

SOME OF THE FRAGMENTS FROM THE DEAD SEA SCROLLS UNCOVERED AND OTHER IGNOMINIOUS LOCALIONS TRANSLATIONS ONLY

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MMT Letter 1

Calendrical Exposition:

Month 1: In the first month, on the fourth of it is a sabbath; on the eleventh of it is a sabbath; on the fourteenth of it is the **Passover**; on the eighteenth of it is a sabbath; on the twenty-fifth of it is a sabbath; afterward, on the twenty-sixth of it is the **Waving of the Omer**.

Month 2: On the second of the second month on that day is a sabbath; on the ninth of it is a sabbath; on the fourteenth of it is the **Second Passover**; on the sixteenth of it is a sabbath; on the twenty third of it is a sabbath; on the thirtieth of it is a sabbath.

Month 3: In the third month on the seventh of it is a sabbath; on the fourteenth of it is a sabbath; afterward, on the fifteenth of it is the **Festival of Weeks**; on the twenty-first of it is a sabbath; on the twenty-eighth of it is a sabbath; after 1st-day and 2nd-day, an *extra* 3rd-day is added.

Month 4: In the fourth month on the fourth of it is a sabbath; on the eleventh of it is a sabbath; on the eighteenth of it is a sabbath; on the twenty-fifth of it is a sabbath.

Month 5: On the second of the fifth month is a sabbath; afterward, on the third of it is the **Festival of New Wine**; on the ninth of it is a sabbath; on the sixteenth of it is a sabbath; on the twenty third of it is a sabbath; *on the thirtieth of it is a sabbath*.

Month 6: In the sixth month, on the seventh is a sabbath; on the fourteenth of it is a sabbath; on the twenty-first of it is a sabbath; on the twenty-second of it is the **Festival of New Oil**; afterward, on the twenty-third is the **Offering of Wood**; on the twenty-eighth of it is a sabbath; after the 1st-day and 2nd-day **an extra 3rd-day is added**.

Month 7: On the first of the seventh month is the **Day of Remembrance**; on the fourth of it is a sabbath; on the tenth of it is the **Day of Atonement**; on the eleventh of it is a sabbath; on the fifteenth of it is the **Festival of Booths**; on the eighteenth of it is a sabbath; on the twenty-second of it is the **Gathering**; on the twenty-fifth of it is a sabbath.

Month 8: On the second of the eighth month is a sabbath; on the ninth of it is a sabbath; on the

sixteenth of it is a sabbath; on the twenty-third of it is a sabbath; on the thirteenth of it is a sabbath.

Month 9: In the ninth month, *the seventh is a sabbath; on the fourteenth of it is a sabbath; on the twenty-first of it is a sabbath; on the twenty-eighth of it is a sabbath; after First and Second, an extra Third is added.*

Month 10: In the tenth month on the fourth of it is a sabbath;] on the eleventh of it is a sabbath; on the eighteenth of it is a sabbath; on the twenty-fifth of it is a sabbath.

Month 11: On the second of the eleventh month is a sabbath. On the ninth of it is a sabbath; on the sixteenth of it is a sabbath; on the twenty-third of it is a sabbath; on the thirtieth of it is a sabbath.

Month 12: In the twelfth month, the seventh is a sabbath; on the fourteenth of it is a sabbath; on the twenty-first of it is a sabbath; on the twenty-eighth of it is a sabbath; after 1st and 2nd **an extra 3rd is added**. Thus the year is complete: three hundred and sixty-four days.

Legal Issues: (1) These are some of our words concerning *the Law of Elohim*, that is, *some of the works that we reckon as justifying you*. All of them have to do with *holy gifts* and purity issues.

Now, concerning the offering of grain by the Gentiles, who .. and they touch it ... and render it impure ... One is not to eat any Gentile grain, nor is it permissible to bring it to the Temple. Concerning the sin offering that is boiled in vessels of Gentile copper, by which means they (the priests) render impure the flesh of their offerings, and (further, that) they boil in the courtyard of the Temple and thereby pollute it (the Temple) with the soup they make - we disagree with these practices. Concerning sacrifices by Gentiles, we say that (in reality) they sacrifice to the idol that seduces them; (therefore it is illicit).

Further, regarding the thank offering that accompanies peace offerings that they put aside on one day for the next, we reckon that the grain offering is to be eaten with the fat and the flesh on the day that they are offered. It is incumbent upon the priests to assure that care is taken in this matter, so that the priests will not bring sin upon the people.

Also, with regard to the purity of the heifer that purifies from sin (the Red Heifer): he who slaughters it and he who burns it and he who gathers its ashes and he who sprinkles the water (of purification from) sin - all of these are to be pure with the setting of the sun, so that (only) the pure man will be sprinkling upon the impure. The sons of Aaron must give warning in this matter ... Concerning the skins of cattle and sheep their skins (vessels) ... One is not to bring them to the Temple ...

Also, regarding the skins and bones of unclean animals - for they are making from the bones and from the skins handles for vessels - one is not to bring them (the vessels) to the Temple. With regard to the skin from the carcass of a clean animal, he who carries that carcass must not touch holy items susceptible to impurity. ...

Also concerning ... that the[y] ... The members of the priesthood must [be careful about all these matters, so that they will not bring sin upon the people. Concerning (the fact) that it is written, 'And he shall slaughter it on the side of the altar ...,' they are slaughtering bulls and lambs and she goats outside the 'camp.' On the contrary, the (lawful) place of slaughter is at the north within the 'camp.' We reckon that the Temple is 'the Tent of Witness,' while Jerusalem is the 'camp.' 'Outside the camp' means 'outside Jerusalem.' (It refers to) the 'camp of their cities,' outside the 'camp' which is Jerusalem.

Regarding the sin offering, they are to remove the offal of the altar and burn it outside Jerusalem, for it is the place that He chose from among all the tribes of Israel, to establish His Name there as a dwelling ... they are not slaughtering in the Temple. Regarding pregnant animals, we maintain that one must

not slaughter (both) the mother and the fetus on any one day.

Also, concerning anyone eating the fetus, we maintain that he may eat the fetus that is in its mother's womb (only) after its (separate) slaughter. You know that this is the proper view, since the matter stands written, 'A pregnant animal ..

With respect to the Ammonite and the Moabite and the bastard and the man with crushed testicles and the man with a damaged male organ who are entering the assembly ... and taking wives, to make them 'one bone' ... polluted. We also reckon that one must not ... and one must not have intercourse with them. .. And one must not integrate them and make them 'one bone' ... And one must not bring them in ... And you know that some of the people... integrating... For the sons of Israel must guard against all illicit marriage and (thus) properly revere the Temple.

In addition, concerning the blind, who cannot see so as to avoid polluting mingling, and to whom sinful mingling is invisible - as well as the deaf, who hear neither law, nor statute, nor purity regulation, and do not hear the statutes of Israel - for 'He who cannot see and cannot hear does not know how to perform (the Torah)' - these people are trespassing on the purity of the Temple!

Concerning poured liquids, we say that they possess no intrinsic *purity*. Poured liquids do not (properly) separate between the impure and the pure (vessels), because the fluid of poured liquids and that of a receptacle used with them is one and the same (the pollution travels between the vessels along the path of the fluid).

One is not to bring dogs into the Holy 'camp' because they eat some of the bones in the Temple while the flesh is (still) on them. Because Jerusalem is the Holy 'camp' - the place that He chose from among all the tribes of Israel. Thus Jerusalem is the foremost of the 'camps of Israel.'

Regarding trees planted for food in the land of Israel, (the fruit of the fourth year) is analogous to a first fruit offering and belongs to the priests. Likewise the tithe of cattle and sheep belongs to the priests.

In the matter of those suffering from a skin disease, we say that they should not come with holy items susceptible to impurity. Rather, they must stay alone *outside the camps*. And it is also written, 'From the time when he shaves and bathes, let him stay outside his tent seven days.' But at present, while they are still impure, those suffering from a skin disease are coming home with holy items susceptible to impurity. You know that anyone who sins by inadvertence (not by planning), who breaks a commandment and is forgiven for it, must bring a sin offering (but they are not doing so). As for the intentionally disobedient, it is written, 'He is a despiser and a blasphemer.' While they suffer impurities caused by skin diseases, they are not to be fed with holy food until the sun rises on the eighth day (after they are cured).

Concerning impurity caused by contact with a dead person, we say that every (human) bone, whether it is skeleton or still covered (with flesh), is governed by the statute for the dead person or those slain in battle.

As for the fornication taking place among the people, they are (supposed to be) a Holy People, as it is written, 'Israel is Holy' (therefore, it is forbidden).

Concerning a man's clothes, it is written, 'They are not to be of mixed fabric;' and no one should plant his field or his vineyard with mixed crops. (Mixing is forbidden) because (the people) is Holy, and the sons of Aaron are Holy of Holy . . . nevertheless, as you know, some of the priests and the people are mixing (intermarrying). They are intermarrying and (thereby) polluting the holy seed, as well as their

own seed, with fornication ...

MMT Letter 2

... because they come ... will be ... and concerning women And the rebellion ... *For by reason of these ... because of violence and fornication some places have been destroyed.*

*Further, it is written in the Book of Moses, 'You are not to bring the abomination to your house, because the abomination is despised (by Elohim). Now, you know that **we broke with the majority of the people and refused to mix or go along with them on these matters.** You also know that no rebellion or Lying or Evil *should be found in His Temple.* It is because of *these things* we present *these words and* (earlier) *wrote to you, so that you will understand the Book of Moses and the words of the Prophets and of David, along with the chronicles of every generation.**

In the Book (of Moses) it is written , ... so that not ... It is also written, '*If you turn from the Way, then Evil will meet you.*' Again, it is written, '*It shall come to pass that when all these things come upon you in the **End of Days**, the blessing and the curse that I have set before you, and you call them to mind, and return to me with all your heart and with all your soul' ... **at the End Time**, then you will live ...*

Once again, it is written in the Book of Moses and in the words of the Prophets that blessings and curses will come upon you ... the blessings that came upon it (Israel) in his days and in the days of Solomon the son of David, as well as the curses that came upon it from the days of Jeroboam the son of Nebat until the exile of Jerusalem and Zedekiah the king of Judah. For he may bring them upon ...

And we recognize that some of the blessings and curses have come, those written in the *Book of Moses*; therefore **this is the End of Days**, when (those) in Israel are to return to the *Torah of Elohim with all their heart*, never to turn *back* (again). Meanwhile, the wicked will increase in wickedness and ... Remember the kings of Israel, and understand their works. Whoever of them feared *the Torah* was saved from sufferings; when they sought the Torah, *then* their sins were forgiven them. Remember David. He was a man of Pious works, and he, also, was saved from many sufferings and forgiven. And finally, we (earlier) wrote you about **some of the works of the Torah**, which we reckoned for your own Good and for that of your people, for we see that you possess discernment and Knowledge of the Torah. Consider all these things, and beseech Him to grant you proper counsel, and to keep you far from evil thoughts and the counsel of Belial. Then you will rejoice at the **End Time**, when you find some of our words were true. Thus, 'It will be reckoned as Righteousness,' your having done what is upright and good before Him, for your own good and for that of Israel.

Works Reckoned as Righteousness:

The Dialectic Between James, Paul and the Qumranites

Dialectic or dialectics, also known as the dialectical method, is at base a discourse between two or more people holding different points of view about a subject but wishing to establish the truth through reasoned arguments.

Genesis 15:5-7 And (YHWH) took (Abraham) outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And (YHWH) said to him, "So shall your descendants be." Then he believed in YHWH; and He reckoned it to him as

righteousness. And He said to him, "I am YHWH who brought you out of Ur of the Chaldeans, to give you this land to possess it."

RIGHTEOUSNESS, the fulfillment of all legal and moral obligations. Righteousness is not an abstract notion but rather consists in doing what is just and right in all relationships; "...keep justice and do righteousness at all times" (Ps. 106:3; cf. Isa. 64:4; Jer. 22:3; Ezek. 18:19–27; Ps. 15:2). Righteous action results in social stability and ultimately in peace: And the work of righteousness shall be peace (Isa. 32:17; cf. Hos. 10:12; Avot 2:7).

In the Bible righteousness bears a distinctly legal character; the righteous man is the innocent party, while the wicked man is the guilty one: "And the judges judge them by justifying the righteous and condemning the wicked" (Deut. 25:1; cf. Ex. 23:7; II Sam. 15:4; Isa. 5:23). Righteousness requires not merely abstention from evil, but a constant pursuit of justice and the performance of positive deeds (Deut. 16:20; Jer. 22:3; cf. Prov. 16:17; Gen. R. 30:9; Jub. 7:20; Tob. 3:2; Kid. 40a). The meaning of righteousness is broadened to include actions beyond the letter of the law in the realms of ethics and ritual (Ezek. 8:5; Tob. 1:10–12; Eccles. 7; Lev. R. 27:1). Paralleling the concept of righteousness is that of wickedness (see *Zedaqah and *Rish'ah). Failure to perform obligations leads indirectly to the upsetting of social stability and, ultimately, to the deliberate undermining of the social structure (Isa. 5:23; Hos. 10:13; Amos 5:12; Avot 5:18; Sanh. 101b; RH 17a). (Jewish Virtual Library)

James (Ya'aqov) chapter 2 - RSV dates it at about 90 AD, thirty years after Ya'aqov was dead and 35 years after Galatians. The following parallel makes it clear that Ya'aqov was actually written before 55 AD.

*Paul to the Galatians chapter 3 - RSV dates it at 55 AD -- we agree with this date. Ya'aqov is still alive at this time. It is obvious that Paul was **following** the text of Ya'aqov, which would strongly indicate an earlier date for Ya'aqov's letter.*

I see the parallels below as proof enough that the Epistle of James was written in or before 55 AD, with Paul rebutting James phrase by phrase. At least chapter 2 of James was not written circa 90 AD as scholars contend, but 35-40 years earlier.

5. Listen, my beloved brethren. Has not Elohim chosen **those who are poor (ebionim) in the world to be rich in faith and heirs of the kingdom** which he has promised to those who love him?

..

Make your own conclusions

4. But because of false brethren secretly brought in, who slipped in to spy out our freedom which we have in the Anointed Yahshua, that they might bring us into bondage 5. **to them we did not yield submission** even for a moment, that the truth of the gospel might be preserved for you.

Paul speaks of Ya'aqov here as among the 'reputed':

Ya'aqov speaking of Paul:

6. But you have dishonored the **poor** man.

6. And from *those who were reputed to be something*(what they were makes no difference to me; Elohim shows no partiality)--those, I say, who were of repute added nothing to me; 7. but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised 8. (for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles, 9. and when they perceived the grace that was given to me, Ya'aqov and Cephas and John, *who were reputed to be pillars*, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; 10. only they would have us *remember the poor*, which very thing I was eager to do.

*Is it not the rich who **oppress** you, is it not they who drag you into court?*

Josephus & Clement imply that Paul was rich.

7. Is it not they who blaspheme the honorable name which was invoked over you? 8. If you really fulfill the royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. 9. But **if you show partiality**, you commit sin, and are convicted by the law as transgressors.

11. But when Cephas came to Antioch I **opposed** him to his face, because he stood condemned. 12. For before **certain men came from Ya'aqov**, he ate with the Gentiles; but when they came he drew back and separated himself, **fearing the circumcision party**. 13. And with him the rest of *the Jews acted insincerely*, so that even Barnabas was carried away by their insincerity.

10. For whoever **keeps the whole law** but fails in one point has become guilty of all of it. 11. For **he who** said, "Do not commit adultery," said also, "Do not kill."

16. yet who know that a man is **not justified by works of the law** but through faith in Yahshua the **Anointed**, even we have believed

If you do not commit adultery but do kill, you have become a transgressor of the law.

12. So speak and so act as those who are to be judged under the law of freedom. 13. For judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment. 14. What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him?

in the Anointed Yahshua, in order to be justified by faith in the Anointed One, and not by works of the law, because by works of the law shall no one be justified. 17. But if, in our endeavor to be justified in the Anointed One, we ourselves were found to be sinners, is the Anointed One then an agent of sin? Certainly not! 18. But if I build up again those things which I tore down, then I prove myself a transgressor.

19. For I through the law died to the law, that I might live to Elohim.

20. Do you want to be shown, you shallow man,

1. O foolish Galatians! Who has bewitched you, before whose eyes Yahshua the Anointed One was publicly portrayed as crucified? 2. Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? 3. Are you so foolish? Having begun with the Spirit, are you now ending with the flesh? 4. Did you experience so many things in vain?-if it really is in vain.

that faith apart from works is barren?

5. Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?

21. Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? 22. You see that faith was active along with his works, and faith was completed by works, 23. and the scripture was fulfilled which says, "Abraham believed Elohim, and it was reckoned to him as righteousness"; and he was called the friend of Elohim.

6. Thus Abraham "believed Elohim, and it was reckoned to him as righteousness." 7. So you see that it is men of faith who are the sons of Abraham. 8. And the scripture, foreseeing that Elohim would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed." 9. So then, those who are men of faith are

	blessed with Abraham who had faith.
24. You see that a man is justified by works	10. For all who rely on works of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." 11. Now it is evident that no man is justified before Elohim by the law; for "He who through faith is righteous shall live"; 12. but the law does not rest on faith, for "He who does them shall live by them." 13. the Anointed One redeemed us from the curse of the law, having become a curse for us-for it is written, "Cursed be every one who hangs on a tree"--
and not by faith alone.	14. that in the Anointed One Yahshua the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith.
25. And in the same way was not also Rahab the harlot justified by works when she received the messengers and sent them out another way?	15. To give a human example, brethren: no one annuls even a man's will, or adds to it, once it has been ratified.
26. For as the body apart from the spirit is dead, so faith apart from works is dead.	24. So that the law was our custodian until the Anointed One came, that we might be justified by faith.
More Astounding Similarities	
3:1. Let not many of you become teachers, my brethren,	6:6. Let him who is taught the word share all good things with him who teaches.
2. for you know that we who teach shall be judged with greater strictness.	7. Do not be deceived; Elohim is not mocked, for whatever a man sows, that he will also reap.

<p>5. So the tongue is <i>a little member and boasts</i> of great things. How great a forest is set ablaze by a small fire!</p>	<p>4. But let each one test his own work, and then <i>his reason to boast</i> will be in himself alone and not in his neighbor.</p>
<p>13. Who is wise and understanding among you? <i>By his good life</i> let him show his works in the meekness of wisdom.</p>	<p>10. So then, as we have opportunity, <i>let us do good to all men</i>, and especially to those who are of the household of faith.</p>
<p>14. But if you have bitter <i>jealousy</i> and selfish <i>ambition</i> in your hearts, do not <i>boast</i> and <i>be false</i> to the truth. 15. This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish. 16. For where jealousy and selfish ambition exist, there will be disorder and every vile practice.</p>	<p>19. Now the works of the flesh are plain: fornication, impurity, licentiousness, 20. idolatry, sorcery, enmity, strife, <i>jealousy</i>, anger, <i>selfishness</i>, dissension, party spirit, 21. envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of Elohim.</p>
<p>17. But the wisdom from above is first pure, then <i>peaceable</i>, gentle, open to reason, full of mercy and <i>good fruits</i>, without uncertainty or insincerity.</p>	<p>22. But the <i>fruit of the Spirit</i> is love, joy, <i>peace</i>, patience, kindness, goodness, faithfulness, 23. gentleness, self-control; against such there is no law. 24. And those who belong to the Anointed Yahshua have crucified the flesh with its passions and desires. 25. If we live by the Spirit, let us also walk by the Spirit. 26. Let us have no self-conceit, no provoking of one another, no envy of one another.</p>
<p>18. And the <i>harvest of righteousness</i> is sown in peace by those who make peace.</p>	<p>9. And let us not grow weary in <i>well-doing</i>, for <i>in due season</i> we shall <i>reap</i>, if we do not lose heart.</p>

A PLEASING FRAGRANCE (Halakhah A-4Q251)

Fragment I Column 2 *The skies and the earth will obey His Messiah, . . . and all that is in them. He will not turn aside from the Commandments of the Holy Ones. Take strength in His service, you who seek YHWH. Shall you not find YHWH in this, all you who wait patiently in your hearts? For YHWH will visit the Pious Ones (Hasidim) and the Righteous (Zaddikim), will He call by name. Over the meek will His*

Spirit hover, and the Faithful will He restore by His power.

He shall glorify the Pious Ones (Hasidim) on the Throne of the Eternal Kingdom. He shall release the captives, make the blind see, raise up the *downtrodden*. *Forever will I cling to Him ... and I will trust in His Piety (Hesed, also 'Favor'), and His Goodness ... of Holiness will not delay ... And as for the wonders that are not the work of YHWH, when He ... then He will heal the sick, resurrect the dead, and to the Meek announce the gospel ... He will lead the Holy Ones; He will shepherd them; He will do ... and all of it ... ; ::*

Fragment I Column 3 And the Torah will be pursued. I will free them ... #Among men, the fathers are honored above the sons ... I will sing the blessing of YHWH with his favor ... The *land* went into exile (or, 'rejoiced') everywhere ... And all Israel in exile will rejoice

Fragment 3 Column I ... he will not serve these people ... strength ... they will be great

Fragment 3 Column 2 They gathered the nobles And the eastern parts of the skies ... *And to all your fathers ...*

Fragment 4 ... they will shine ... a man. Ya'aqov ... and all of His Holy implements ... and *to all her anointed ones (Messiahs) ... YHWH will speak ... YHWH in his might ... the eyes of*

Fragment 5 ... they *will* see all ... and everything in it ... and all the fountains of water, and the canals ... and those who make ... for the sons of Adam ... among these *cursed ones*. And what ... the soothsayers of my people ... for you ... YHWH ... and He opened ...

THE MESSIANIC LEADER (NASI - 4Q285)

Fragment 1 ... the Levites, and half ... *the ram's* horn, to blow on them ... the Kittim, and ...

Fragment 2 ... and against ... for the sake of Your Name ... Michael ... with the Elect

Fragment 3 ... rain ... and spring *rain* ... as great as a mountain. And the earth ... to those without sense ... he will not gaze with *understanding* ... from the earth. And nothing ... His Holiness. It will be called ... your ... and in your midst

Fragment 4 ... until ... you, to *Elohim* ... and in the sky ... in its time, and to ... *heart*, to ... and not ... all ... for Elohim

Fragment 5 ... from the midst of *the Yahad* ... Riches *and* booty .. , and your food ... for them, gravels . . . *their* slain ... of iniquity will return ... in compassion and ... Israel ...

Fragment 6 ... Wickedness will be smitten ... the *Mevaqqre* of the Yahad and all Israel . . upon the mountains of ... *the Kittim* ... the *Mevaqqre of the Community* as far as the *Great Sea* ... before Israel in that time ... he will stand against them, and they will muster against them ... they will return to the dry land in that time ... they will bring him before the *Mevaqqre of the Yahad*

Fragment 7 ... Isaiah the Prophet, *The thickets of the forest* will be felled with an axe and Lebanon shall flail *by a mighty one*. A staff shall rise from the root of Jesse, *and a Planting from his roots will bear fruit*. ... the Branch of David. They will enter into Judgment with ... and **they will put to death the Mevaqqre of the Yahad, the Branch of David.**

{this might also be read, depending on the context, 'and the Mevaqqre of the Yahad, the Branch of David', **will put him to death** ... }

and with woundings, and the (high) priest will command . . . *the slain of the Kittim* ...

THE SERVANTS OF DARKNESS (4Q471)

Fragment 1 . . . the time You have commanded them not to . . . and you shall lie about His Covenant . . . they say, 'Let us fight His wars, for we have polluted ... your *enemies* shall be brought low, and they shall not know that by fire ... gather courage for war, and you shall be reckoned ... you shall ask of the experts of Righteous Judgment and the service of . . . you shall be lifted up, for He chose *you* . . . for shouting ... and you shall burn .. . and sweet ...

Fragment 2 to keep the testimonies of our Covenant . . . all their hosts in forbearance ... and to restrain their heart from every *work* . . . Servants of Darkness, because the Judgment ... in the guilt of his lot . . . *elohim* and to choose the Evil ... Elohim hates and He will erect ... all the good that ...

Fragment 3 Eternal, and He will set us ... *He judges* His people in Righteousness and *His nation in* .. . in all the Torot of . . . us in *our sins* ...

Fragment 4 from all *that* . . . every man from his brother, because . . . and they shall remain with Him always and *shall serve* . . . each and every tribe, a man . . . *twenty-six* and from *the Levites sixteen* . . . and *they shall serve before Him* always upon . . . *in* order that they may be instructed in . . .

THE DEAD SEA SCROLLS AND ELECTION

Translations by Vermes

Within the Dead Sea Scrolls, there are many references to Election, Predestination, El's Sovereignty, Double Predestination and Foreknowledge. Here is a selection of passages using these terms.

1QH:I:17-22 Habakkuk Pesher

And to the spirit of man that You have formed in the world, *You hast given dominion over the works of Your hands* for everlasting days and unending generations ... in their ages You have allotted to them tasks during their generations, and judgment in their appointed seasons according to the rule *of the two spirits*. For You have established their *ways* forever and ever, *and have ordained from eternity* their visitation for reward and chastisements; You have allotted it to all their seed for eternal generations and everlasting years ... In the wisdom of Your knowledge You did establish their destiny before they ever were. All things *exist* according to *Your will* and without You nothing is done.

1QH:III:7:35-41 Habakkuk Pesher

The way of man is not Established except by the spirit which G-d created for him to make Perfect a Way for the children of men, that all his creatures may know the Might of His Power, and the Abundance of His Mercies towards all the sons of His Grace.

1QH:VII:12:30-41 Habakkuk Pesher

Yet You bring all the sons of Your truth in forgiveness before Your, *to cleanse* them of their faults through Your great goodness, and to establish them before You through the multitude of Your mercies for ever and ever.

For You are an eternal Eloah; all Your ways are determined for ever *and ever* and there is none other besides You. And what is a man of naught and vanity that he should understand Your marvelous

mighty works?

1QH:X:8:1-22 Habakkuk Peshar

I thank You, O YHWH, for You have *fastened Your* eye upon me. You have saved me from the zeal of lying interpreters, and from the congregation of those that seek smooth things. You have redeemed the soul of the ebion whom they planned to destroy by spilling his blood because he served You.

Because *they knew not* that my steps were directed by You, they made me an object of shame and derision in the mouth of all the seekers of falsehood. But You, O Eli, have succored the soul of the poor and the needy against one stronger than he; You have redeemed my soul from the hand of the mighty. You have not permitted their insults to dismay me so that I forsook Your service for fear of the wickedness of the *unrighteous*, or bartered my steadfast heart for folly.

1QH:XIII:20:1-11 Habakkuk Peshar

All these things *You established in Your wisdom. You appointed* all Your works before ever creating them: the host of Your spirits and the Yahad of the qadoshim, the skies and all their armies and the earth and all it brings forth. In the seas and deeps... ..and an everlasting task; for You have established them from before eternity.

1QS:ix,5-7 Yahad Rule

Out of the source of His justice arise the norms of the light in my heart. From the Secrets of His miraculous power my eye saw the eternal ground of being of the world, a salvation, which is hidden from him who seeks knowledge, and wise insight, that is greater than that of the sons of men, namely the origin of justice and the concentration of strength together with the place of *His* glory. Among mortals, Elohim gave it (this Salvation) to those whom He elected (chose), for their eternal possession, and let them participate in the Lot of the Qadoshim, and with the sons of the skies He combined their assembly, thereby forming the Council of the Yahad (i.e. the executive council).

The New Jerusalem (4Q554)

Column 2

...sixteen ... and all of them, from this building ... *and he measured from the northeast corner towards the south, up to the first gate, a distance of thirty-five res. The name of this gate is called the Gate of Simeon. From this gate until the middle gate he measured thirty-five res. The name of this gate, by which they designate it, is the Gate of Levi. From this gate he measured southwards thirty-five res. The name of this gate they call the Gate of Judah. From this gate he measured until the corner at the southeast; then he measured from this corner westwards twenty-five res. The name of this gate they call the Gate of Joseph. Then he measured from this gate as far as the middle gate, twenty-five res. This gate they call the Gate of Benjamin. From this gate he measured as far as the third gate, twenty-five res. They call this one the Gate of Reuben. And from this gate he measured as far as the western corner, twenty-five res. From this corner he measured as far as ...*

Column 3

... *he measured twenty five res. They call this gate the Gate of Dan. And he measured from this gate to the middle gate, 25 res. And they call that gate the Gate of Naphtali. From the gate he measured to the gate... and they call the name of that gate the Gate of Asher. And he measured from that gate to the northern corner, 25 res. And he brought me into the city, and measured every block for length and*

width: 51 canes by 51 canes square, 357 cubits in every direction. And a free space surrounded the squares on the outside of *each* street: *its measurement* in canes three, in cubits 21. In like manner he *showed* me the measurements of all the squares. Between every two squares (ran a road, width *measuring* in canes six, *in cubits* 42. As for the great roads which went out from east to west, *they measured* in canes as to width ten, in cubits 70 for 2 of them; a *third*, which was on the north of the temple, he measured at 18 canes width, *which is in cubits one-hundred and twenty six*. As for the width of the streets which went out from south to north, *two of them were nine caked* 4 cubits each, *which is sixty seven cubits*. And he measured *the central one, which was in the middle* of the city. Its width: *13 canes and one cubit, in cubits 92*. And every street and the entire city was *paved with white stone*.

Column 4

... marble and jasper. And he showed me the dimensions of the eighty side doors. The width of the side doors was two canes, i.e., fourteen cubits. ... each gate had two doors made of stone. The width of the doors was one cane, i.e., seven cubits. Then he showed me the dimensions of the twelve . . . The width of their gates was three canes, i.e., twenty-one cubits. Each such gate possessed two doors. The width of the doors was one and one-half canes, i.e., ten and one-half cubits ... Alongside each gate were two towers, one to the right and one to the left. Their width and their length were identical: five canes by five canes, by cubits thirty five. The staircase that ascended alongside the inner gate, to the right of the towers, was of the same height as the towers. Its width was five cubits. The towers and the stairs were five canes and five cubits, i.e., forty cubits in each direction from the gate. Then he showed me the dimensions of the gates of the blocks of houses. *Their width was two canes, i.e., fourteen cubits*. And the width of the . . ., their measurements in cubits. Then he *measured* the width of each threshold, two canes, i.e., fourteen cubits; and the roof, one cubit. *And above each threshold he measured* the doors that belonged to it. He measured the interior structure of the threshold, length *fourteen cubits* and width *twenty-one cubits*. He brought me inside the threshold, and there was another threshold and yet another gate. The interior wall off to the right had the same *dimensions* as the exterior gate: its width, four cubits; its height, seven cubits. It had two doors. In front of this gate was a threshold extending inwards. Its width was *one cane-seven cubits*-and its length extended toward the inside two canes or fourteen cubits. Its height was two canes, i.e., fourteen cubits. Gates opposed gates, opening toward the interior of the blocks of houses, each possessing the dimensions of the outer gate. On the left of this entry way he showed me a building housing a *spiral* staircase. Its *width* was the same in every direction: two canes, i.e., fourteen cubits. *Gate opposed gate*, each with dimensions corresponding to those of the house. A pillar was located in the middle of the structure *upon which* the staircase was supported as it *spiraled* upward. Its *the pillar's* width and length

Column 5

were a single measurement, six cubits by six cubits *square*. The staircase that *rose by its side* was four cubits wide, spiraling *upward to a height of two canes until...*] *Then he brought me inside the blocks of houses and showed me houses there, fifteen from gate to gate: eight in one direction as far as the corner, and seven from the corner to the other gate*. The length of the houses was three canes, i.e., twenty-one cubits, and their width was two canes, i.e., fourteen cubits. *Of corresponding size were all the chambers*. Their height was two canes, i.e., fourteen cubits, and each had a gate in its middle. ...*flour*. Length and height were a single cane, i.e., seven cubits. ... their length, and their width was twelve cubits. A house ... alongside it an outer gutter ... *The height* of the first was... cubits. The..., and their width was . . . cubits. ... two canes, i.e., fourteen cubits ...cubits one and one-half, and its

interior (?) height ... the roof that was over them

Column 9 (or later)

... two canes, i.e., fourteen cubits... cubits ... the measurement of ... (?) of the city

Column 10 (or later)

... its foundation. Its width was two canes, i.e., fourteen cubits, and its height was seven canes, i.e., forty-nine cubits. And it was entirely built of electrum and sapphire and chalcedony, with laths of gold. Its (the city's) towers numbered one thousand *four hundred thirty-two*. Their width and their length were a single dimension, ... and their height was ten canes, i.e., seventy cubits... two canes, i.e. fourteen cubits. ...their length ... the middle one ... cubits ... two to the gate *in every direction* three towers extended

Column 11 (or later)

after him and the Kingdom of... the Kittim after him, all of them one after another... others great and poor with them ...with them Edom and Moab and the Ammonites... of Babylon. In all the earth no ...and they shall oppress your descendants until such time that ... among all nations, the Kingdom ...and the nations shall serve them ...

THE COMING OF MELCHIZEDEK

(...) And concerning what Scripture says, "In this year of Jubilee you shall return, everyone of you, to your property" (Lev. 25;13)

And what is also written; "And this is the manner of the remission; every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because El's remission has been proclaimed" (Deut.15;2). The interpretation is that it applies to the Last Days and concerns the captives, just as Isaiah said: "To proclaim the Jubilee to the captives" (Isa. 61;1).

(...) just as (...) and from the inheritance of Melchizedek, for (... Melchizedek), who will return them to what is rightfully theirs.

He will proclaim to them the Jubilee, thereby releasing them from the debt of all their sins. He shall proclaim this decree in the first week of the jubilee period that follows nine jubilee periods. Then the "Day of Atonement" shall follow after the tenth jubilee period, when he shall atone for all the Sons of Light, and the people who are predestined to Melchizedek.

(...) upon them (...)

For this is the time decreed for the "Year of Melchizedek's favor," and by his might he will judge Elohim's holy ones and so establish a righteous kingdom, as it is written about him in the Songs of David ; "A Elohimlike being has taken his place in the council of Elohim; in the midst of elohim he holds judgment" (Ps. 82;1).

Scripture also says about him; "Over it take your seat in the highest heaven; A divine being will judge the peoples" (Ps. 7;7-8).

Concerning what scripture says ; "How long will you judge unjustly, and show partiality with the wicked? Selah" (Ps. 82;2), the interpretation applies to Belial and the spirits predestined to him, because all of them have rebelled, turning from Elohim's precepts and so becoming utterly wicked.

Therefore Melchizedek will thoroughly prosecute the vengeance required by Elohim's statutes. Also, he will deliver all the captives from the power of Belial, and from the power of all the spirits destined to him.

Allied with him will be all the "righteous divine beings" (Isa. 61;3). (The ...) is that whi(ch ... all) the elohim (divine beings).

The visitation is the Day of Salvation that He has decreed through Isaiah the prophet concerning all the captives, inasmuch as Scripture says, "How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion 'Your Elohim reigns'" (Isa. 52;7).

This scriptures interpretation : "the mountains" are the prophets, they who were sent to proclaim Elohim's truth and to prophesy to all Israel.

"The messengers" is the Anointed of the spirit, of whom Daniel spoke; "After the sixty-two weeks, an Anointed shall be cut off" (Dan. 9;26).

The "messenger who brings good news, who announces Salvation" is the one of whom it is written; "to proclaim the year of the Yahweh's favor, the day of the vengeance of our Elohim; to comfort all who mourn" (Isa. 61;2). This scripture's interpretation: he is to instruct them about all the periods of history for eternity (... and in the statutes) of the truth. (...) (... dominion) that passes from Belial and returns to the Sons of Light (...) (...) by the judgment of Elohim, just as t is written concerning him; "who says to Zion 'Your Elohim reigns'" (Isa. 52;7).

"Zion" is the congregation of all the sons of righteousness, who uphold the covenant and turn from walking in the way of the people. "Your Elohim" is Melchizedek, who will deliver them from the power of Belial. Concerning what scripture says, "Then you shall have the trumpet sounded loud; in the seventh month . . . " (Lev. 25;9).

Genesis 14:17. When Abram returned from defeating Chedor-Laomer and the kings who had been on his side, the king of Sodom came to meet him in the Valley of Shaveh (that is, the Valley of the King). 18. Melchizedek king of Salem brought bread and wine; he was a priest of El Elyon. 19. He pronounced this blessing: Blessed be Abram by El Elyon, Creator of heaven and earth. And blessed be El Elyon for putting your enemies into your clutches.

2 Samuel 22:4. I call to Yahweh, who is worthy of praise, and I am saved from my foes. 5. With Death's breakers closing in on me, Belial's torrents ready to swallow me, 6. Sheol's snares on every side of me, Death's traps lying ahead of me ... (David)

Psalms 110: 1. Yahweh declared to my Sovereign (Adonai), "Take your seat at my right hand, till I have made your enemies your footstool." 2. Yahweh will stretch out the scepter of your power; from Zion you will rule your foes all around you. 3. Royal dignity has been yours from the day of your birth, sacred honor from the womb, from the dawn of your youth. 4. Yahweh has sworn an oath he will never retract, you are a priest for ever of the order of Melchizedek. 5. At your right hand, Sovereign (Adonai), he shatters kings when his anger breaks out. 6. He judges nations, heaping up corpses, he breaks heads over the whole wide world. 7. He drinks from a stream as he goes, and therefore he holds his head high.

Hebrews 5:5. And so it was not Messiah who gave himself the glory of becoming high priest, but the one who said to him: You are my Son, today I have fathered you, 6. and in another text: You are a priest for ever, of the order of Melchizedek. 7. During his life on earth, he offered up prayer and entreaty, with loud cries and with tears, to the one who had the power to save him from death, and, winning a hearing by his reverence, 8. he learnt obedience, Son though he was, through his sufferings; 9. when he had been

perfected, he became for all who obey him the source of eternal salvation 10. and was acclaimed by El Elyon with the title of high priest of the order of Melchizedek.

Hebrews 6:19. This is the anchor our souls have, reaching right through inside the curtain 20. where Yahshua has entered as a forerunner on our behalf, having become a high priest for ever, of the order of Melchizedek.

Hebrews 7:1. Melchizedek, king of Salem, a priest of El Elyon, came to meet Abraham when he returned from defeating the kings, and blessed him; 2. and Abraham gave him a tenth of everything. By the interpretation of his name, he is, first, "king of saving justice" and also king of Salem, that is, "king of peace"; 3. he has no father, mother or ancestry, and his life has no beginning or ending; he is like the Son of El. He remains a priest for ever. (See the rest of the chapter.) (All modified New Jerusalem Version.)

4Q246 THE ARAMAIC APOCALYPSE (Son of Elohim fragment)

Reconstruction from Feather, 191 & Thomasino, 3

Column 1

1. *The Spirit of Elohim* dwelt on him, he fell down before the throne
2. O ruler, wrath is coming to the world, wrath shall come *forever*, and your years *are shortened*?
3. ... is your vision and all of it is coming to pass to this world (*or forever*).
4. ... multitudes. Oppression (tribulations) will come upon the land.
5. ... and great carnage (massacre) in the provinces (the cities).
6. ... The ruler of Assyria *and* Egypt
7. ... he will become great over the earth
8. ... will make, and all will serve
9. ... he will be called (or he will call himself) grand;
10. ... by his name he will be designated (or he will designate / choose his name).

Column 2

1. He will be designated the Son of Elohim (*or* He will call himself the Son of Elohim); they will call him the Son of the El Elyon. Like the meteors (comets, sparks) of the vision
2. that you saw, so will be their realm. They will reign a few years over
3. the land and they shall trample all. People shall trample people, and nation nation,
4. until Elohim's people arise and all will rest from the sword.
5. Their (*or* His) reign will be eternal, and they will be righteous in all their ways (*or* on their pathways). They *will judge*
6. the earth (land) in righteousness, and all will make peace.
The sword will cease from the earth (land),
7. and all provinces (every nation) will pay homage to them.
The Mighty Elohim - with his assistance (will be their helper).
8. He himself (*or* they will) make war. He will deliver the peoples into their hand, and all of them
9. He will throw down before them. Their dominion is an eternal dominion, and all the depths *of hell will not prevail against them*.

Let's try to fit this apocalypse into whatever history we know.

Who might be the dethroned Prince? What civil war is being described? Who is the new ruler who appoints himself Son of the El Elyon? What provinces, nations, cities will pay homage to those who vanquish the new ruler and reinstate peace? Why are Assyria and Egypt mentioned? Is there a reference to Yahshua? Who might be the Qumranites' Melchizedek? Who is the only ruler that fits this scenario like hand in glove? Consider all the

Qumranite material that points directly back to the reign of Akenaten, his city of Akhetaten and the religious faith of Jacob, Joseph and the tribes.

4Q521 SIGNS OF THE MESSIAH

the heavens and the earth will listen **to His Messiah**, and none therein will ... stray from the commandments of the holy ones.

Seekers of YHWH, strengthen yourselves in His service!

All you hopeful in (your) heart, will you not find YHWH in this?

For YHWH will consider the pious (hasidim) and call the righteous by name.

Over **the poor His spirit will hover** and will renew the faithful with His power.

And He will glorify the **pious** on the throne of the **eternal Kingdom**.

He who liberates the captives, restores sight to the blind, straightens the bent

And forever I will cleave *to the hopeful* and in His mercy

And the *fruit* . . . will not be delayed for anyone.

And YHWH will accomplish glorious things which have never been as *He* . . .

For He will heal the wounded, and **revive the dead** and bring good news to the poor

. . . He will lead the uprooted and knowledge . . . and smoke(?)

(Michael O. Wise, translation)

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