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The War Scroll (1<sup>M</sup>), popularly known as the War of the Sons of Light against the Sons of Darkness, is one of seven original Dead Sea scrolls discovered in Kumran in 1947. It contains 19 columns (initially there were at least twenty), of which the first 14-19 lines (at least 21-22) survived. The work is written in Hebrew in square Herodian letter and dates back to the end of the first century BC or the beginning of the first century AD. Seven additional fragments (4q491-497) with similar contents were also found, but the relationship between the texts and 1<sup>M</sup> is not entirely clear: they may represent an earlier version of the war scroll or the source materials on which the war scroll was based. Against the backdrop of a long-standing biblical tradition of the final war at the end of the day (Ezekiel 38-39; Daniel 7-12), this scroll describes seven stages, a ambivalent confrontation between the Sons of Light (a term used by members of the Community to designate themselves), led by the Prince of Light (also called Michael, archangel) - and the Sons of Darkness (a nickname for the enemies of the community, Jews and non-Jews alike), supported by a nation called Kitim (Roman?) led by Belial. The confrontation lasts for 49 years, ending with the victory of the Sons of Light and the restoration of temple service and sacrifice. The war scroll describes combat arrays, weapons, age of participants and military maneuvers, reminiscent of Hellenistic and Roman military leadership. This work, strictly speaking, is not an apocalypse (namely a celestial revelation), and it lacks a messianic figure. Some details, such as the advanced age of combatants and the leadership of priests, point to the idealistic nature of the war described in the work and give the treatise a fictional quality. However, the scroll of war may indeed reflect the genuine political tensions in Judea between the Romans and the Jews, which culminate in the beginning of the uprising in 66 AD, the Scroll also sheds light on the Book of Revelation of the New Testament, which also describes the final war between earthly and celestial forces. Dorothy M. Peters, Introduction of Emanuel Tov, From Consent to Consent: Martin G. Abegg's work on computerization and consent of the Dead Sea Scrolls by Jason Kalman, from The War Scroll to the pre-release unpublished Dead Sea Scrolls of War SCROLL by George J. Brooke, Text, Timeline and

Terror: Thematic Thoughts on War, By The Younger Robert D. Holmstedt and John Screnock, Writing narrative grammar syntax and semantics of War Scroll: The Essential phrase as proof of the concept of Anthony R. Meyer, The Mysteries of God in the Kumran War Scroll Kipp Davis, There and Back: Reconstruction and Reconciliation of War Texts 4Mil'amaa (4'246a-c) Dongshin Donson Chang, Priest of Covenants in 1'M and 1'Sb Robert Kugler, The texts of military rule and the new theory of the Dead Sea Scrolls: A Brief Thought Experiment of War and Peace in DEAD SEA SCROLLS alex Jassen, Violent Imaginary and Practical Violence in War, Wisdom, Poverty, and Nonviolence in the Instructions of Dorothy M. Peters and Esther Eshel, Cutting Off Shechem: Levi and His Sword in Rylands Genizah Fragment of the Rylands Genizah Fragment of the Rylands , Prophecy, False Prophecy, and War in the Dead Sea Scrolls Daniel K. Falk, Prayer, Liturgy and War By Ian Verrett in collaboration with Stephen WAR AND PEACE IN EARLY JEWISH AND CHRISTIAN TEXT AND INTERPRETATION Torleif Elgvin, Violence, Apologetics, and Resistance: Hasmonaean Ideology and Ya'Ad Texts in Dialogue , The Sword-in-the-Mouth of Jesus , Papyrus Seever 30 and Bar Kohba Rebellion Steve Delamarer, Cave 11 Psalm Scroll (1'15) and the text history of the ethyopical psalm 151: Memory and interpretation of David as an anointed war warrior Scroll, found in the cave Kumran 1. The Sons of Light War against the Sons of Darkness, also known as the military rule of war and the scroll of war, is a guide to the military organization and strategy that has been discovered among the Dead Sea Scrolls. The manuscript was among the scrolls found in the cave Kumran 1, acquired by the Hebrew University of Jerusalem and first published posthumously by Eleazar Sucenik in 1955. The document consists of various scrolls and fragments, including 1'M, and 4'491-497. It is possible that the War of the Messiah is the end of this document. Fragments 4'491-497 were published by Maurice Bayeet in discoveries in the Judeaan Desert, 7 and represent a shorter scene of the war scroll. History Two periods of time have been advanced and protected as the most likely time of composition: the Seleucid period and the Roman period. Proposals from the Seleucid period include the beginning of the Maccabees Uprising (165 or 164 BC), the height of Jonathan's military might (143 BC) and the reign of John Gircanus (135-104 BC). Scientists, who believe that the scroll was drawn during the Roman period, offer a date from the mid-1st century BC to the first decade of the 1st century AD. Most recently, author Russell Gmirkin in The War Scroll and The Novel Revised disagrees with Yadin's analysis and assigns the weapons described in the War Scroll, 2nd century BC Lt. Col. Peter Otom (retired U.S. Army) along with Gyrkin also assigns the army and weapons described in the Scroll of War, in the 2nd century BC Scientists were unable to identify the exact author. The unity and cohesion of the manuscript leads some, such as Jean Carmignac and Igael Yadin, to believe that it was written or composed by one writer. Most scientists believe that at the moment it is a composite document copied from many of the original documents by one scribe. Nowadays, the 1'M genre is described as apocalyptic literature, although some translators and translators claim that it is actually part of a sectarian liturgy or tactical treatise. Gene Duheim believes that it was probably classified as part of the earrings (rule) texts developed by the cumberites. The contents of the Temple of the Book, the wing of the Israel Museum in Jerusalem, were built to symbolize the scroll. The sanctuary is built as a white dome symbolizing the Sons of Light, and a black basalt wall symbolizing the Sons of Darkness. These scrolls contain an apocalyptic prophecy of the war between the Sons of Light and the Sons of Darkness. The war is described in two separate parts, first (the war against Kittim), described as a battle between the Sons of Light, consisting of Levi's sons, sons of Judas, and sons of Benjamin, and banished from the desert, against Edom, Moab, the sons of Ammon, the Amalekites and the Philistines and their allies Kittim Ashura (named in totality) and those who help them from the number of unholy The second part of the war (War of Divisions) is described as the Sons of Light, now united twelve tribes of Israel, conquering the nation of vanity. After all, all darkness must be destroyed, and the Light will live in peace for all eternity. The text details the inscriptions on the trumpets and banners for war and liturgy for priests during the conflict. There are many key differences in how the war against Kitima and the War divisions are described. The war against Kitim is called the day of the battle with seven stages, with the Sons of Light and the Sons of Darkness, each winning three of the first six before the final victory of the Sons of Light by divine intervention in the seventh. While it's unclear if that means literally a 24-hour period, it doesn't seem to describe a protracted fight. After the war against Kitim, a six-year period of preparation is under way, culminating in the restoration of the Temple in Jerusalem. At the beginning of the description of the war of divisions it is said that out of 40 years of war there are 33 years of war left. In the against Kitiima, each side will fight alongside angelic masters and supernatural beings, and the final victory is achieved for the Sons of Light directly by the hand of God. In the war of divisions, on the other hand, there is no mention of angels or supernatural allies fighting on the side of either the tribes of Israel or the Nations. Another difference is that in the war against Kitima, the Sons of Light face defeat three times before victory, but in the war of divisions there is no mention of defeat or failure of any kind. Igael Yadin and Geza Vermes argue that descriptions of armaments, techniques and the formation of the Sons of Light are the basis in Roman methods of warfare. Structure 1'M consists of 19 columns, of which the first 14-19 lines of each have survived. I'm summing up the war against Kitim. ii. Summarizes the war of divisions, telling a total of forty years of fighting. iii-ix. The deal is almost exclusively with inscriptions meant to be displayed on banners, pipes, darts, etc. x-xiv. A number of liturgical works that seem to be intended for war divisions, but directly mention Kitim, perhaps because it is a later addition, stemming from the tradition of a more universal struggle against Kitima. Xv-xix. Describes a seven-stage battle led by priests between Light and Darkness, the war against Kittim. The battle finally won divine intervention. The connections with other Scrolls Scientists were disappointed to find very few connections between 1'M and other war-related texts and the rest of the Dead Sea Scrolls. However, there are a number of notable links that can be made. For example, in Community Rule (1'S) you can see the theme of the binary confrontation between Light and Darkness. Both include the dual blessing and curse of the liturgy. The Congregation of Israel in its organization within 1M can be compared to the Congregationa Rule (1'Sa), as described as being broken into thousands, hundreds, fifties and tens, with age restrictions listed for specific types of service in the ranks. Inquiries: b c d e f g schiffman, Lawrence H., and James C. VanderKam (2000). Encyclopedia of dead sea scrolls. New York: Oxford University Press. Dead Sea Scrolls: A new translation. 368-371. ISBN 0-06-076662-X. Growth, Leonhard. 1976. Judaism outside the Jewish canon: introduction to the documents. Nashville: Abingdon. a b Vente, Dean O. Use of Jewish Scripture in 1km. Discoveries of the Dead Sea No. 5, No. 3 (November 1998), page 290-319 - Gmirkin, Russell (1996). The military scroll and The Roman weapons have been revised. The discoveries of the Dead Sea. 3 (2): 89–129. doi:10.1163/156851796X00156. JSTOR 4201555. Peter Oc, Dating Army War Scroll (May, 2012). And b with D Schultz, Brian. 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Ref name=Wenthe, Dean O. 1998 pp. 290-319gt;Vente, Dean O. Use of Hebrew Scripture in 1km. Discoveries of the Dead Sea No. 5, No. 3 (November 1998), p. 290-319 Scientists, believe that the scroll was drawn up in the Roman period, offering a date from the mid-1st century BC to the first decade AD. The description of the weapons and tactics of the military scroll led to the fact that scroll to the date between the capture of Jerusalem by Pompey (65 BC) and the death of Herod the Great to Herod (4 BC). Most recently, author Russell Gmirkin's War Scroll and Roman Weapons revised disagrees with Yadin's analysis and assigns the weapon described in the Scroll of War in the 2nd century BC. Cite JournallastGmirkinfirstRusselljstor4201555Title Military Scroll and Roman Weapon Revised Journal Dead Sea Discoveries volumes I;refgt;3issue2pages 89-1 291996doi'10.1163/156851796X00156/ref/refgt; Lt. Peter Fromm (U.S. Army retired) side with Gmirkin also assigning army and weapons, Peter Otm, //www.jjraymond.com/religion/datingarmyofwarscroll.html of acquaintance with the army of the military scroll (May 2012). The unity and cohesion of the manuscript leads some, such as Jean Carmignac and Igael Yadin, to believe that it was written or composed by one writer. Most scientists believe, at this point, that it is a composite document copied from many of the original documents by a single scribe. Schultz, Brian. Cave Kumran 1 Once Again, Compositional Layers in the War Scroll, Koninklijke Brill, 2010. Gene Duheim believes that it was probably classified as part of the earrings (rule) texts developed by the cumberites. Duheim, Jean. Military texts: 1'M and related manuscripts. Continuum International Publishing Group. London, 53/ref/ref;gt; Content (Image: Shrine of the Book 2.jpg/right-thumb)250px Holy Book, the wing of the Israel Museum in Jerusalem, built to symbolize the scroll. 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Hoboken, New Jersey, p. 359/ref;gt; In the end, all darkness must be destroyed and the Light will live in peace for all eternity. The text goes on to detail the inscriptions on pipes and banners for war and liturgy for priests during the conflict. There are many key differences in how the war against Kitima and the War divisions are described. The war against Kitim is called the day of the battle with seven stages, with the Sons of Light and the Sons of Darkness, each winning three of the first six before the final victory of the Sons of Light by divine intervention in the seventh. While it's unclear if that means literally a 24-hour period, it doesn't seem to describe a protracted fight. After the war against Kitim, a six-year period of preparation is under way, culminating in the restoration of the Temple in Jerusalem. At the beginning of the description of the war of divisions it is said that out of 40 years of war there are 33 years of war left. 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Summarizes the war of divisions, telling a total of forty years of battle. :''iii-ix'' . The deal is almost exclusively with inscriptions designed to be displayed on banners, pipes, darts, etc. : 'x-xiv.' A number of liturgical works that seem to be intended for war divisions, but directly mention Kitim, perhaps because it is a later addition, stemming from the tradition of a more universal struggle against Kitiima. The : 'xv-xix' describes a seven-stage battle led by priests between Light and Darkness, the war against Kittim. The battle finally won divine intervention. &lt;ref name=edss&gt;&lt;/ref&gt;with other scrolls scientists were disappointed to find very few connections between 1'M and other war-related texts and the rest of the Dead Sea Scrolls. However, there are a number of notable links that can be made. For example, in Community Rule (1'S) you can see the theme of the binary confrontation between Light and Dark. Both include the dual blessing and curse of the liturgy. The Congregation of Israel in his organization within 1'M can be compared to the Rule of the Congregation (1'Sa), as it is described as broken into thousands, hundreds, fifties and dozens, with age restrictions listed for specific types of service in the ranks. Return to the War of the Sons of Light against the Sons of Darkness. Extracted from the dead sea scrolls war scroll pdf. dead sea scrolls war scroll translation. dead sea scrolls the war scroll in english

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