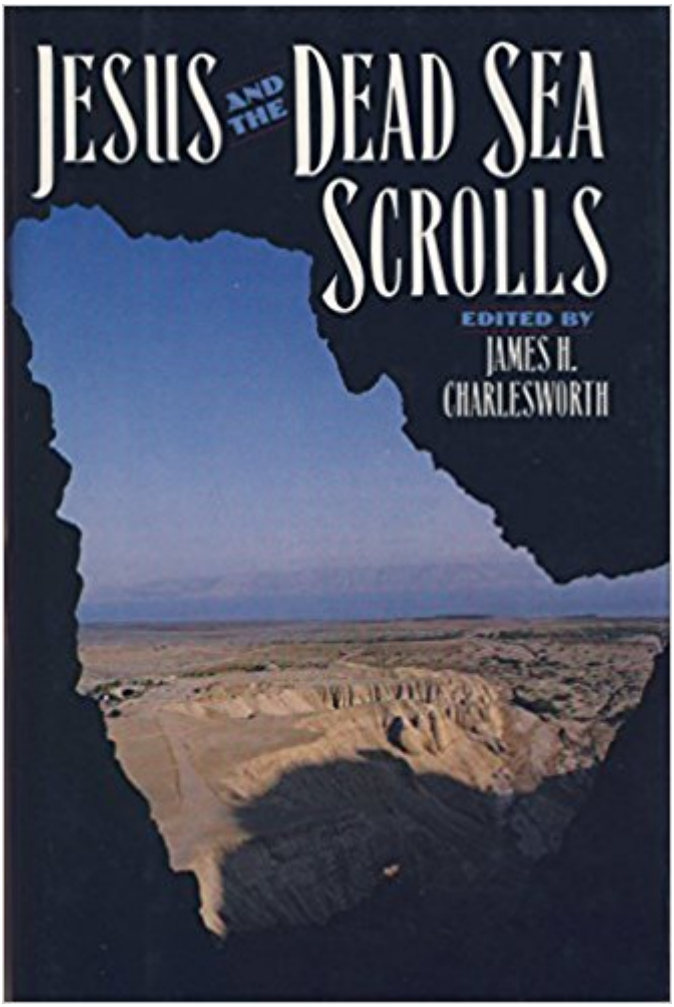
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Jesus And The Dead Sea Scrolls (The Anchor Bible Reference Library)



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Synopsis

In the latest volume of the distinguished Anchor Bible Reference Library, the author of Jesus Within Judaism explains why the Dead Sea Scrolls have been called the greatest archaeological find of the millennium and how they have revolutionized our understanding of Jesus of Nazareth. Photographs and drawings.

Book Information

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Customer Reviews

Neither the recent excitement over the Dead Sea Scrolls nor the flow of books--scholarly and popular--on their impact show signs of abating. Some of these books are primarily sensationalistic, while others represent sound scholarship. This book is among the latter. Editor Charlesworth has established himself as a careful scholar, especially in the area of early Jewish and Christian studies. Bringing together a dozen essays (including three of his own) on the influence, of the Essenes on Jesus of Nazareth, he presents a critical review of the major similarities and differences between the Essenes and Jesus. Among the intriguing suggestions is that, contrary to prevailing opinion, Jesus did address or allude to the teachings and practices of the Essenes. The contributors generally express such nontraditional ideas cautiously, since there is much work yet to be done on the Scrolls. Still, this is a solid contribution to the current debate that will inform and challenge both scholars and lay readers. For academic and large public libraries.- Craig W. Beard, Univ. of Alabama at Birmingham Lib.Copyright 1992 Reed Business Information, Inc.

A leading expert on the Dead Sea Scrolls explains why they are among the most important archaeological finds in history, and explores how they have revolutionized our understanding of Jesus.

This is a very good introduction to the Dead Sea Scrolls. James Charlesworth is an amazing (and readable) scholar. I stumbled onto this while trying to learn more history about Jesus (reading David Flusser, N.T. Wright, Brad Young; didn't waste much time reading John Dominic Crossan). (I'm not formally trained in religion, not a minister). For a lay person trying to learn a lot about the Dead Sea Scrolls, this book is needed along with books by Lawrence Schiffman (Reclaiming the Dead Sea Scrolls) and Hershel Shanks. With this collection, any lay person will know just about every major issue that is relevant.

Great product. Works well so far.With the expectation of the same, and even good-looking than online.works like a charm,very fast! These are wonderful---magical EXACTLY WHAT I WAS HOPING!!! it seems to be well worth the money I spent on it. all that they say they are and more!! Seems well built and good quality good replacement for the original

Over the years, the Anchor Bible Reference Library (ABRL) has published an assortment of scholarly books on archeology in the Levant, Jewish history and the origins of Christianity. Jesus and the Dead Sea Scrolls, edited by James H. Charlesworth (Ãƒâ Ã Â©1992) is a nice addition to this series and certainly worthy of examination by any interested in the period of the first centuries BC and AD. This work, is a compilation of articles by renown scholars focusing on areas of commonalty and differences between the teachings of Jesus and the writings found in the caves of QumrÃƒÆ'Ã Â¢n. For example, although some eschatological exegesis and scriptural preferences between Jesus and the Essene community at QumrÃƒÆ'Ã Â¢n can be catalogued, Jesus' ministry was also profoundly different from the Essenes, as well as different from other Jewish leaders including the Pharisees. The Essenes were exclusionary and ritualistic, Jesus demonstrated an inclination to accept all sincere followers. Jesus' parables could be comprehended by all (at least superficially), while the Dead Sea Scrolls are often noted for their obtuseness. The Essenes were even stricter with their interpretation of Mosaic law than the Pharisees. Jesus took a more liberal view on this matter. Yet both groups were devoted to prayer and both acknowledged "the Holy Spirit" (rwh hqws) as did other Jewish leaders. Comparisons between Essene writings and the

Torah abound. For example, Deuteronomy 21:22 commands that a capital offense be punished by death followed by hanging upon a tree for public display. However in the Temple Scroll, this sequence is reversed--the delinquent is to be hanged until death--i.e., crucifixion. Further comparison of symbolic references are made between Jesus and the Essenes. The QumrÃƒÆ'Ã Â¢n community placed great emphasis on sacrifice and atonement in the Temple at Jerusale--in fact, the Righteous Teacher referred to in many scrolls is thought by some scholars to have been a High Priest and a member of the Zadok family line. Jesus, on the other hand, regarded the Temple as a house of prayer and offered forgiveness outside of the temple cult. The scrolls prepared the community about the coming war against the "sons of darkness", while Jesus instructed his disciples to love their enemies--including Gentiles. The common meal for Essenes signified a conformity to purity rituals, while Christians came to accept this as an expression of Jesus' sacrifice. A later chapter comments on how Jesus saw the Temple and the taxes collected on its behalf as an oppression of the poor. One item of concern for biblical scholars has been the apparent discrepancy between the synoptic gospels and the account in John regarding the Last Supper--the former indicate this was the Passover meal, while the latter synchronizes Jesus' death with the slaughter of the paschal lamb. Scholars have established that two liturgical calendars were in use in the first century--this may account for the scriptural difference. Another matter commented on was how Jesus regarded impurity. The Jewish society in the first century did not employ precise conceptual definitions but used norms based on law. Jesus considered persons to be defiled only by sin (against God), not by ritual. Many contemporary researchers have suggested that Jesus did not recognize his divinity or messianic authority. This contention is swiftly dispatched in a chapter written by Charlesworth himself by examining the parable of the vineyard (Matthew 21:33-46, Mark 12:1-9, Luke 20:9-19) in which Jesus clearly intends to be identified as the landlord's murdered son. The chapter also includes an analysis on the hymns of the Righteous Teacher as a gardener of eternal planting. In the following chapter, Jesus' criticism of the Essenes is interpreted from the parable of the unjust steward (Luke 16:1-9) including a reference to the prudent economic contacts maintained by the worldly compared to the isolated "sons of light"--a term used by the Essenes to describe themselves. Additional chapters describe archeological investigations regarding the primitive Christian community in first century Jerusalem. A search for the room of the Last Supper is described along with the Essene quarter in the city. Another chapter describes the remains of a crucified man and clinical conclusions that can be drawn therefrom. The final chapter describes the tradition for the ascension of the risen Christ into heaven and the divinity ascribed to Jesus by Christians--according to John's gospel, Christ was logos, God's intermediary form and "light" for the

world. This volume, therefore, is a treasure trove of background information for Christians seeking a more complete understanding of the era in which Christ ministered.

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