or that prophet. For instance, we have the remnants of over ten copies of the book of Isaiah; more than any other prophet. This book obviously must have been important to them. The [book of] Ezekiel also played an important role, and on it they built their own interpretation of history. For example, the War Scroll clearly is based on the story of the battle of Gog of Magog in Ezekiel [38-39]. They included Daniel, not as one of the writings, but as a prophet.”

Shemaryahu Talmon

Prophetic Interpretation at Qumran

Prophetic interpretation is most obvious in the sectarian writings which formed the core of the Community's beliefs. In surveying the continuous commentaries, those that contain a verse-by-verse interpretation of the text, 100% are on the biblical Prophets: six on Isaiah, three on the Psalms (since they considered David a prophet, cf. 11QPsa 27.11), two each on Hosea, Micah, and Zephaniah, and one each on Nahum and Habakkuk. Isaiah was especially prominent as a prophetic text, and its marginal markings reveal how highly it was regarded as a source of messianic prophecy. Both in method and interpretation, Qumran eschatology resembles the prophetic view of early Jewish Christianity. This is not surprising since both Qumran and Christianity developed within the context of Second Temple Judaism and their eschatology was informed by the Old Testament. For this reason, an understanding of the prophetic perspective of the Dead Sea Sect may provide an interpretive window on the eschatology of the New Testament.

The Prophetic Perspective at Qumran

The prophetic perspective of most of the major sects of Judaism during the Second Temple period was that inspired prophetic interpretation on the order of the biblical prophets was no longer possible. Only books written in Hebrew and certified to have been authored before the cessation of prophecy with the Latter Prophets (thought to have occurred in the late Persian period around 150 B.C.) were considered part of the biblical canon of the Hebrew scriptures. No books written in Greek or written after the incursion of Hellenism were qualified. Books written in Hebrew which claimed (pseudonomously) to be ascribed to a biblical author were rejected, simply because they sought candidacy into the canon after it was closed. Books written in Hebrew whose biblical status was uncertain were also rejected. Even books written in Hebrew which were ascribed to the biblical period, but were inconsistent with the rabbis accepted halakhic teachings were excluded.

The View of Prophets at Qumran

On the one hand, the Sect followed the prevailing belief that the gift of prophecy had been lost in its time. On the other hand, they did not believe that prophecy had been lost to them. On the one hand they awaited the universal renewal of prophecy as a sign of the coming age of redemption (cf. 1QS 9:10-11), while on the other hand they maintained a prophetic continuity with the biblical prophets. This took the form of appointing themselves as the living substitute for the defunct office of the prophet. Though like the Judaism of their day they awaited the return of the messianic Prophet, they believed their own Teacher of Righteousness was a present prophet, superseding the earlier prophets in his understanding of the ages. Therefore, the Qumran Sect was uniquely still the recipient of men who were inspired by the Spirit to interpret the future divine program. This was because they were conscious that they were living in this final period. Therefore, as the Israel of the Last Days, they stood in the unique position of continuing the prophetic gifts of the First Temple period, since it was a restoration of this time they believed would shortly come with the advent of the Prophet and the Messiah(s) of Aaron and Israel (1QS 9.11; cf. 4Q175).

Pesher Interpretation

Pesher Habakkuk

“And God told Habakkuk to write down the things that will happen to the last generation, but the consummation of time He did not make known to him ... The interpretation of [Habakkuk 2:2] concerns the Teacher of Righteousness to whom God made known all the secrets of His servants the prophets.”

1QpHab. 7:1-5 on Hab. 2:1-2 (cf. Dan. 9:10)

New Testament Interpretation of the Time of Fulfillment

“Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.” 1 Corinthians 10:11

“who are protected by the power of God through faith for a salvation ready to be revealed in the last time. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.” 1 Peter 1:5, 20

Messianism in the Dead Sea Scrolls



Messianic Fervor in the First Century

▲ **The Dead Sea Sect (2nd C. BCE/1st C. CE)**

▲ **Judas the Galilean (6 CE)**

▲ **Y'shua (Jesus) (33 CE)**

▲ **Theudas (45 CE)**

▲ **Menahem (66 CE)**

▲ **Shimon bar Giora (69-70 CE)**

▲ **Shimon ben Kosiba (Bar Kochba) (132-135 CE)**

The Dead Sea Sect had an eschatology developed from the Old Testament. Though they lived during a time that saw the rise of messianic candidates, there is no evidence they embraced any of them, but remained in waiting for the one who would usher in the messianic era.

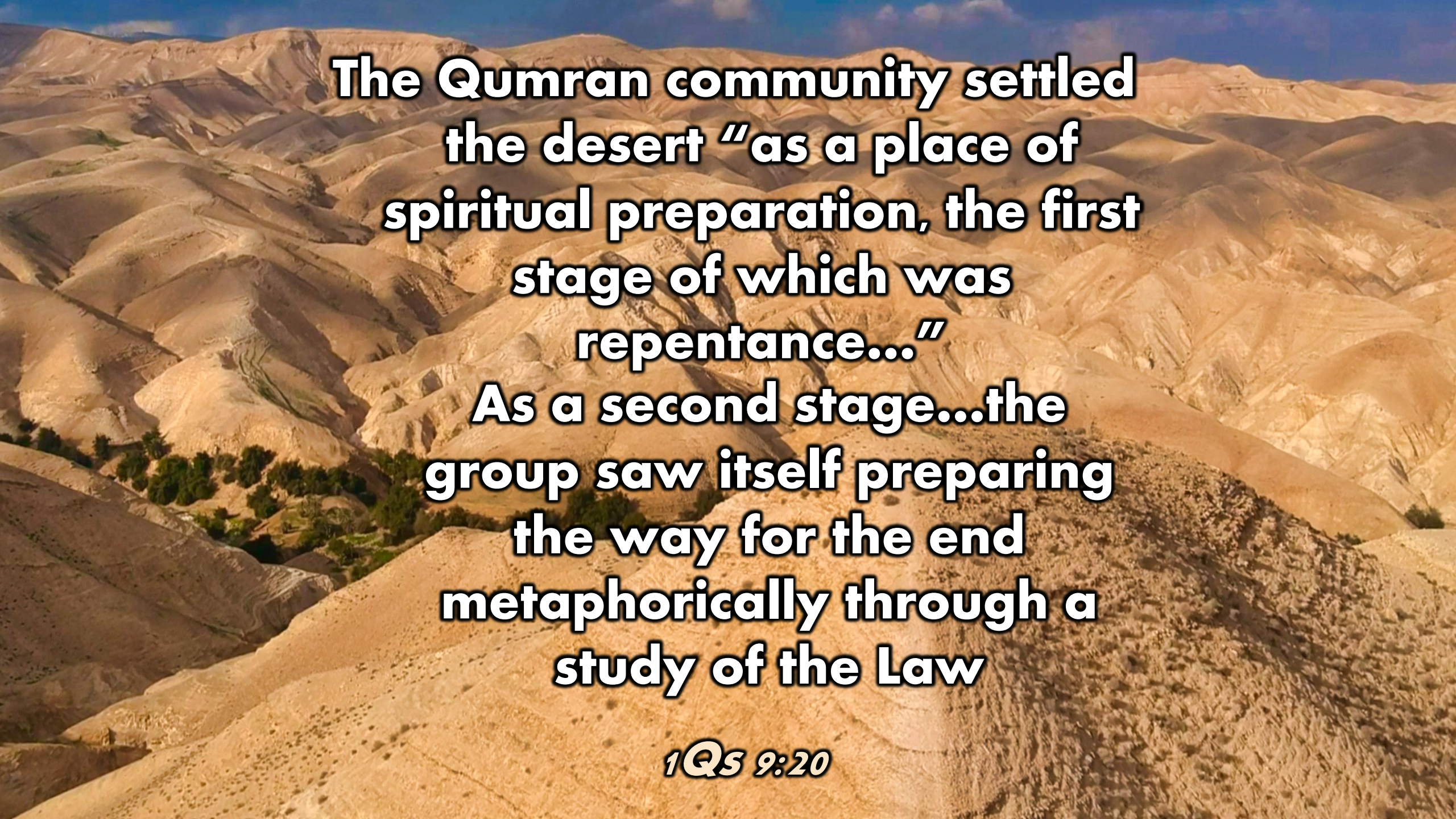
**“A voice calling in the wilderness
prepare the way of the LORD;
make straight in the desert a
highway for our God.” Isaiah 40:3**



A Hope in the Desert

“... For the heavens and the earth shall listen to His Messiah and all which is in them shall not turn away from the commandments of the holy ones. Strengthen yourselves, O you who seek the Lord, in His service. Will you not find the Lord in this, all those who hope in their heart?”

4Q521 f2ii+4:1-4



**The Qumran community settled
the desert “as a place of
spiritual preparation, the first
stage of which was
repentance...”**

**As a second stage...the
group saw itself preparing
the way for the end
metaphorically through a
study of the Law**

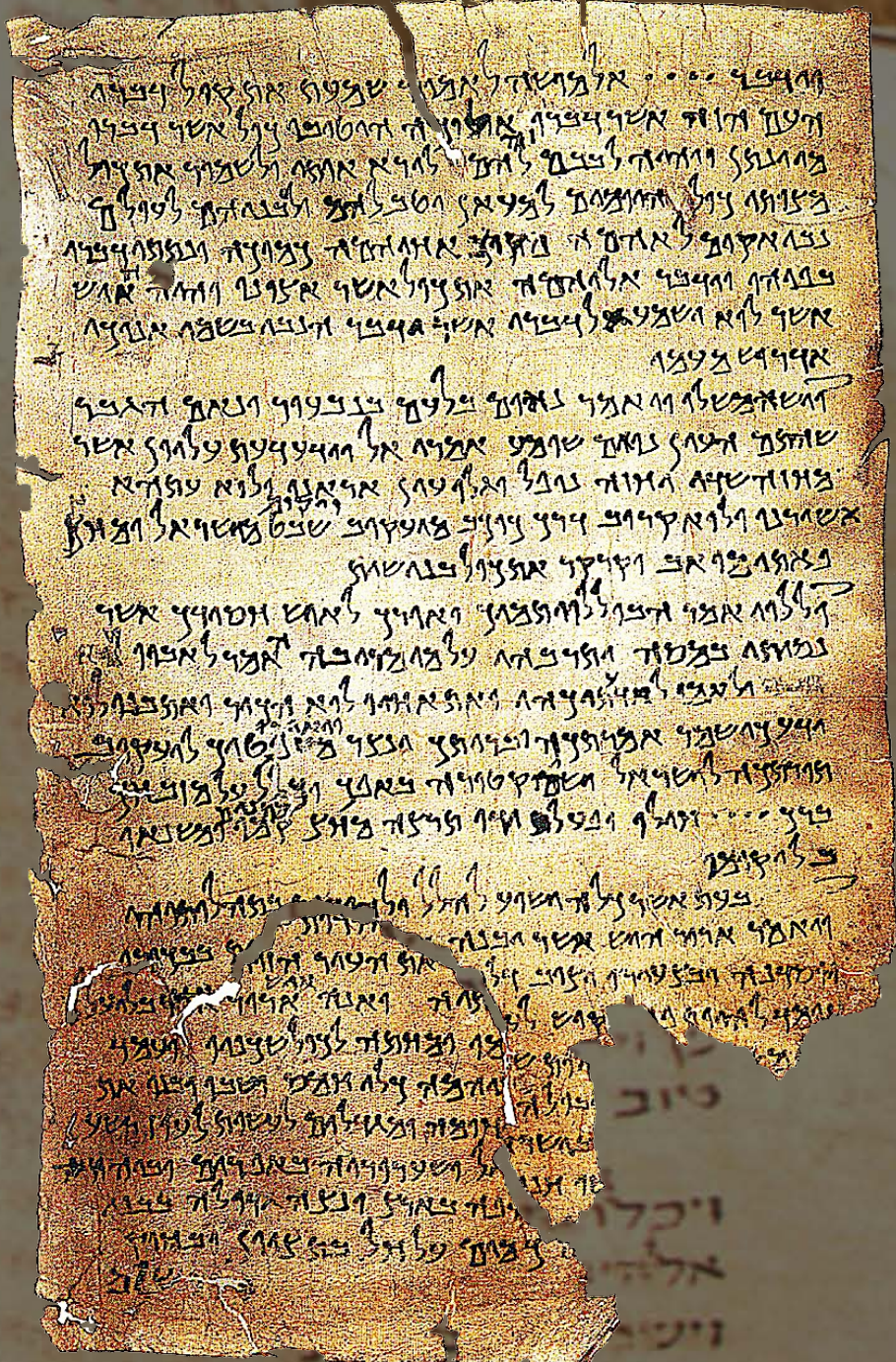
1QS 9:20

Testamonia

(4Q175)

(90 BC)

A collection of biblical
texts recognized as
predicting the Messiah. It
is written in a “chain-text”
style (cf. Hebrews 1:5–13)



4Q175 Messianic Testimonia (90 BC)

Same scribe also wrote: 1QS, Rule of community, 4Q175, 4QTest, lines 1-30

Deut. 8:28-20: 18:18-19 – the Mosaic Prophet

Num. 24:15-17 – the star & scepter from Judah (Messianic King)


Deut. 33:8-11, Josh. 6:26 – punishment of Levite's enemies

Taken together these verses refer to the
messianic offices of prophet, king and priest.

The Concept of the Messiah at Qumran

Messiah in the Dead Sea Scrolls:

- 650 non-biblical scrolls found at Qumran
- 8 scrolls discuss messianic topics
- 30+ textual references of messiah as:
 - Eschatological figure **PROPHET**
 - Anointed by God. **PRIEST**
 - Redeemer of Israel **PRINCE**



Messiah
was an
eschatological agent
anointed by God
for the redemption
of Israel

The Prince

“(Words of blessing) belonging to the Instructor, by which to bless **the Prince of the Congregation whom God chose [...] And He shall renew for him the Covenant of the Association, so as to establish the kingdom of His people forever, ‘that with righteousness he may judge the poor, [and] decide with equity for the meek of the earth,’ (Isaiah 11:4) walk before Him blame-less in all the ways of His heart, and establish His covenant as holy in distress for those who seek Him.” **1Qsb 5:20-23****

Messianic “Prince” Titles

**The Prince of
the Congregation**

1Qsb 5:20-23



**The Prince of the
Whole Congregation**

1Qm 5:1-2

The Branch of David

4Q161 10:16-24

4Q285 7:1-4

11Q14 f1i:5-13

4Q174 f1_2i:11-13

4Q252 5:1-3

The Branch of David

"This saying refers to the Branch of David, who will appear in the last days, [...] his enemies; and God will support him with a spirit of strength [...] and God will give him a glorious throne, a sacred crown, and elegant garments. He will put a scepter in his hand, and he will rule over all the Gentiles, even Magog and his army [...] all the peoples his sword will control." *4Q161 f8_10:17-21*

“The expectation of a king from the Davidic line, which is dormant for much of the postexilic era, resurfaces after the restoration of native, non-Davidic, Jewish kingship in the Hasmonean period (late second to early first centuries BCE [the initial settlement at Qumran]). It then reappears in more than one setting. By the first century CE it can fairly be said to be part of the common heritage of Judaism.”

Collins, The Scepter and the Star, 49

“Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. And the Spirit of the LORD will rest on Him ... But with righteousness He will judge the poor... And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked.” **Isaiah 11:1, 2a, 4**

“Behold, *the* days are coming,” declares the LORD, “When I shall raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land.” **Jeremiah 23:5; 33:15**

“... indeed they are men who are a symbol, for behold, I am going to bring in My servant *the Branch*.”
Zechariah 3:8

“Thus says the LORD of hosts, ‘Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD.’ **Zechariah 6:12**

"... Branch of David [...] just as it is written in the book of Isaiah the prophet, "And the thickets of the forest shall be cut down with an ax, and Lebanon with its majestic trees will fall. A shoot shall come out from the stump of Jesse and a branch shall grow out of his roots" (Isaiah 10:34-Isaiah 11:1). This is the Branch of David. Then all forces of Belial shall be judged, and the king of the Kittim shall stand for judgment and the Leader of the community—the Branch of David—will have him put to death." 11Q14 f1i:7-13

The Branch of David (Davidic Messiah)

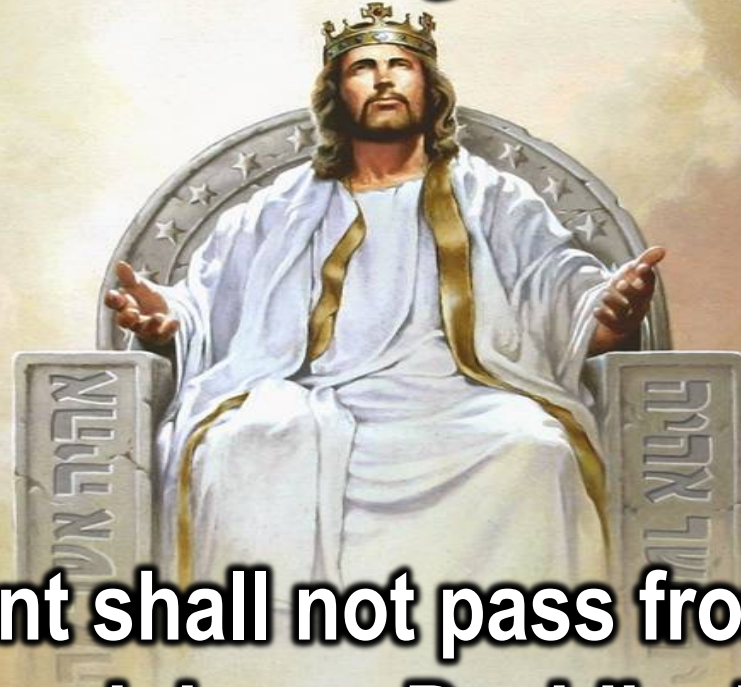
“This concept of the Davidic messiah as the warrior king who would destroy the enemies of Israel and institute an era of unending peace constitutes the common core of Jewish messianism around the turn of the era.”

Collins, *The Scepter and the Star*, 68



The Government of Israel and the Messianic Advent

A Genesis Florilegium (4Q252)



“(the) Government shall not pass from the tribe of Judah. During Israel's dominion, a Davidic descendant on the throne shall [not c]ease... until the Messiah of Righteousness, the Branch of David comes ...” 4Q252 5.1-4

Rule of King Messiah

The Florilegium (4Q174)

And YHWH de[clares] to you that he will build you a house. I will raise up your seed after you and establish **the throne of his kingdom** [for ev]er. I will be a father to him and he will be a son to me" (2 Sam.7:12-14). This (refers to the) "**Branch of David**," who will arise with the Interpreter of the Law who [will rise up] in Zi[on **in] the last days**, as it is written: "I will raise up the hut of David which has fallen," (Amos 9: 11). This (refers to) "the hut of David which has fallen," who will arise to save Israel.

4Q174 i 1-12

Messianic Apocalypse

4Q521

⁵ Surely the Lord will seek out the pious, and will call the righteous by name. ⁶ His spirit will hover over the poor; he will give power to those who believe. ⁷ He will glorify the pious with the throne of an eternal kingdom.

The Incomparable Messiah

4Q491c, frg. 1

“[The Most High has given me] eternal [honor],
and a mighty throne in the council of the godlike
ones. The kings of the East shall not be seated
there, their princes will not [be allowed to enter].
No one can compare with my glory, no one is
exalted like me, no one approaches my seat.”

4Q491c, frg. 1

**“For I reside in the heavenly abode,
... I am counted with the godlike ones,
and my dwelling is in the holy congregation.
Fleshly desire is not mine,
[for] all precious things are given to me
by the glory of [God] in the holy dwelling.”**

4Q491c, frg. 1

**“And who can resist the flow of my lips?
Who will confront me and compare his judgment with
mine?
I am the friend of the King and companion of the holy
angels. With me no one can compare,
for among the godlike ones is my position,
I am glorified among the sons of the King,
the purest and finest gold belongs to me.”**

Son of Man in Apocalyptic Literature

“The Son of man has a superhuman, heavenly sublimity. He is the cosmic judge at the end of time; seated upon the throne of God, he will judge the whole human race with the aid of the heavenly hosts, consigning the just to blessedness and sinners to the pit of hell; and he will execute the sentence he passes. Frequently he is identified with the Messiah.”

David Flusser, Jesus. Translated by Ronald Walls (New York: Herder & Herder, Inc., 1968), p. 102.

The Priest

- **The Messiah of Aaron**

- CD 14:18-19
- 1Qs 9:10-11
- CD 20:1
- 4Q266 f10i:12
- 4Q269 f11i:2

- **The Interpreter of the Law**

- 4Q174 f1_2i:12
- CD 6:7
- CD 7:18
- 4Q269 f5:2
- 4Q177 f10_11:5

"And this is the exposition of the regulations by which they shall be governed in the age of wickedness until the appearance of the Messiah of Aaron and of Israel, so that their iniquity may be atoned for." CD 14:18-19

"They (those who reject the commandments of God) shall not be reckoned among the council of the people, and their names shall not be written in their book from the day the Beloved Teacher dies until the Messiah from Aaron and from Israel appears. Such is the fate for all who join the company of the men of holy perfection and then become sick of obeying virtuous rules." CD 19:35-20:2

The Messiah of Aaron

As Understood by the Qumran Community:

Expected a priestly Messiah.

- **Concerned with the atonement of sin.**
- **Desired holy perfection and purification.**
- **Required to observe regulations for proper conduct.**
- **To appear at the end of the age of the wickedness.**

“The Qumran texts reveal numerous references to a future high priest. Indeed, this future high priest is a central eschatological figure in much of the Qumran literature.”

Hays, J. Daniel. "If He Looks Like a Prophet and Talks Like a Prophet, Then He Must Be ..." in *Israel's Messiah in the Bible and the Dead Sea Scrolls*. Eds. Richard S. Hess and M. Daniel Carroll (Grand Rapids: Baker Academic, 2003), 68

- **The Qumran Community considered itself to be holy and separated to God.**
- **They required their members to maintain the same holiness.**
- **This significance placed on purification and holiness appears in their concept of messianism.**
- **Emphasis is placed on the priestly Messiah.**
 - **Apparent in *The Rule of the Congregation* scroll.**

4QAaron A

Suffering Servant Text

“He will *atone* for all the children of his generation, and he will be sent to all the children of his people. His word is like a word of heaven, and his teaching in accordance with the will of God ...They will speak many words against him and invent many lies and fictions against him and speak shameful things about him. Evil will overthrow his generation ... His situation will be one of lying and violence and the people will go astray in his days and be confounded.” 4Q451.9

The Atoning Work of the Messiah

4Q541 Apocryphon of Levi, frg. 11

“[God will give him w]isdom. He will bring atonement for all the children of his generation and will be sent to all the children of his [people]. His word is like a word of the heavens, his teaching according to the will of God.” 4Q541 frg:11

End Time Battle of Melchizedek

when he shall **atone** for all the Sons of [Light] and the peopl[e who are pre]destined to **Mel[chi]zedek**. [...] upo[n the]m ... the interpretation applies to Belial and the spirits predestined to him, becau[se all of them have rebe]lled, turn[ing] from God's precepts [and so becoming utterly wicked.] Therefore **Melchizedek** will thoroughly prosecute the veng[ea]nce required by Go[d's] statu[te]s. [Also, he will **deliver all the captives** from the power of B]elial, and from the power of all [the spirits predestined to him. **11Q13 2:8, 12-13**

The Suffering Servant

4Q541Apocryphon of Levi, frg. 11

**“They will utter many words against him,
and an abundance of [lie]s.
They will invent stories about him,
and utter everything dishonorable against him.
Evil will change his generation [...],
it will support deceit and violence.
In his days the people will go astray and be bewildered.”**

The Suffering Servant

4Q491c, frg. 1

**“Who was despised for my sake?
And who can be compared to my glory?
Who will return like sailors to tell [what they have seen]?
Who has born [all] afflictions like me?
Who has suffered evil like me? - No one.
I have listened to teaching, it cannot compare [to mine].
Who will counter when I open [my mouth]?”** 4Q491c, frg. 1

The Prophet

He is an eschatological agent, anointed for the redemption of Israel in keeping with Moses' promise of a future miracle-working leader who will have a unique relationship with God.

"one who teaches righteousness in the last days" *CD 6:11*

- Expected to arrive in the end days.
- Bears important message.
 - A message that is to be accepted in order to escape imminent judgment.
- Can turn hearts.

"They shall govern themselves using the original precepts by which the men of the Yahad began to be instructed, doing so until there come the Prophet and the Messiahs of Aaron and Israel."

1QS 9:10-11

"For the heavens and the earth shall listen to His Messiah ... Strengthen yourselves, O you who seek the Lord, in His service ... For He will honor the pious upon the throne of His eternal kingdom, setting prisoners free (Psalm 146:7), opening the eyes of the blind, raising up those who are bowed down (Psalm 146:8) ... For He shall heal the critically wounded, He shall revive the dead, He shall send good news to the afflicted, (Isaiah 61:1)." 4Q521 f2ii+4:1-12

The (Prophet) Messiah

- **Arrives some time in the future.**
- **Commands heaven and earth?**
- **Provides hope and encouragement to the faithful?**
- **Heals the wounded.**
- **Brings good news to the afflicted.**
- **Revives the dead.**

Messiah Raises the Dead

Like the New Testament Gospel accounts, this Dead Sea text uniquely identifies “Messiah” and adds resurrection to the list of His qualifying attributes:

Messianic Apocalypse (4Q521)

His **holy Messiah** will not be slow in coming ... [when] he comes then he will heal the wounded, **resurrect the dead**, proclaim glad tidings to the poor ... He will lead the holy ones, he will shepherd them ... **4Q521.11-13**

The Prince

Prince of the Congregation

- 1Qsb 5:20-23

Prince of the Whole Congregation

- 1Qm 5:1-2

The Branch of David

- 4Q161 10:16-24
- 4Q285 7:1-4
- 11Q14 f1i:5-13
- 4Q174 f1_2i:11-13
- 4Q252 5:1-3

The Scepter

- 1Qm 11:4-7
- 1Qsb 5:27-28

The Messiah of Israel

- 1QS 9:10-11
- CD 14:18-19
- CD 20:1

The Priest

The Messiah of Aaron

- CD 14:18-19
- 1QS 9:10-11
- CD 20:1
- 4Q266 f10i:12
- 4Q269 f11i:2

The Interpreter of the Law

- 4Q174 f1_2i:12
- CD 6:7
- CD 7:18
- 4Q269 f5:2
- 4Q177 f10_11:5

The Star

- CD 7:18
- 4Q269 f5:2
- 4Q266 f3iii:19

The Prophet

Accompanies the princely and priestly Messiahs.

- Both Messiahs sent to redeem and restore Israel.
- 1QS 9:11

An eschatological figure

- Expected some time in the future
- Performing duties in connection with the end days.

Is anointed by God

- Isaiah 61:1

Has the power to *turn hearts*.

- Malachi 4:5-6

Heralds the good news.

- 4Q521 f2ii+4:12

**The Princely
Messiah
represents:**

- The preservation of Qumran's Jewish Heritage.
- The continuation of the Davidic kingdom.
- The hope of the promises recorded in Jewish Scripture.

**The Priestly
Messiah
represents:**

- The holiness and purification the community strove to personify.
- The final restoration of the Temple practices and covenant with God they longed to renew.

**The Prophetic
Messiah
represents:**

- The miraculous authority of Moses.
- The physical and spiritual healing of Israel.
- The fulfillment of national restoration promises in Jewish Scripture.

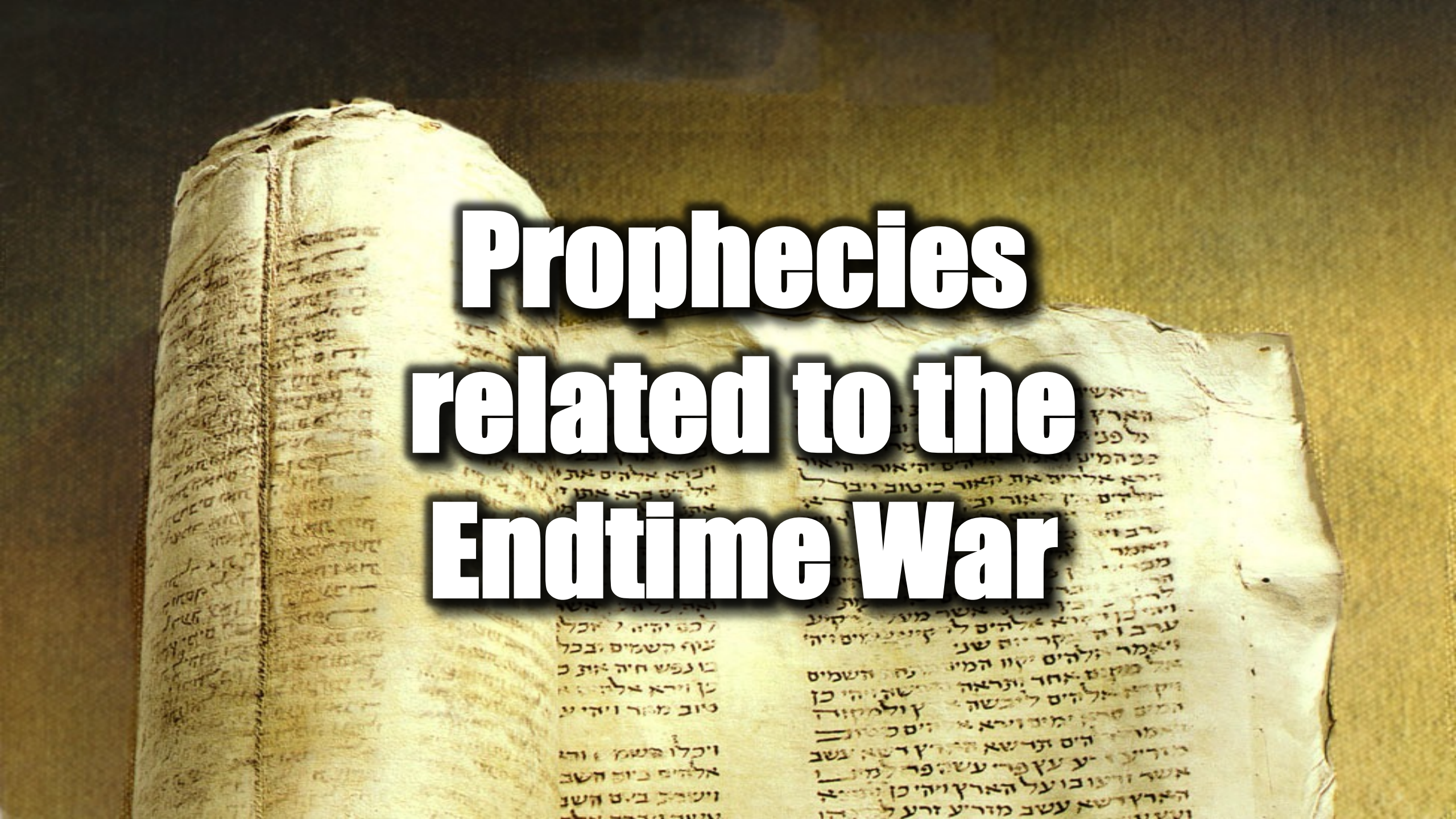
Conclusion

The priestly & prophetic Messiahs demonstrate:

- The Dead Sea sect was not only concerned with a militant Messiah.
- A hope to return to Jewish tradition and the restoration of the nation Israel.

“Part of the richness of the Old Testament is that messiah can appear in so many different garbs, each providing a piece of the total picture, with none able to capture fully the breadth of his person and work.”

M. Daniel Carroll, “New Lenses to Establish Messiah's Identity.” *Israel's Messiah in the Bible and the Dead Sea Scrolls* Ed. Richard S. Hess and M. Daniel Carroll (Grand Rapids: Baker Academic, 2003), 77.

An open, aged book with Hebrew text, likely a prophetic text, with a large white title overlaid. The book is open to two pages of handwritten text in Hebrew. The paper is yellowed and worn, with some fraying at the edges. The text is written in a clear, cursive script. The title is in large, bold, white letters with a black outline, centered over the pages. The background is a dark, textured surface.

Prophecies related to the Endtime War

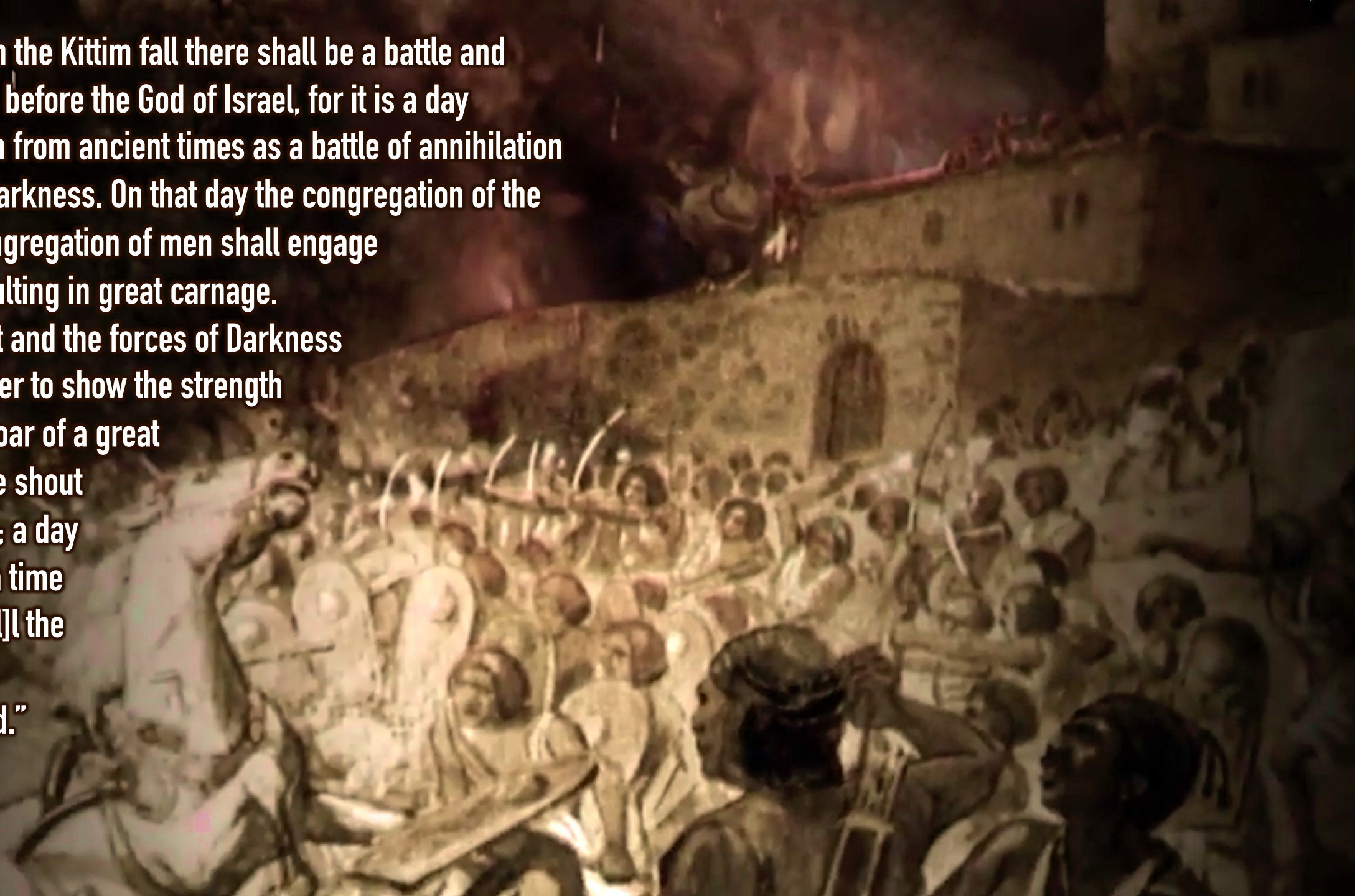


“For I will gather all the nations against Jerusalem to battle . . .

Zechariah 14:2

“On the day when the Kittim fall there shall be a battle and horrible carnage before the God of Israel, for it is a day appointed by Him from ancient times as a battle of annihilation for the Sons of Darkness. On that day the congregation of the gods and the congregation of men shall engage one another, resulting in great carnage. The Sons of Light and the forces of Darkness shall fight together to show the strength of God with the roar of a great multitude and the shout of gods and men; a day of disaster. It is a time of distress fo[r al]l the people who are redeemed by God.”

1QM 1:10-12



In particular, this last battle is against an army called the Kittim (see below), **1QM 14:15-18**. The War Scroll gives explicit instructions to the Priests and Levites as to how to marshal their troops and what exhortations they are to utter in the battle (1QM 5:3-6:6; 7:9-9:9). The camp of the "Sons of Light" is to be arranged after the instructions given in Numbers 2:1-5:4, and they are said to be led by the archangelic warriors Michael (who = the "Angel/Prince of Light," cf. 1QM 17:6-8), Raphael, and Sarial (**1QM 9:15-16**; cf. **4Q285 1:9-10**; **11Q14 1-2. 13-14**). The Scrolls speak of such angels in the camp, and supposedly this was a sign to them of both angelic protection and the nearness of the approaching conflict. It was because of their predicted presence in the great war that strict laws of purity were to be enforced within the military camp (cf. **Deut. 23:10-15**). In the final battle, these forces will be joined by Elijah (4Q521) and the Davidic Messiah, the "Prince of the Congregation," who will direct the assault and finally destroy the enemy (**4Q285 4:2-5; 5:1-5**; cf. **1QM 13:10-12**).

The End Time Army of the Kittim

The Scrolls frequently refer to an end-time army called the Kittim. This term is apparently derived from the Greek word Kition, which was used as the name of a town located on the southeastern coast of Cyprus (modern Larnaka).

This usage is consistent with what we find in the Old Testament Prophets where the word denotes the [Gentile] people of the far western Mediterranean "coasts" (**Jer. 2:10**). It is used more specifically in the Book of **1 Maccabees 1:1; 8:5** to designate the Macedonian Greeks. However, it is the prophet Daniel who provided the word its eschatological context. Daniel makes reference to "the ships of the Kittim" that will come against a wicked oppressor of Israel (**Dan. 11:30**). The historical oppressor probably referred to here was Antiochus IV Epiphanes, the Greco-Syrian ruler who was thwarted in his invasion of Egypt by the Romans in 170 B.C. (cf. **Polybius, History 29.27**). Apparently, Antiochus' anger over this encounter returned him to Israel to more stringently enforce his Hellenizing policy, an act which translated into persecution for religious Jews.

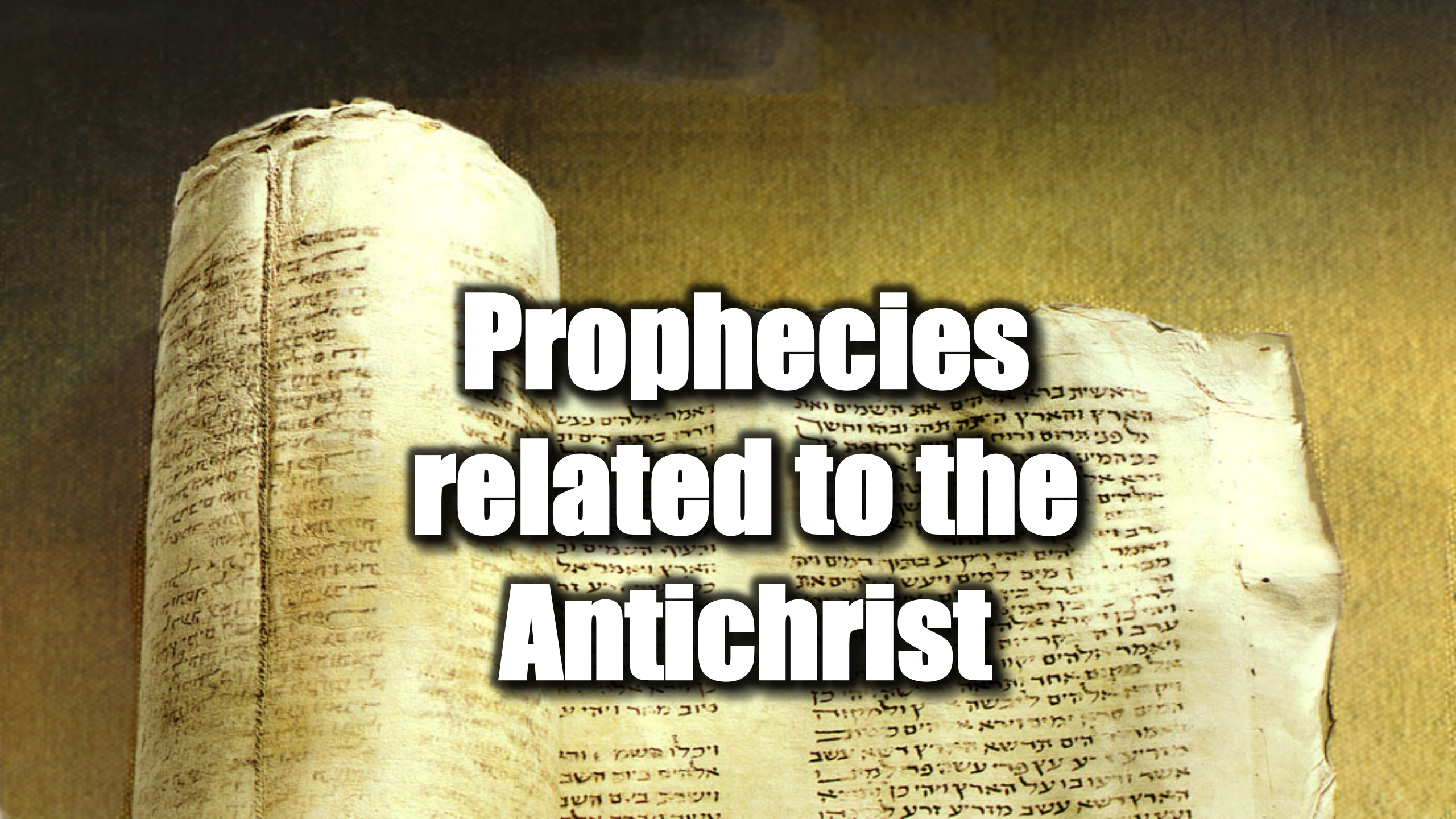
Daniel envisioned an End-time oppressor, typified by Antiochus IV, i.e., the Antichrist, who would desecrate the Temple and ultimately be brought to an end himself (**Dan. 11:36-45**). Based on Daniel's usage of Kittim in an eschatological context, the interpreters of the End-time at Qumran measured the future in light of their present circumstances. They saw the Wicked Priest, who had abandoned God for riches (**1QpHab 8:8-11**) and had persecuted the Qumran community, even disrupting its own Day of Atonement (**1QpHab 11:5-8**), as a part of those who would desecrate Jerusalem at the end of days. Thus, the Roman occupiers (as the Gentile remnant) would fulfill their eschatological role by despoiling these wicked priests through their invading army (**1QHab 9:4-7**; cf. **4QpNah 1:11**).

Pesher Isaiah A (4Q161)

This text employs an allusion to Psalms and a citation from Isaiah 11:1–5, as found in 4QpIsa^a.

“[The interpretation of the word concerns the shoot] of David which will sprout [in the final days, since] [with the breath of his lips he will execute] his enemy and God will support him with [the spirit of c]ourage [...] [...thro]ne of glory, h[oly] crown and multi-colour[ed] vestments [...] in his hand. He will rule over all the pe[ople]s and Magog [...] his sword will judge [al]l the peoples. And as for what he says: He will not [judge by appearances] or give verdicts on hearsay, its interpretation: which [...] and according to what they teach him, he will judge, and upon their authority [...] with him will go out one of the priests of renown”

The text is interesting in that he destroys his enemies with his breath and judges the people (cf. Rev 19:15).



Prophecies related to the Antichrist

Antichrist figure 4Q385

Second Ezekiel

And YHWH sai[d]: 'A *son of Belial* will plan to oppress My People, but I will not allow him to do so. His rule shall not come to pass, but he will cause a multitude to be defiled [and] there will be no seed left.

4Q385 3.2.3-4

In] those [days] a *blasphemous king* will arise among the Gentiles, and do evil things [...] Israel from [being] a People. In his days I will break the Kingdom.

4Q385 4-6.9-10

Christ's Kingdom Replaces that of Antichrist

[] will be great on earth [] will make, and all will serve [... will be called [gr]eat, and by his name will be called - **Son of God** he will be called and **Son of the Most High** they will name him. Like a shooting stars that you saw, so shall be their kingdom. They shall reign for [some] years on earth and will trample all. One nation [or people] shall trample on another nation and one province on another province [vacat] until the people of God shall arise and all will desist from the sword. His Kingdom will be an eternal kingdom and his ways will be in righteousness; He will **[jud]ge the earth in righteousness**, and all will have peace; The sword will cease from the earth and **every nation will worship him**. The great God will be his help. He will make war for him, and he will give all peoples into his power.

Messianic Apocalypse (4Q246) 1:7-9; 2:1-8

Prophetic Overview

It is precisely before the end that the worst time will come, troubles of a kind not seen since the beginning of the world. History and its stages have been predetermined, one after another, by God. And after the final crisis (the War of Gog and Magog, or an invasion of monstrous enemies, or of a terrible and wicked king, who corresponds with the Christian Antichrist), after all this, the final peace will come; men will live a thousand generations, evil will be destroyed, and an ideal world will come about.

David Flusser, *Spiritual History of the Dead Sea Sect*, p. 75

The Eschatological “Antichrist” Figure

Other texts at Qumran also appear to be referring to this "son of Belial" by different descriptive terms. In **CD 6:10; 1QpHab 5: 7-8**, texts which depict a period of great spiritual declension on the part of Israel, this apostasy is said to be spearheaded by a figure called “son/man of sin,” (cf. **CD 6:15; 13:14; 1QS 9:16; 10:19**). This expression is quite similar to the Greek “son of destruction,” an expression found in the Pauline description of the eschatological desecrator, the Antichrist, in **2 Thessalonians 2:3b**. It is complemented by another term: “son of iniquity” in **1QS 3:21**, which can be further compared to another phrase in this reference: “the man of lawlessness.” In addition, the phrase: “the mystery of lawlessness” (found only in **2 Thess. 2:7**), the Pauline Antichrist context, has an almost identical corresponding expression at Qumran: “mystery of iniquity” (**1QH 5:36; 50:5**). Some scholars have also claimed to have found another parallel in the Scroll's use of “detain” (**1Q27 1:7**) with the cryptic Pauline term “restrains,” (**2 Thess. 2:6, 7**). Since the antichrist is not explicitly seen in the Old Testament, where both the Qumran Sect and the New Testament writers got their concept, both groups used interpretive methods, inherent in texts (such as intertextuality and typology) to develop the teaching in an eschatological framework (cf. **Dan. 8:1-14; 9:27; 11:36-45**). This was guided by inspiration in the New Testament.

Israel in the End Time War Scroll

Then there shall be a time of salvation for the **People of God**, and time of dominion for all the men of His forces, and eternal annihilation for all the forces of **Belial**. There shall be great panic [among] the sons of Japheth, Assyria shall fall with no one to come to his aid, and the supremacy of the Kittim shall cease, that wickedness be overcome without a remnant. There shall be no survivors of [all Sons of] Darkness. Then [the **Sons of Rig]hteousness** shall shine to all ends of the world, continuing to shine forth until end of the appointed seasons of darkness. Then at the time appointed by God, His great excellence shall shine for all the times of e[ternity;] for peace and blessing, glory and joy, and long life for all **Sons of Light**. On the day when the Kittim fall there shall be a battle and horrible carnage before the God of Israel, for it is a day appointed by Him from ancient times as a battle of annihilation for the **Sons of Darkness**. **1QM 1:5-10**

Defeat of the the King of the Kittim by the Messiah

1 [... in three lots] evil shall be smitten [...] 2 [... Lead]er of the Congregation and all Isr[ael ...] 3 [... just as it wa]s written [in the book of Ezekiel the prophet, “And I will strike your bow from your left hand] 4 [and bring down your arrows from your right. You shall fall] upon the mountains of I[srael, you and all your troops and the peoples that are with you” (Ezekiel 39:3–4) ...] 5 [... King of the] Kittim and [...] 6 [... and the Le]ader of the Congregation [pursued them] to the [Mediterranean] Sea [...] 7 [...And they shall flee] from Israel at that time [...] 8 [... And] he shall stand before them and they shall arrange themselves against them [...] 9 [...] and they shall return back to the dry land at th[at] time [...] 10 [...] then they shall bring him before the Leader of [the Congregation ...] ... 2 A shoot shall come out from the stump of Jesse 3 [and a branch shall grow out of his roots” (Isaiah 10:34–11:1). 3 This is the] Branch of David. Then [all forces of Belial] shall be judged, 4 [and the king of the Kittim shall stand for judgment] and the Leader of the congregation—the Bra[nch of David]—will have him put to death.”

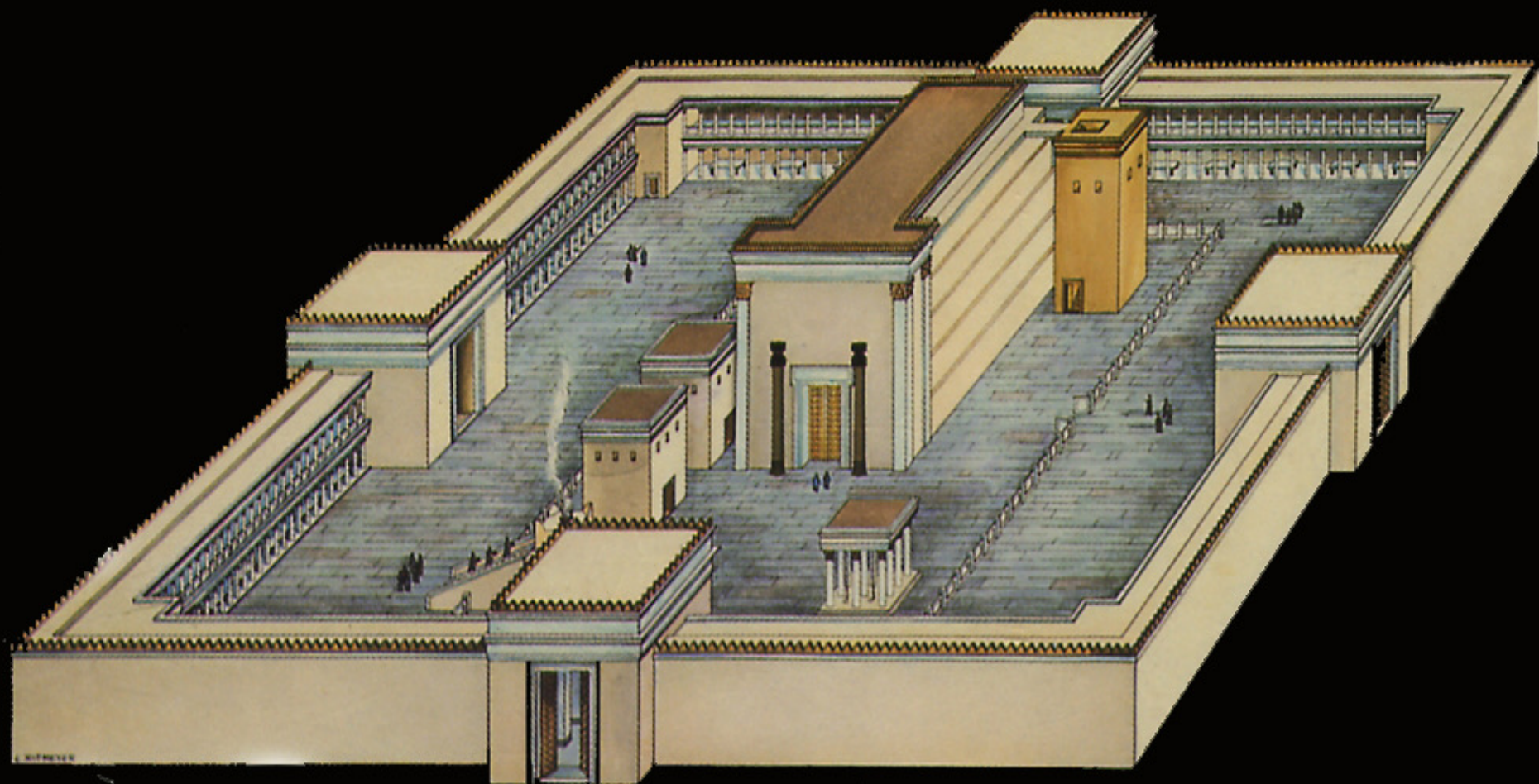
4Q285 f4:1-10; nf7:2-4

Prophecies of the Last Days Temple

The Temple Scroll 11QTemple

"And I will consecrate My [T]emple by My Glory (Shekinah), (the Temple) on which I will settle / My Glory, until the day of blessing (= the End of Days) on which I will create My Temple / and establish it for Myself for all times, according to the covenant which I have made with Jacob at Bethel."

11QTemple 29:8-10



“The author [of the Temple Scroll] was definitely writing about the earthly man-made Temple that God commanded the Israelites to construct in the Promised Land. It was on this structure that God would settle his glory until the day of the new creation when God himself would "create my Temple ... for all times" in accordance with his covenant "with Jacob at Bethel.”

Yigael Yadin, The Temple Scroll: The Hidden Law of the Dead Sea Sect, 113



Prophecy Related to the Messianic Banquet

הסעודה המשותפת

The Communal Meal

"אחריו סודרתם הם פנים כולם למדור משוער... והם הולכים
בבזרה כהולך למקום קדוש ובאים אל מקום הסעודה הזו"

(מסכת סוטה, פ"ג הל' א')

"After this purification, they assemble in a private
apartment . . . pure now themselves, they repair
to the refectory, as to some sacred shrine"

(Josephus, Jewish War II, vii, 5)

After purifying themselves through ritual immersion, the sectarians gathered in a special hall for a communal meal. In a room adjacent to the hall, more than a thousand dining and serving utensils were discovered. During the meal the participants probably sat on mats, in rows parallel to the long walls of the building, according to Josephus, they dined in absolute silence. Their food included bread, dates, date honey, dairy products, meat, and "new wine" (possibly unf fermented grape juice).

The sectarians aimed to establish, in the desert, a community that would serve as a "spiritual temple" or, as the scrolls put it, a "temple of man," that is, a human substitute for the Temple in Jerusalem. Their lives were therefore modeled symbolically on the lives of the priests serving in the Temple. Indeed, their communal meals may have even symbolized the sacrificial rites. Another possibility is that the meal was perceived as a prefiguration of the banquet of the Messianic Days.



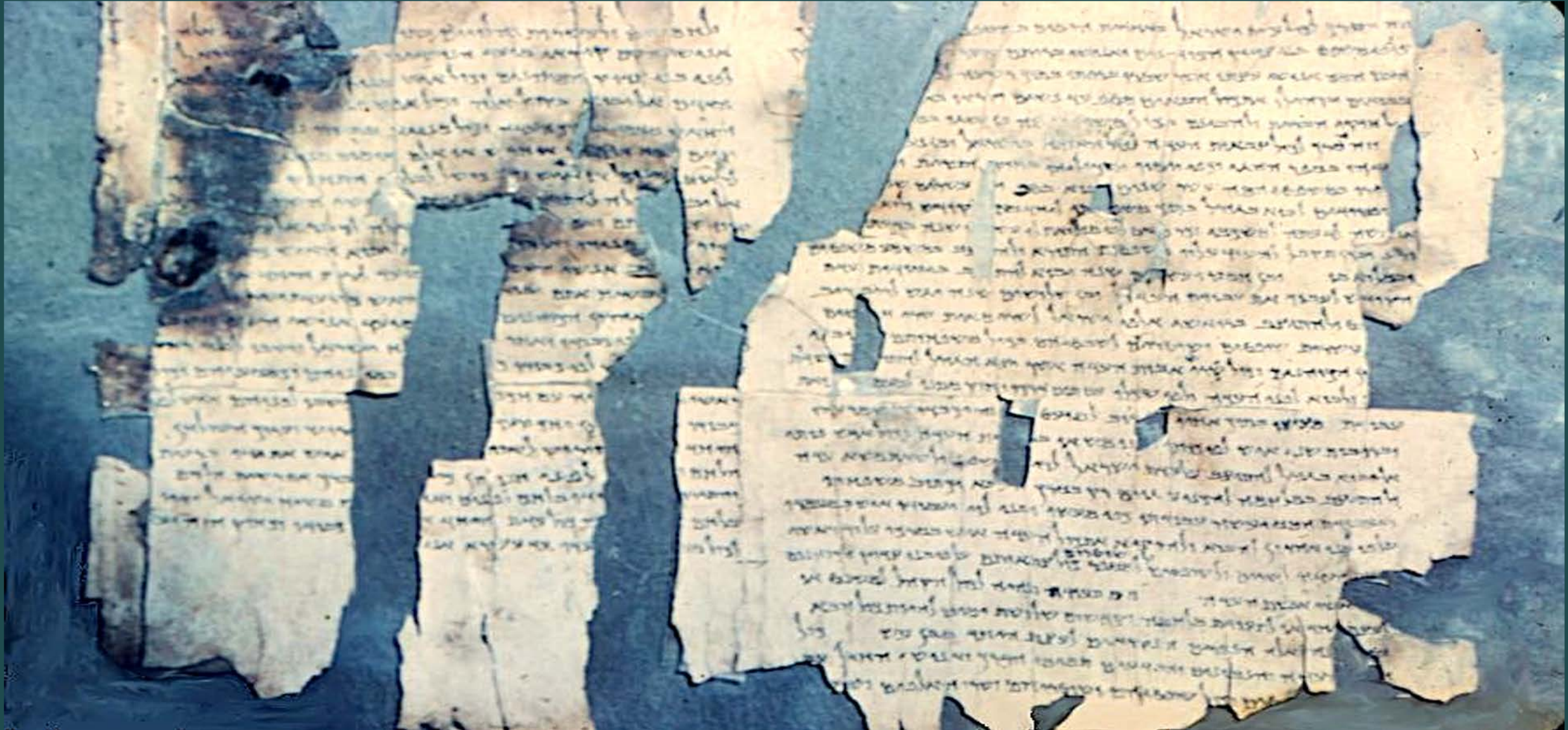






The Messianic Banquet at Qumran

1QSa (Rule of the Congregation)



11 [Th]is [(is) the ses]sion of the men of the name [who are invited to] the feast, the men of the name. And they shall sit

12 [God] leads forth the Messiah (to be) with them: [The Priest] shall enter [at] the head of all the Congregation of Israel and all

13 [his] br[others, the Sons of] Aaron, the Priests [who are invited to] the feast, the men of the name. And they shall sit

14 be[fore him each man] according to his glory. And after (them) the [Messi]ah of Israel [shall enter]. And the heads of

15 the t[housands of Israel] shall sit before him [each m]an according to his glory. (And they shall sit before the two of them, each) according to [his rank] in their camps and their journeys. And all

16 the heads of the ma[gistrates of the Congrega]tion with [their sage]s and their knowledgable ones] shall sit before them, each man according to

17 his glory. And [when they] (solemnly) meet together [at a tab]le of the Community [to set out bread and new w]ine, and to arrange the table of

18 the Community [to eat and] to dri[nk] ne[w wi]ne, no man [shall stretch out] his hand to the first portion of

19 the bread or [the new wi]ne before the priest; fo[r he shall] bless the first portion of the bread

20 and the new wi[ne, and shall stretch out] his hand to the bread first of all. And aft[er (this has occurred)] the Messiah of Israel [shall stret]ch out his hands

21 to the bread. [And after that] all the Congregation of the Community [shall ble]ss (and partake), each ma[n according to] his glory.

The Messianic Banquet in the Old Testament

The background image is a composite. On the left, a mountain city with many white buildings is perched on a hill. A wide, light-colored path leads from the bottom center towards the city. Along this path, a group of people, including men, women, and children, are walking towards the city. The landscape is arid with some green trees and bushes. In the upper right corner, there is a stylized sun or star with a bright yellow center and many thin, white lines radiating outwards.

“On this mountain the LORD of hosts will make for all peoples a feast of rich food, **a feast of *aged wine***, of **choice meats *filled with marrow***, of refined and aged wines ... Then the LORD God will wipe away the tears from all faces, and He will remove the disgrace of His people from all the earth ... And you will say on that day: See, the LORD - this is our God; we have waited for Him so that He might save us.” **Isaiah 25:6-9**

The Messianic Banquet in the New Testament

- (1) Refers to Jesus as the host at the messianic meal.**
- (2) Last Supper has relationship with the future meal.**
- (3) Depicts the Lord's Supper both as a commemoration of the death of Jesus and as an anticipation of the coming messianic meal.**
- (4) Miraculous feeding reflects the messianic meal.**
- (5) Combines theme of judgment and meal.**

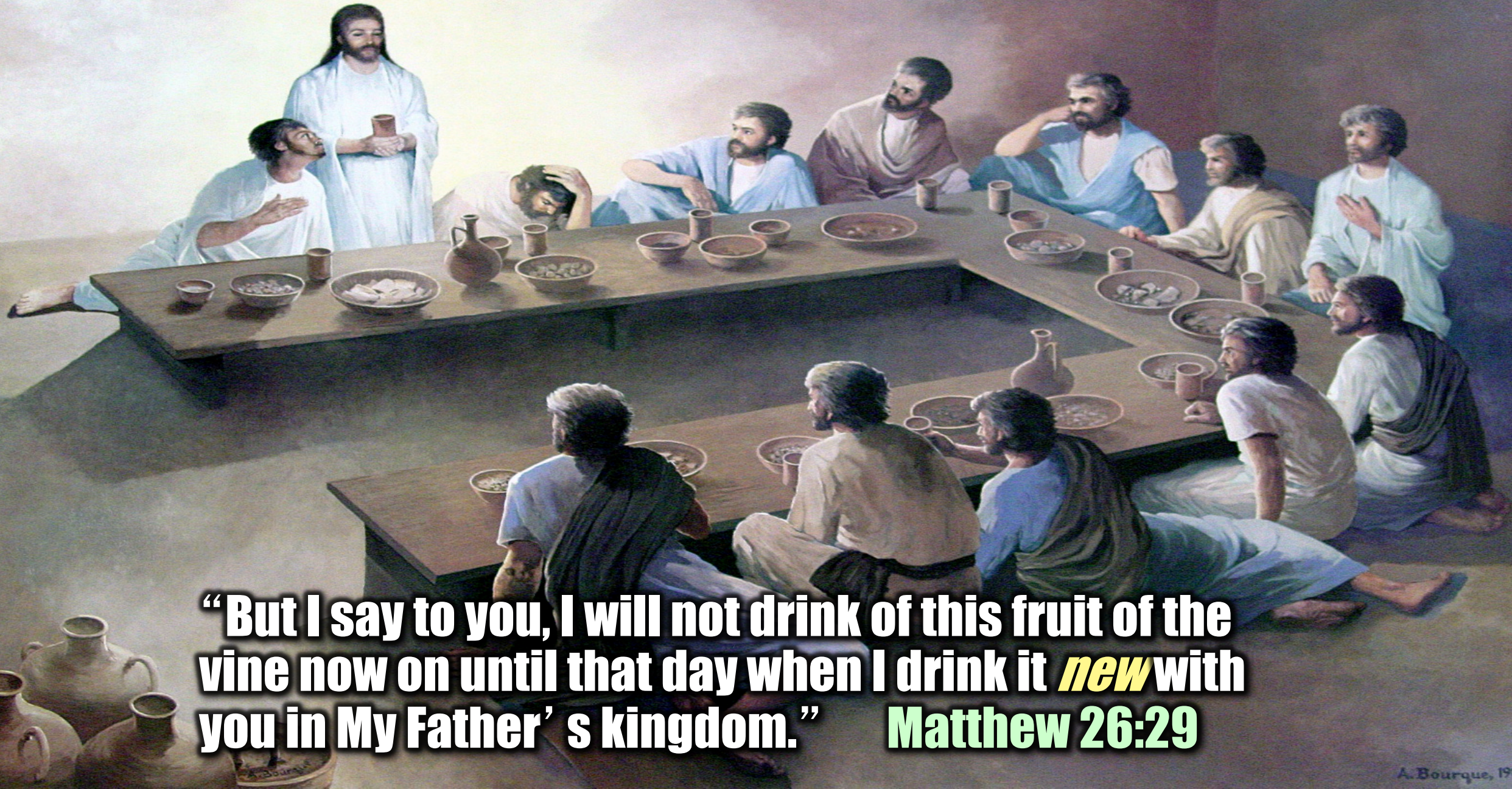
The Messianic Banquet in the New Testament



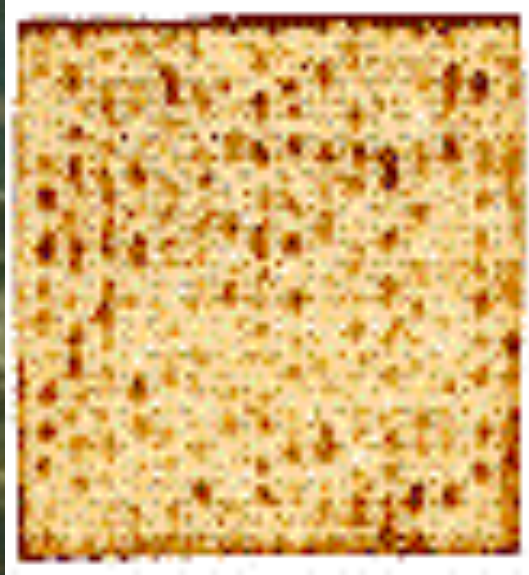
“I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven ...” Matthew 8:11

“There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out. Then people will come from east and west, from north and south, and will eat in the kingdom of God.” Luke 13:28-29

Anticipation of the Messianic Banquet in the Lord's Supper



“But I say to you, I will not drink of this fruit of the vine now on until that day when I drink it *new* with you in My Father’s kingdom.” **Matthew 26:29**



**"For as often
As you eat
this bread
and drink
the cup,
you proclaim
the Lord's death
until He comes."
1 Corinthians 11:26**

"At break of day and darkling sky shall I enter the covenant of God, and when they depart I shall recite His laws". 1Qs 10:10

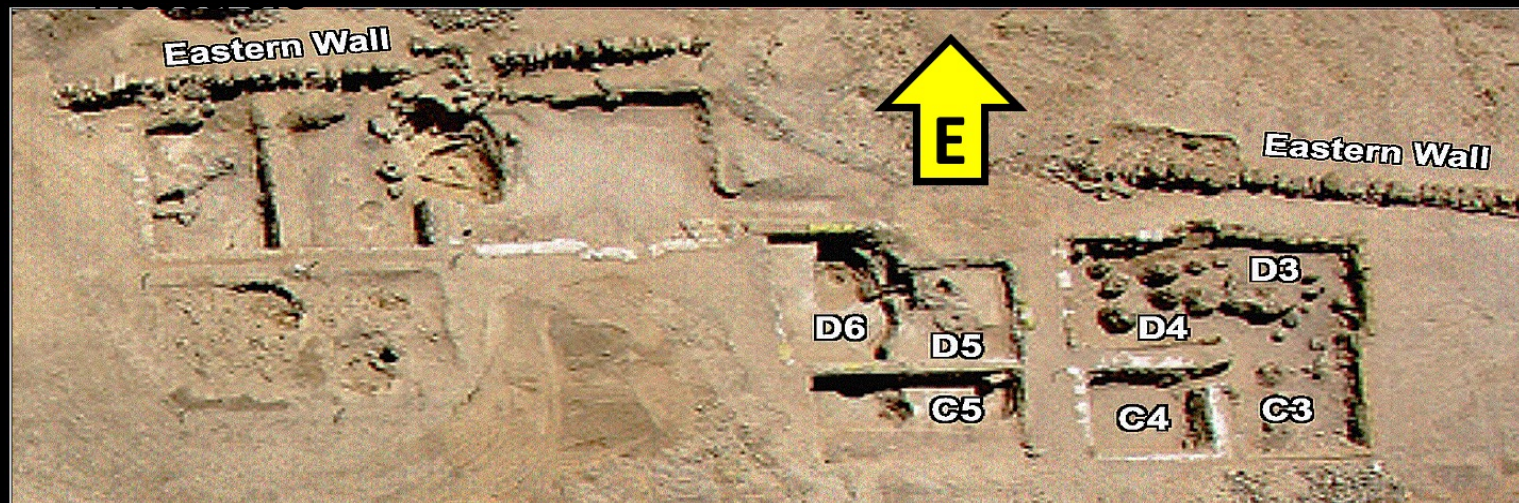
"But we, Your holy people, shall praise Your name for Your works of truth [... in all] epochs and appointed times of eternity, at the beginning of day" 1Qm 14:12-13

"For the Instructor: a hymn of thanksgiving [and prayer, to cast oneself down and appeal for grace unceasingly, at all times. with] the coming of the light" 4Q427 f8ii:10-11

The Yahad offered daily prayers at sunrise on the east side of their Community. Perhaps due to the promise of the Shekinah's return from the east (Ez. 43:1-2) and Messiah's coming with the dawn. Qumran is the lowest point where the sunrise is first observed.



"So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth." Hosea 6:3



What Do the Scrolls Tell Us about Prophecy & the Messiah?

They show that first century Jews expected:

- 1. An individual Messiah.**
- 2. Who was the Son of God.**
- 3. Who would atone for Israel.**
- 4. Who would defeat Israel's enemies.**
- 5. Who would restore Israel.**
- 6. Who would raise the dead.**
- 7. Who would bring in His kingdom.**