

死海古卷

在教会历史上最
重要的文学发现

Dr. Rick Griffith, Singapore Bible College
BibleStudyDownloads.org

死海的 位置

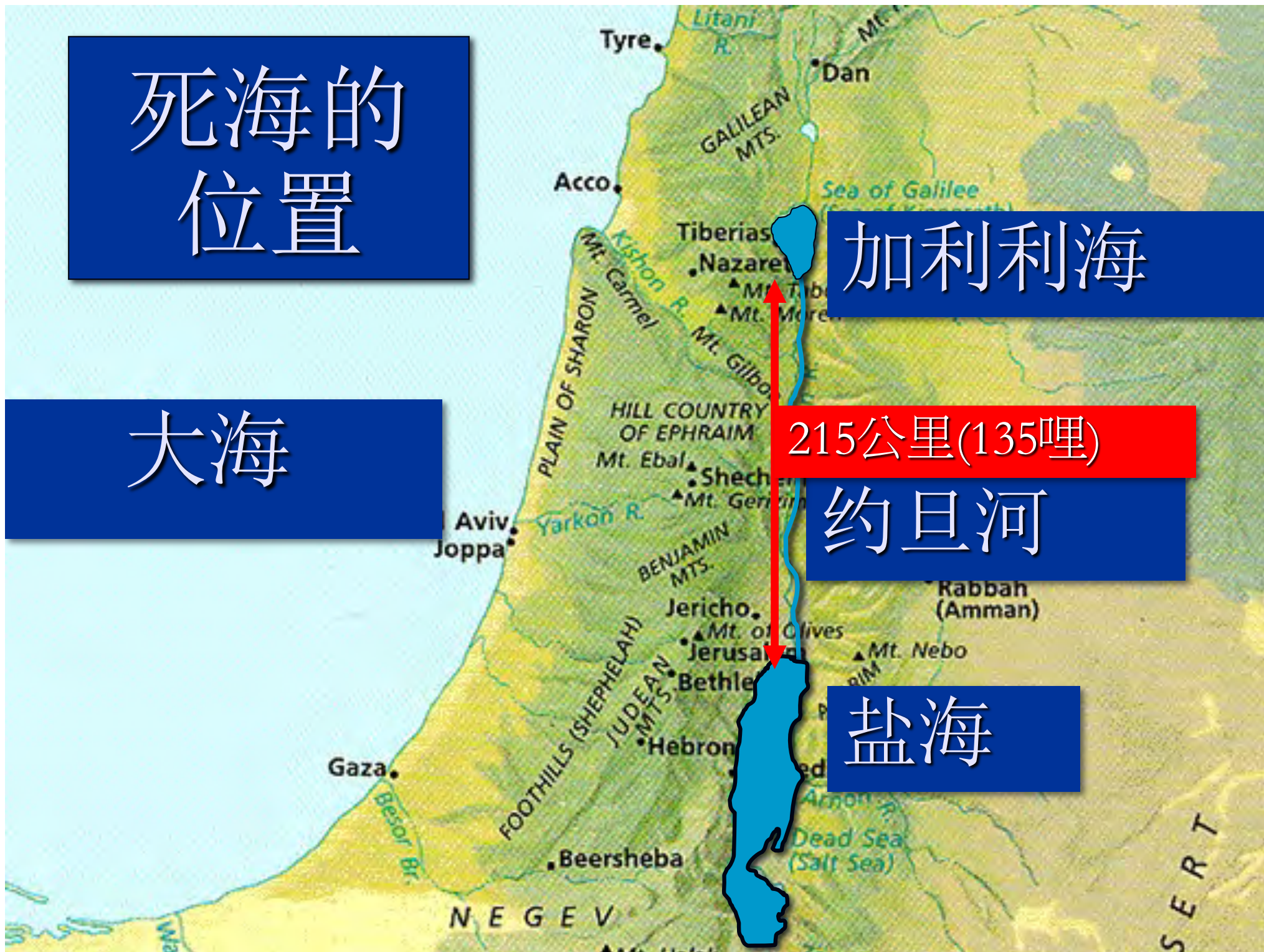
大海

加利利海

215公里(135哩)

约旦河

盐海



南北的高度分隔

约旦的纵谷



耶稣受洗之地



约旦纵谷

■ 很深的湍地

从犹太
的旷野
俯视



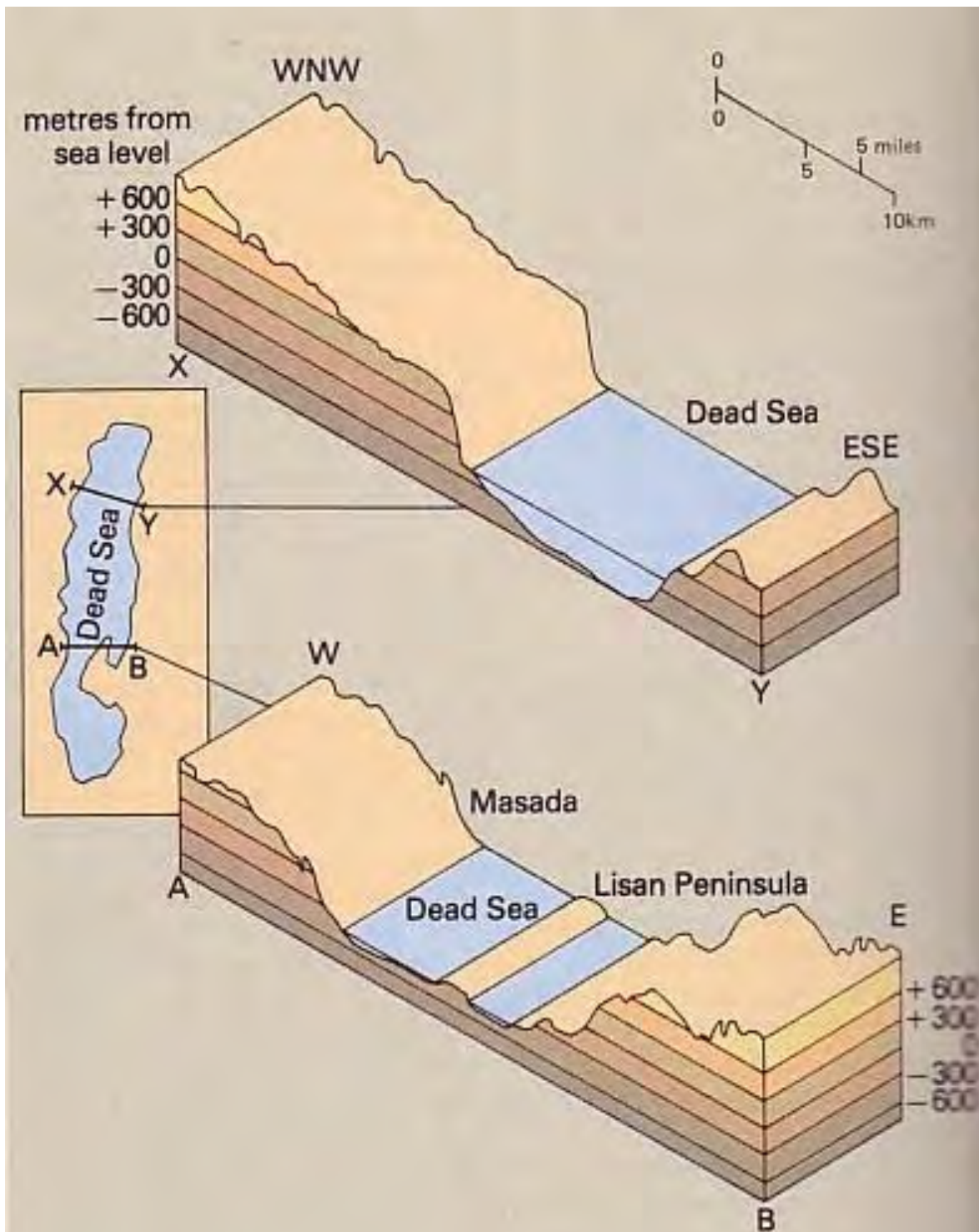
从高地观看



在地球上最低的地点(-394公尺)。

■每一年平均雨量约3-4英吋, 现在分为三个部分

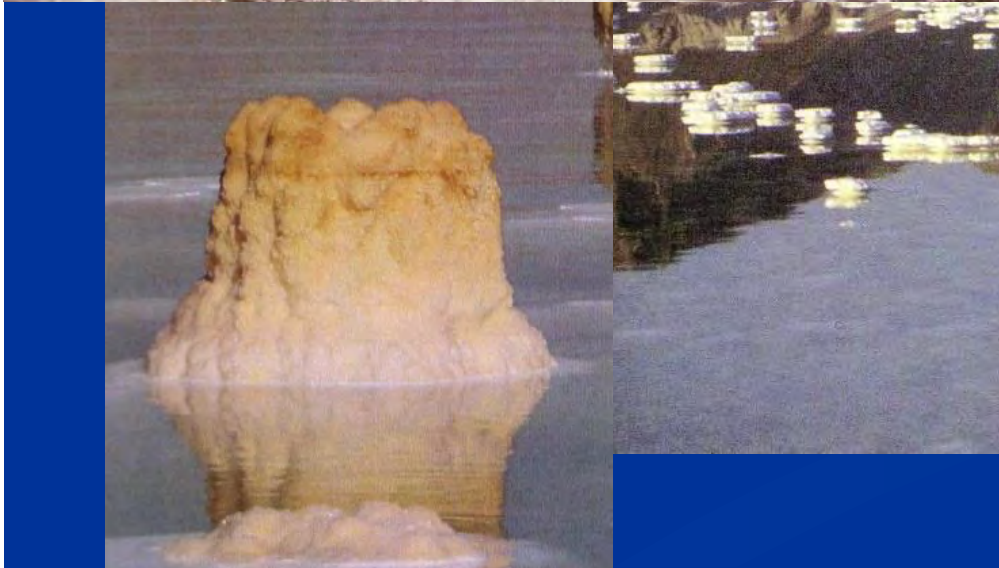
■从公元1世纪最高的20 m, 自1975下降约12 m。
以色列由钾造成肥料
每年收益十亿美元





从新鲜水源绿洲旁所栽种的农作物

En Gedi 安基地

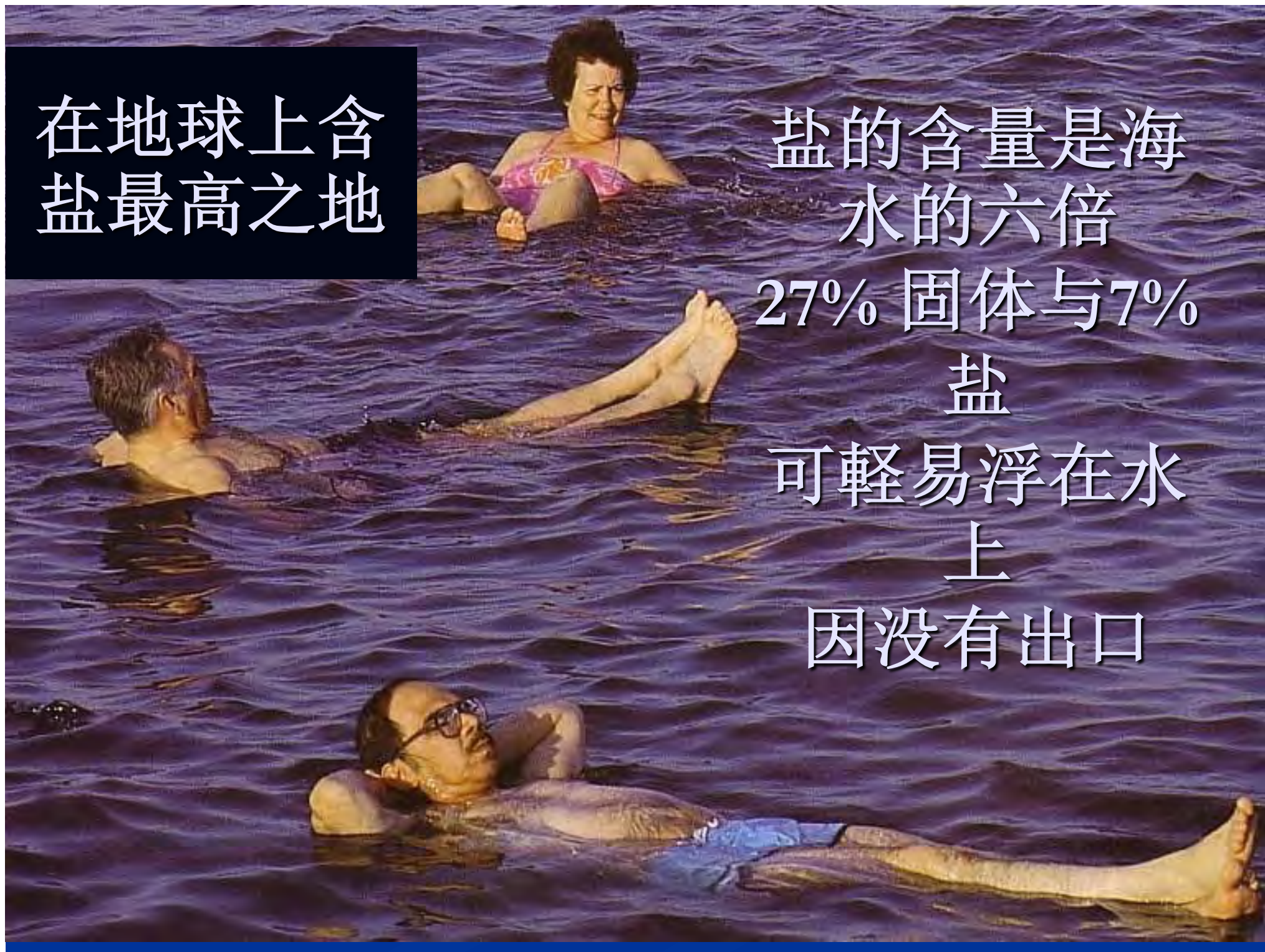


盐海的度假胜地？



在地球上含
盐最高之地

盐的含量是海
水的六倍
27% 固体与7%
盐
可轻易浮在水
上
因没有出口



我也很享受!



死海泥浆



- (他们说)对皮肤很有益处



你不可以涂太多



Rick, Randall, Tim
雷克，琅迪，丁丁

有一些麻麻
的感觉，但
对皮肤很好！

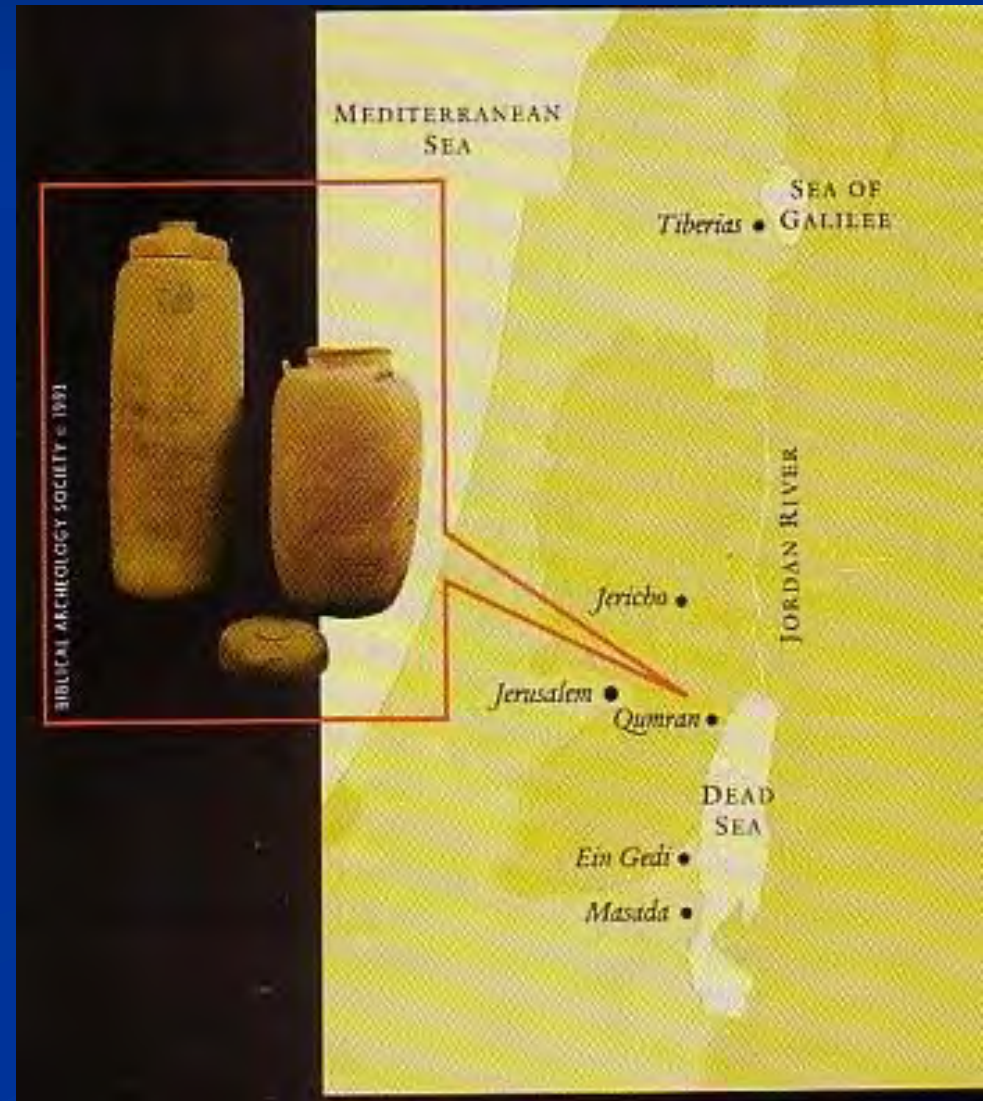




非常的愉快?

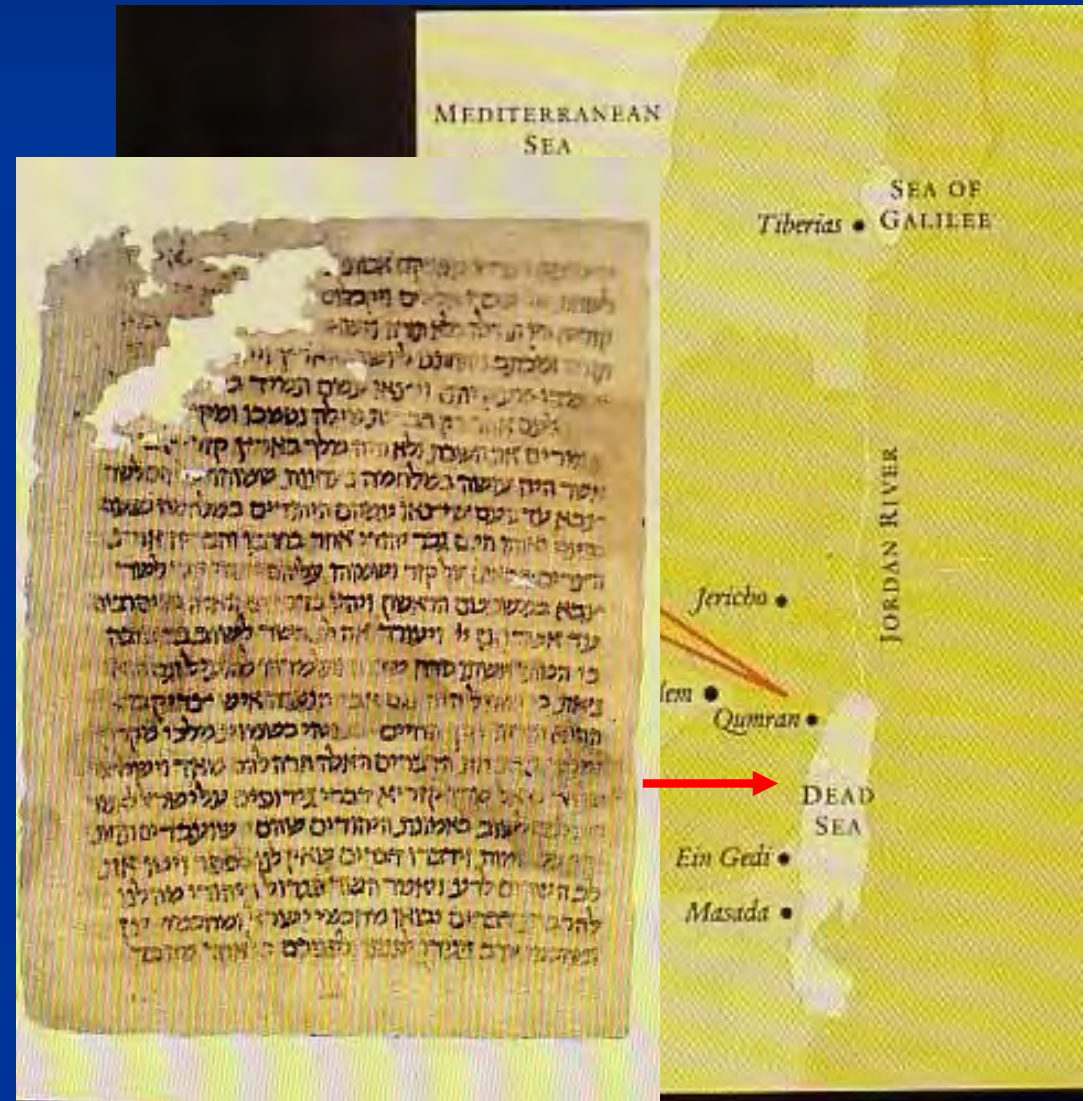
死海纸卷的历史

在1947年，七个纸卷被发现了，并且迅速被出版了。



死海纸卷的历史

- 在1947年，七个纸卷被发现了，并且迅速被出版了。
- Bar Kochba 信件 (1952 年, 1960-61)
- 在(1947-1956)年有上百纸卷和15,000 个片段随后出现。





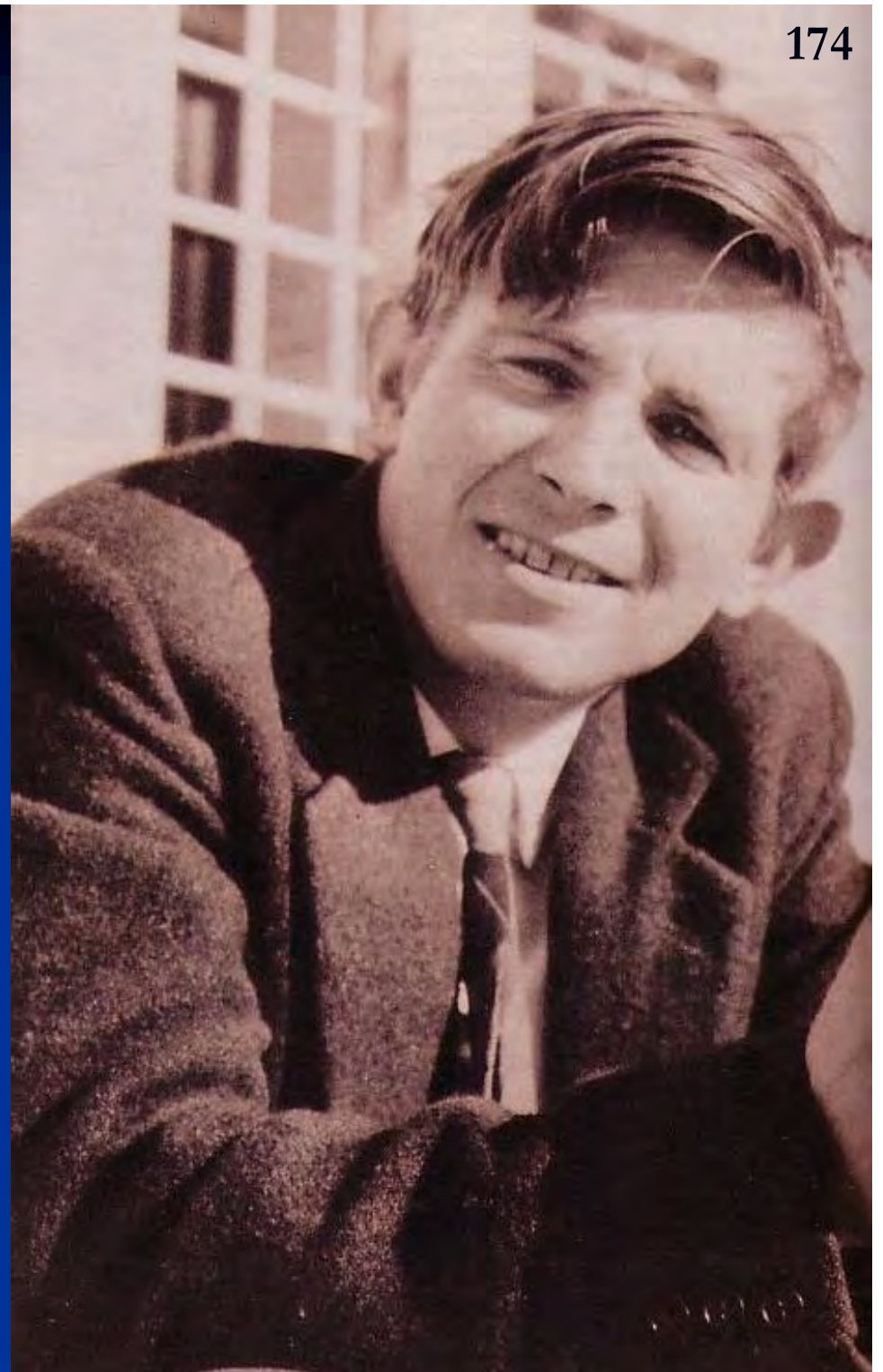
■ 经常要
将纸卷
放在小
山丘是
不容易
的事

- 有时它是被隐藏在不可能的位置附近!



纸卷的鑑定

- 有些紙卷的片段被分配到约翰 Strugnell 和他的学者小团队中鑑定與评估

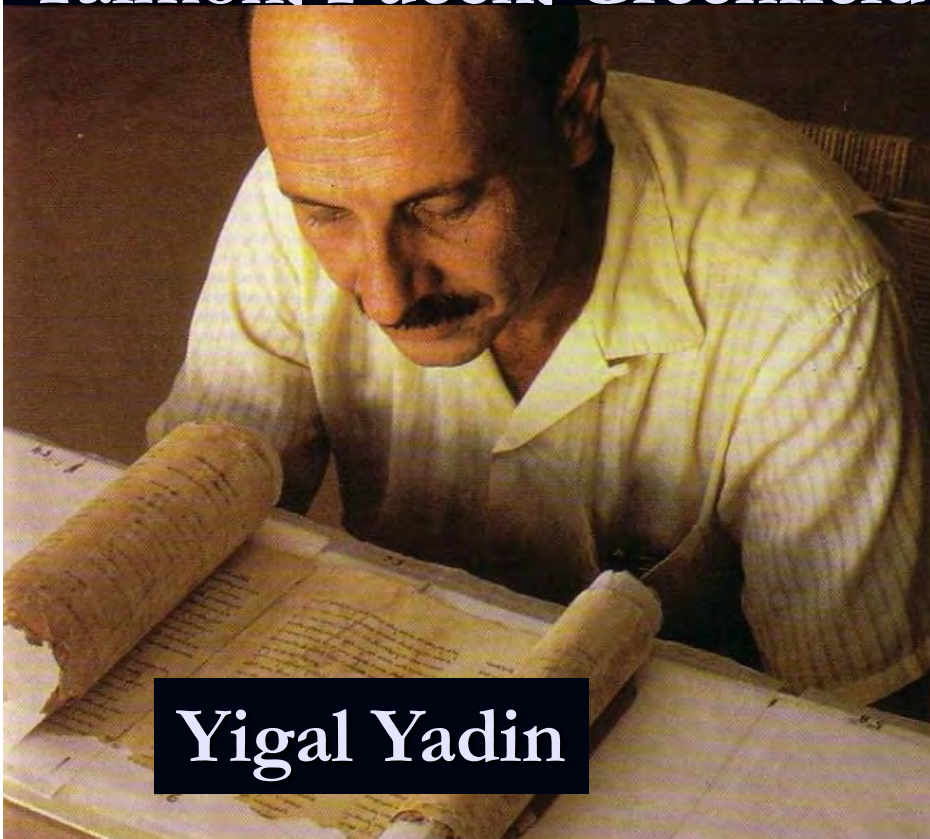


Strugnell's之 團隊

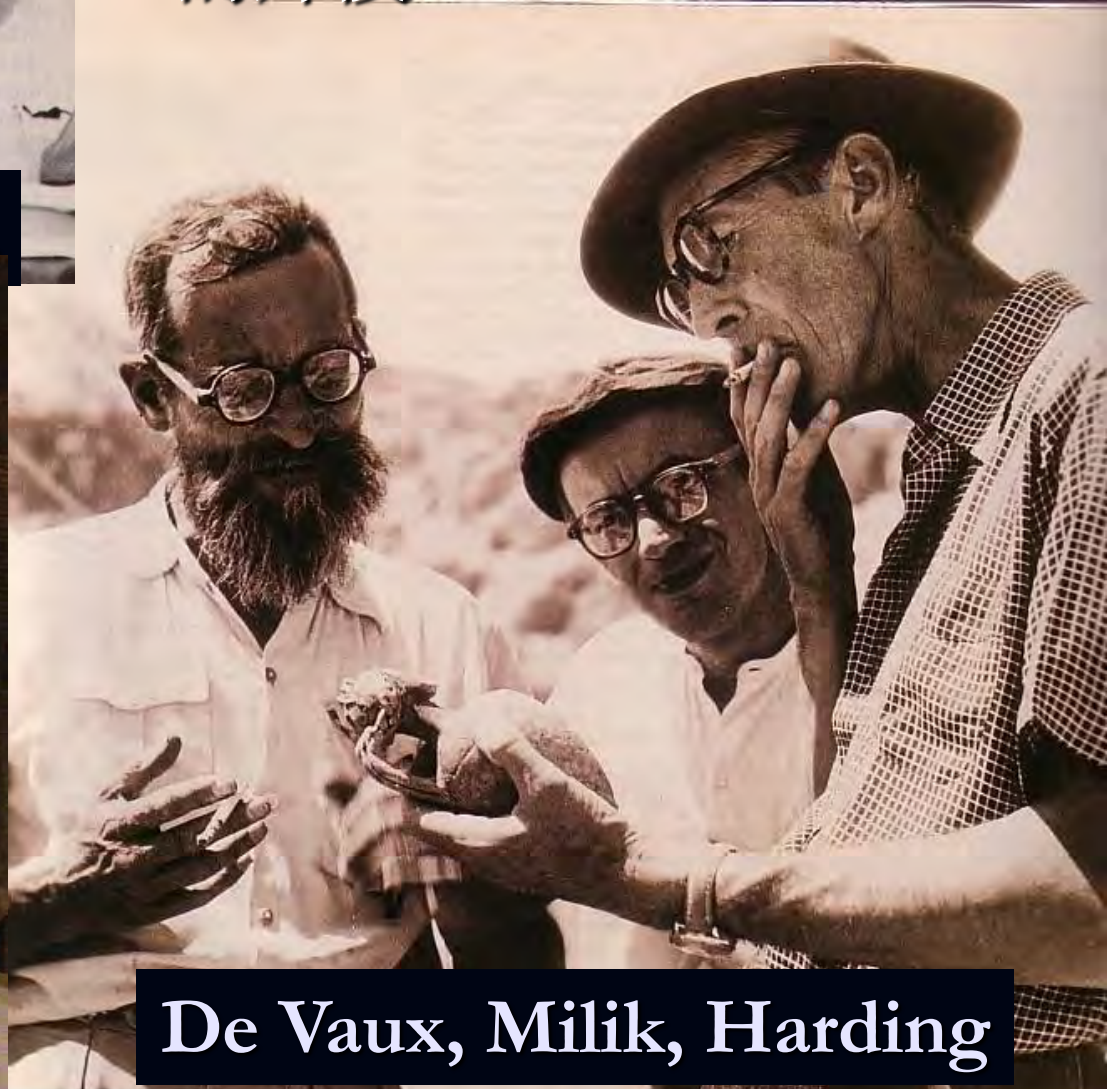
- 他们有专利权观看紙卷的片段



Talmon, Puech, Greenfield



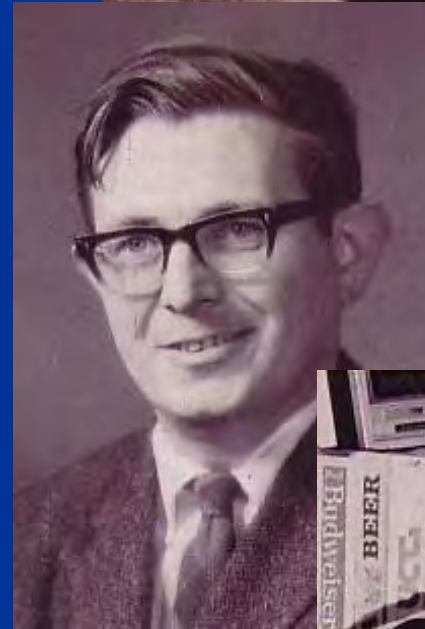
Yigal Yadin



De Vaux, Milik, Harding

曾經是如此慢長的工作...

- 約翰Strugnell 學者
小團隊中紙卷的片
段未現約40 年。
- 沒有一位是猶太學者
- 同時, Strugnell 變老



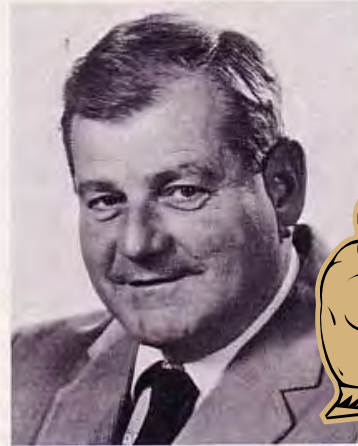
Hershel Shanks在酒吧中的報怨?

Dead Sea Scrolls Scandal

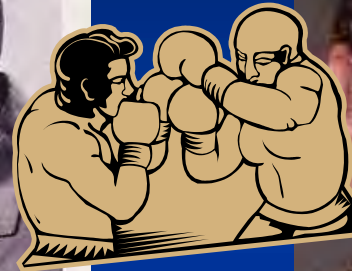
*Israel's Department
Joins Conspiracy to*

They will never do it. They will never do it because they cannot do it. They have failed—utterly and completely. The time for equivocation, explanation and apology has passed. It is now time to face the situation squarely and unflinchingly: The team of scholars assigned more than 30 years ago to publish the Dead Sea Scrolls will never publish them because they cannot! The task was simply too great.

The team of editors has now become more of an obstacle to publication than a source of information. The Department of Antiquities and the Israel Antiquities Authority are appointed to oversee the



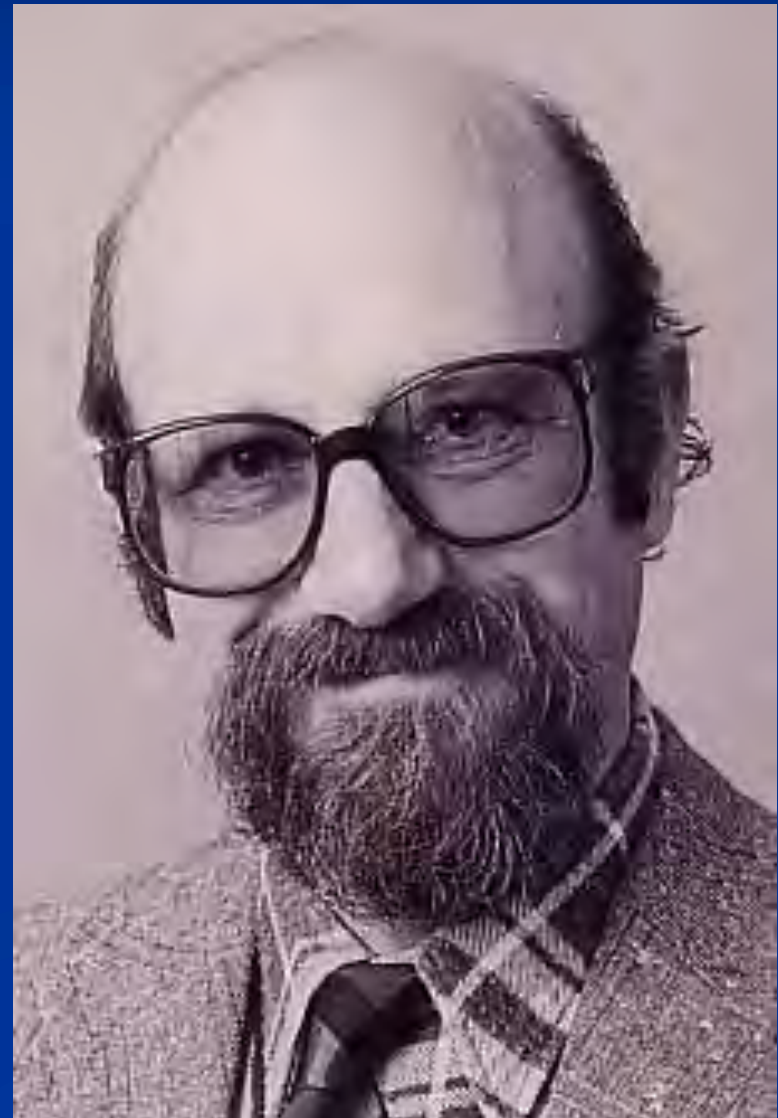
Amir Drori, director of Israel's Department of Antiquities, refused to answer questions about the "Suggested Timetable."



What Should Be Done About the Unpublished Dead Sea Scrolls?

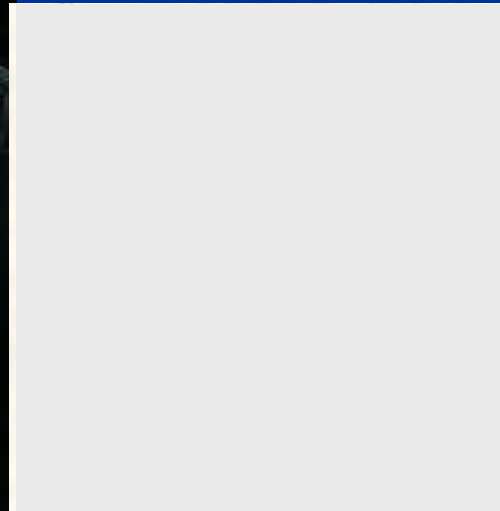
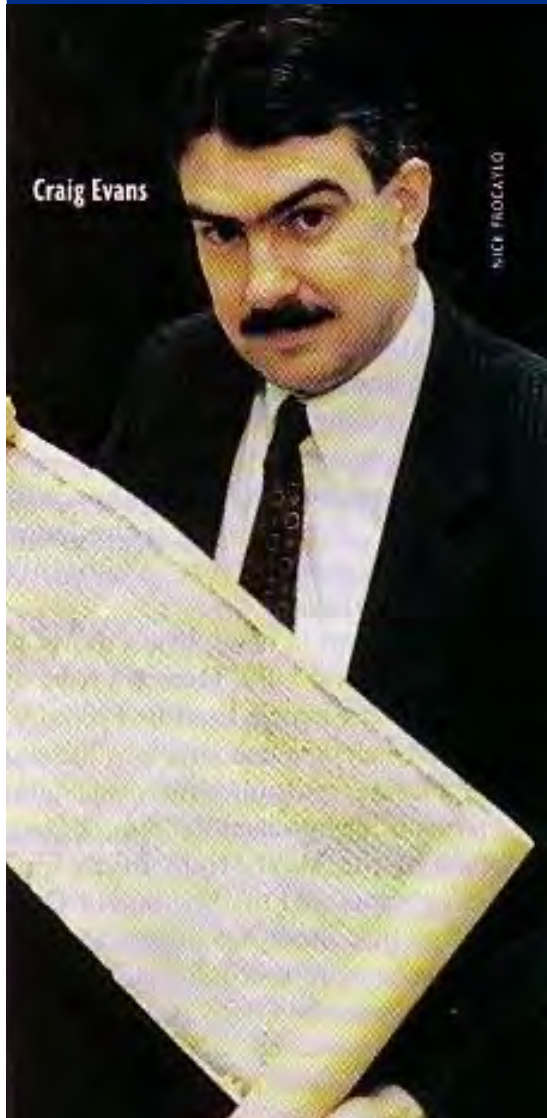
什麼事發生在 Strugnell身上呢?

- 在1990年Strugnell被以色列譴責與被开除。
- Emmanuel Tov取代Strugnell, 他扩展翻译队至8个国家70位学者, 其中包括13名妇女



福音派DSS 学者

- 马丁·艾伯格让真相显露出来



MMT

唯一的信件在
Qumran



MIQSAT MA'ASE HA-TORAH

- “妥拉的一些规范” (Qimron)?
“妥拉的一些法律規則”?
“律法的工作” (Abegg 的翻译表示, 这是证据为犹太拉比信仰有关救世之工作, 保罗在Galatians争论性的反对。)



Elisha Qimron

重印Shank之有爭議性的

FOR THIS YOU WAITED 35 YEARS

MMT as reconstructed by Elisha Qimron and John Strugnell

	v	iv	iii	ii	i
1	בו שבת	בתשעה	בז (שבת)	בז (שבת)	בשש
2	בעשרים	בשבת	בשש עשר	בז שבת	עשר
3	ושנים	בשש עשר	בשבת	בשש עשרים	בו שבת
4	בו מועד	בשבת	בשמונה	בשמונה	בשש עשרים
5	השמן	בעשרים	עשר בו שבת	בו שבת	ושלושה
6	אחר (ש) שבת	ושלושה	בעשרים	עליו אחר	בו שבת
7	אחר (רין)	בז שבת	וחמשה	השבת	בשש עשרים
8	קרבן	בשש עשרים	בו שבת	בשש עשרים	בו שבת
9	העצים	בו שבת	בשש עשרים	השש עשרים	בשש עשרים
10		בשש עשרים	בשש עשרים	ושלמה	בשש עשרים
11		בשש עשרים	בשש עשרים	השש עשרים	בשש עשרים
12		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
13		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
14		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
15		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
16		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
17		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
18		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
19		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
20		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
21		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
1		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
2		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
3		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
4		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
5		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
6		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
7		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
8		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
9		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
10		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
11		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
12		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
13		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
14		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
15		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
16		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
17		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
18		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
19		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
20		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים
21		בשש עשרים	בשש עשרים	בשש עשרים	בשש עשרים

i [The sixteenth (day) of it (i.e. the second month) is a Sabbath]. The twenty-third of it is a Sabbath. The thirtieth [of it is a Sabbath. The seventh of the third (month) is a Sabbath. The fourteenth of it is a Sabbath. The fifteenth of it is the Festival of Weeks. The twenty-

ii) [f]irst of it is a Sabbath. The twenty-eighth of it is a Sabbath. After it (i.e. the Sabbath), Sunday and Monday, [Tuesday is to be added (to this month). And the season terminates-ninety-one days. The first of the fourth (month) is a Memorial Day. The fourth]

...the twenty-fifth of it is a Sabbath. The second of the fifth (month) is a Sabbath. The third of it is the Festival of the (New) Wine...

iv The ninth of it is a Sabbath]. The sixteenth of it is a Sabbath. The twenty-third of it is a Sabbath. The thirtieth [of it is a Sabbath. The seventh of the sixth (month) is a Sabbath. The fourteenth of it is a Sabbath. The twenty-first]

v of it is a Sabbath. The twenty-second of it is the Festival of the (New) Oil, on the day after the Sabbath. Af[ter it] is [the Wood] Offer[ing]...

19 [...The twenty-eighth of it (i.e. the twelfth month)] is a Sabbath. Unto it (i.e. the twelfth month), after [the] Sab[bath, Sunday and Monday, a day]

20 [is to be ad]ded. And the year is complete—three hundred and [sixty-four]
21 days

1 These are some of our rulings [...] which are [some of the rulings according to]

2 [the] precepts (of the Torah) in accordance with [our opinion, and] all of them concern [...]

4 and let their [...] touch it and defile it, and no one should eat]

5 any of the new wheat grains of t[he] gen[er]als, [nor] should it be

6 that they cook in a [copper] vessel [and that they...] in it

7 the flesh of their sacrifices, and that they [...] in the Term

8 with the broth of their sacrifices. And concerning the sacrifice of the gentiles: [we are of the opinion that they] sacrifice

9 to the [...] that it is like (a woman) who whored with him. [And concerning the cereal-offering] of the sacrifice

10 of well-being which they (the opponents) leave over from one day to the following one; but [it is written]

11 that the cereal-offer[ing is to be eaten after the suet and the flesh (are sacrificed), on the day when they are sacrificed (i.e. before sunset). For the sons of]

12 the priest[s] should take care concerning this practice so as not to

13 cause the people to bear punishment. And concerning the purity-regulations of the cow of the purification-offering (i.e. the red cow):

14 he who slaughters it and he who burns it and he who gathers its ashes and he who sprinkles the [water of]

15 purification—it is at sun[se]t that all these become pure

16 so that the pure man may sprinkle upon the impure one. For the sons of

17 Aaron should [... .. And]

18 [concerning] the hides of cattle [and sheep that they ... from]

19 their [hides] vessels [] to

20 [bring] them to the sanctuary [.....]

21 [. . .] And concerning the hides and the bones of unclean

21 [...] And concerning the iniquities and the bones of unclean
to make]

22 handles of [vessels from their bones] and hides. [And concerning] the

23 of a clean [animal]: he who carries such a carcass [shall not] have ac-

222 THE



HOW TO READ MMT

One of the fascinations of this text is the entry it provides into the sometimes arcane world of scholarship. Simply reading this text will probably make little sense. The challenge is to understand what the reconstructed text consists of and then to tease out its implications.

MMT consists of three parts: (1) a calendar, consisting of lines numbered 1-21; (2) a section of laws, consisting of the second set of lines, numbered 1-82; and (3) an epilogue, consisting of the third set of lines, numbered 1-32.

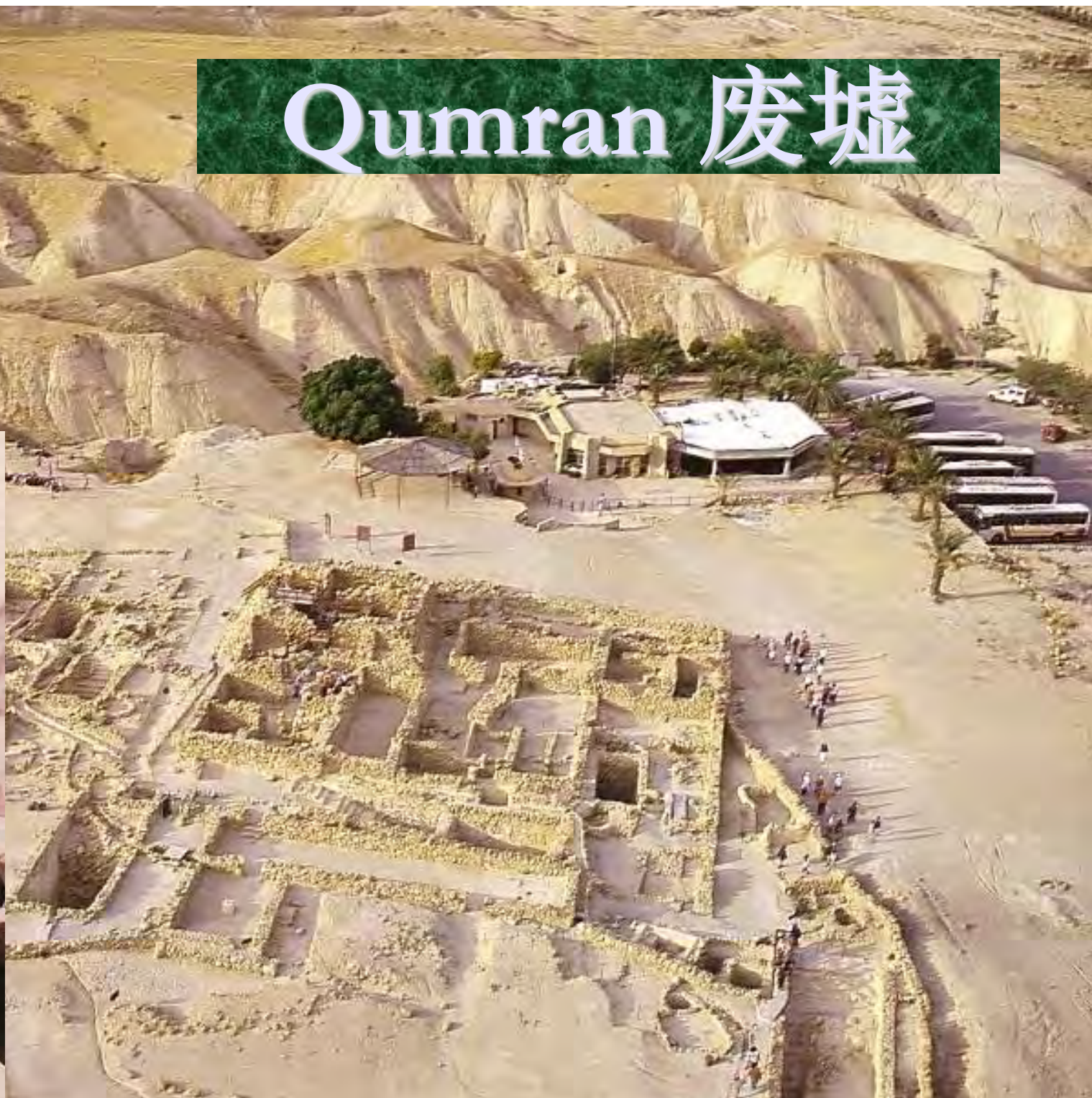
Fragments of six separate copies of MMT were found at Qumran. They are designated in two ways: First, by 4Q numbers (indicating they come from Qumran Cave 4); these are 4Q394 through 4Q399. Second by letter, a through f.

In the left margin, the source of the text is indicated by letter and by 4Q number (in parenthesis). Thus, the first 18 lines of the calendar come from copy *a*, which is equal to 4Q394. The numbers following the 4Q num-

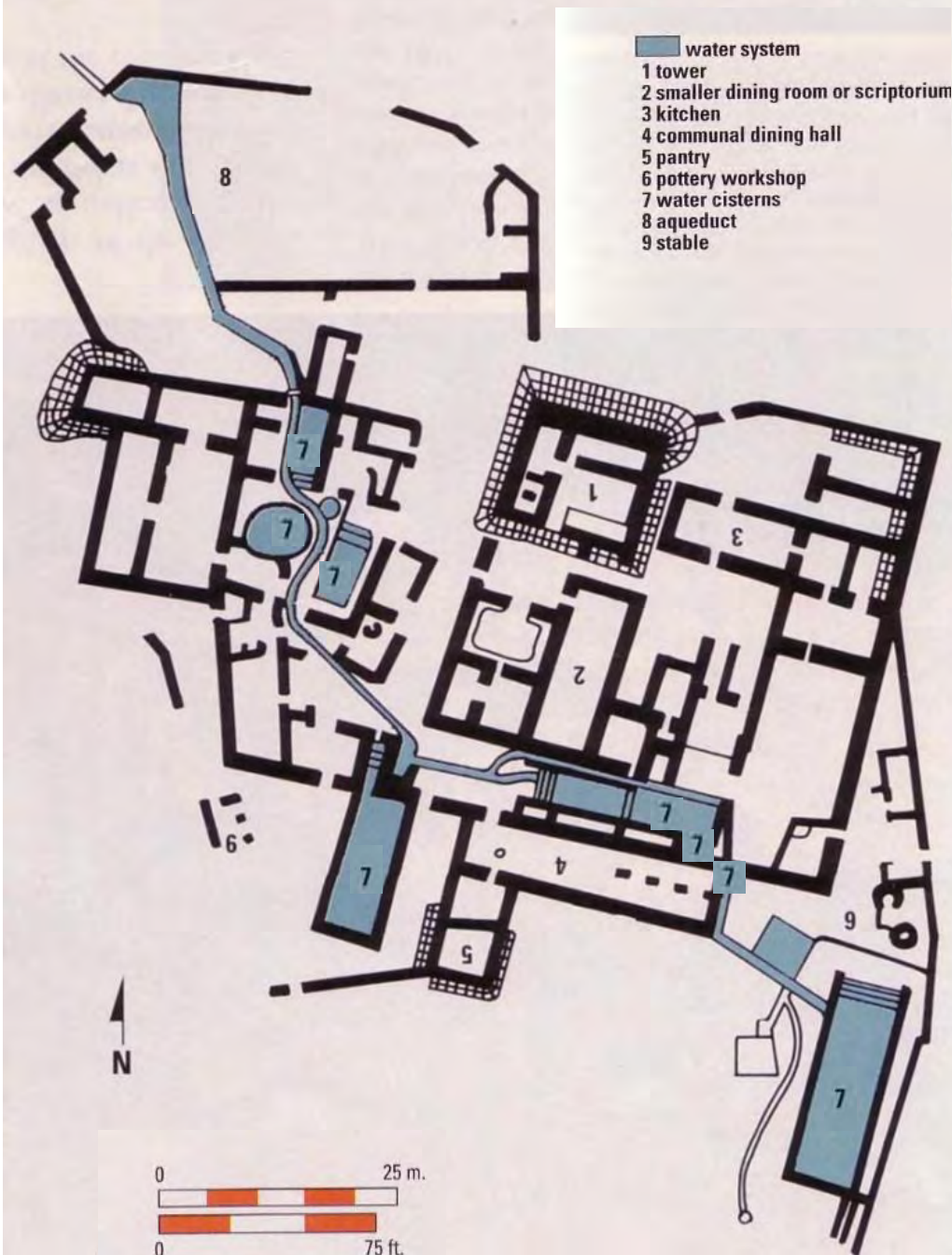
Qumran 废墟



De Vaux



Qumran 小区的公共地图

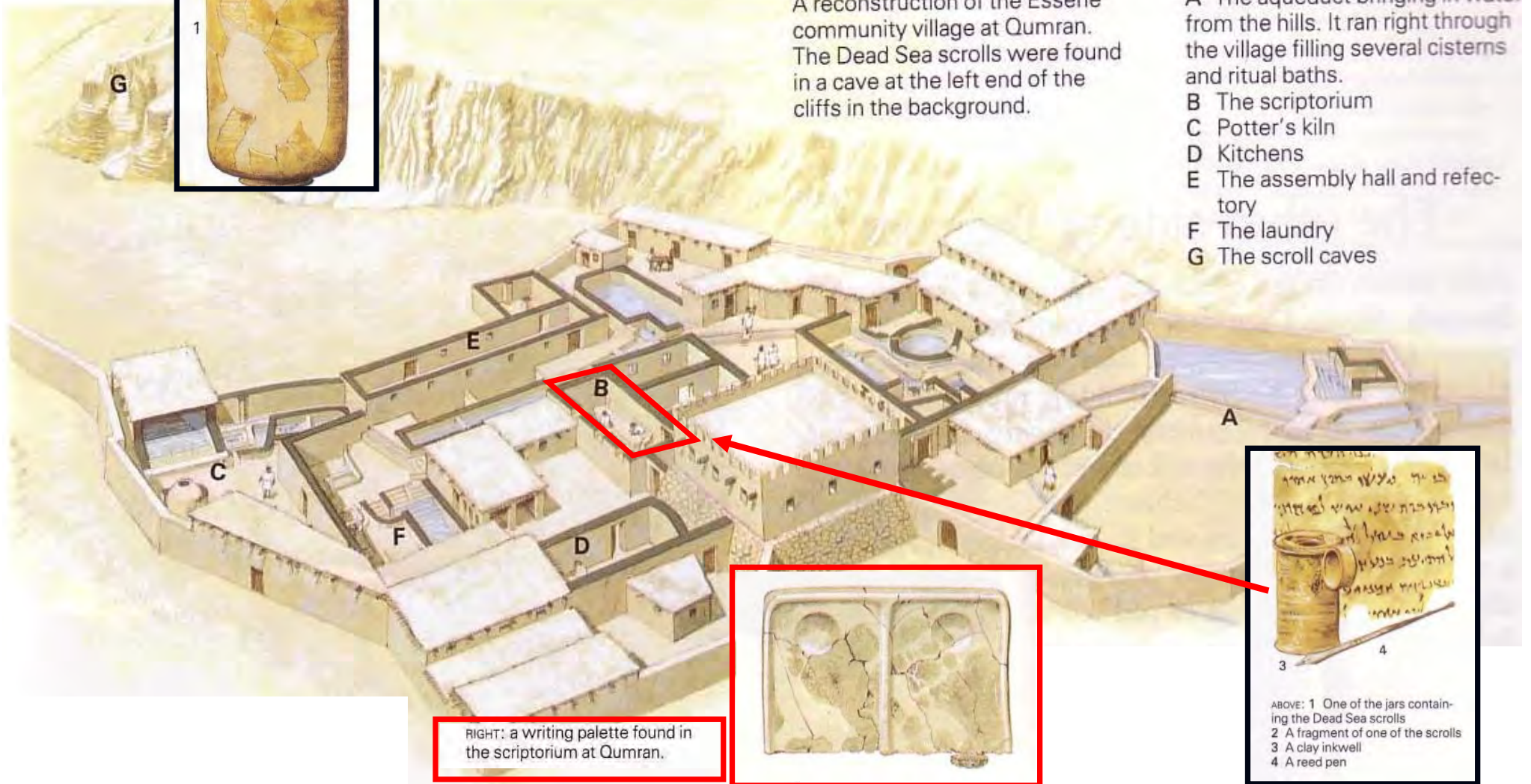


THE SIMPLE GRID of the Qumran settlement (left) has perplexed scholars trying to determine who lived here. Rooms 2 and 4 on the plan would have provided ample dining space for large crowds, and the sophisticated water system (in blue on the plan) snaking through the Qumran settlement ensured the availability of water even after several dry seasons.

在Qumran发现的



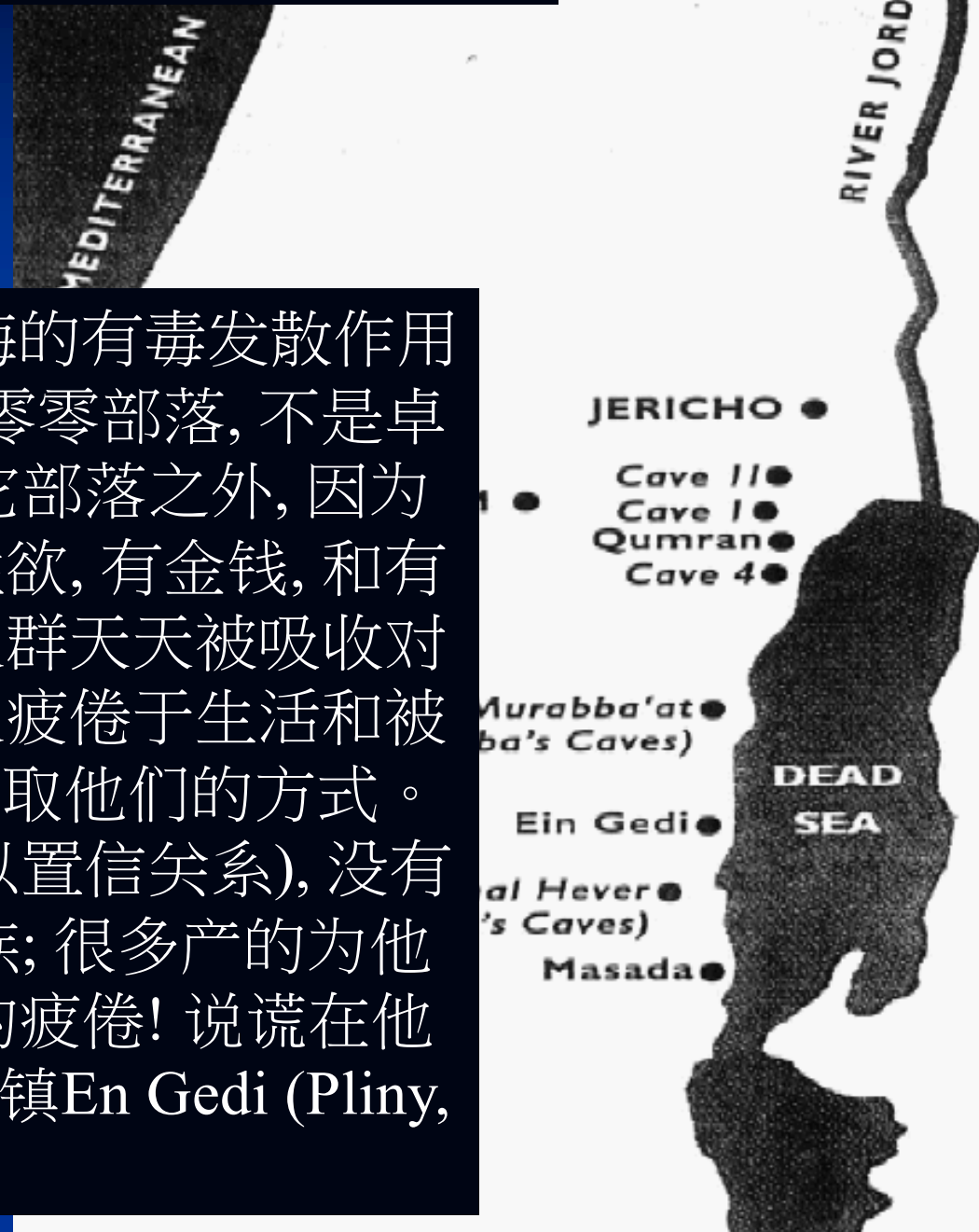
Qumran 的小区



誰是苦修派的信徒呢?

■ 在 En Gedi 北部 (Pliny 之长辈)

“”在死海的西边,但超出沿海的有毒发散作用的范围,是苦修派信徒的孤零零部落,不是卓越的在全世界的所有其它部落之外,因为它没有妇女和放弃了所有性欲,有金钱,和有唯一棕榈树为公司。难民人群天天被吸收对一个相等的数字由许多的人疲倦于生活和被驾驶的thither 由时运波浪采取他们的方式。因而通过数以万计年龄(难以置信关系),没有人是出生生活在永远的种族;很多产的为他们的好处是生活的其它人的疲倦!说谎在他们之下[苦修派信徒] 以前是镇En Gedi (Pliny, 自然历史2)



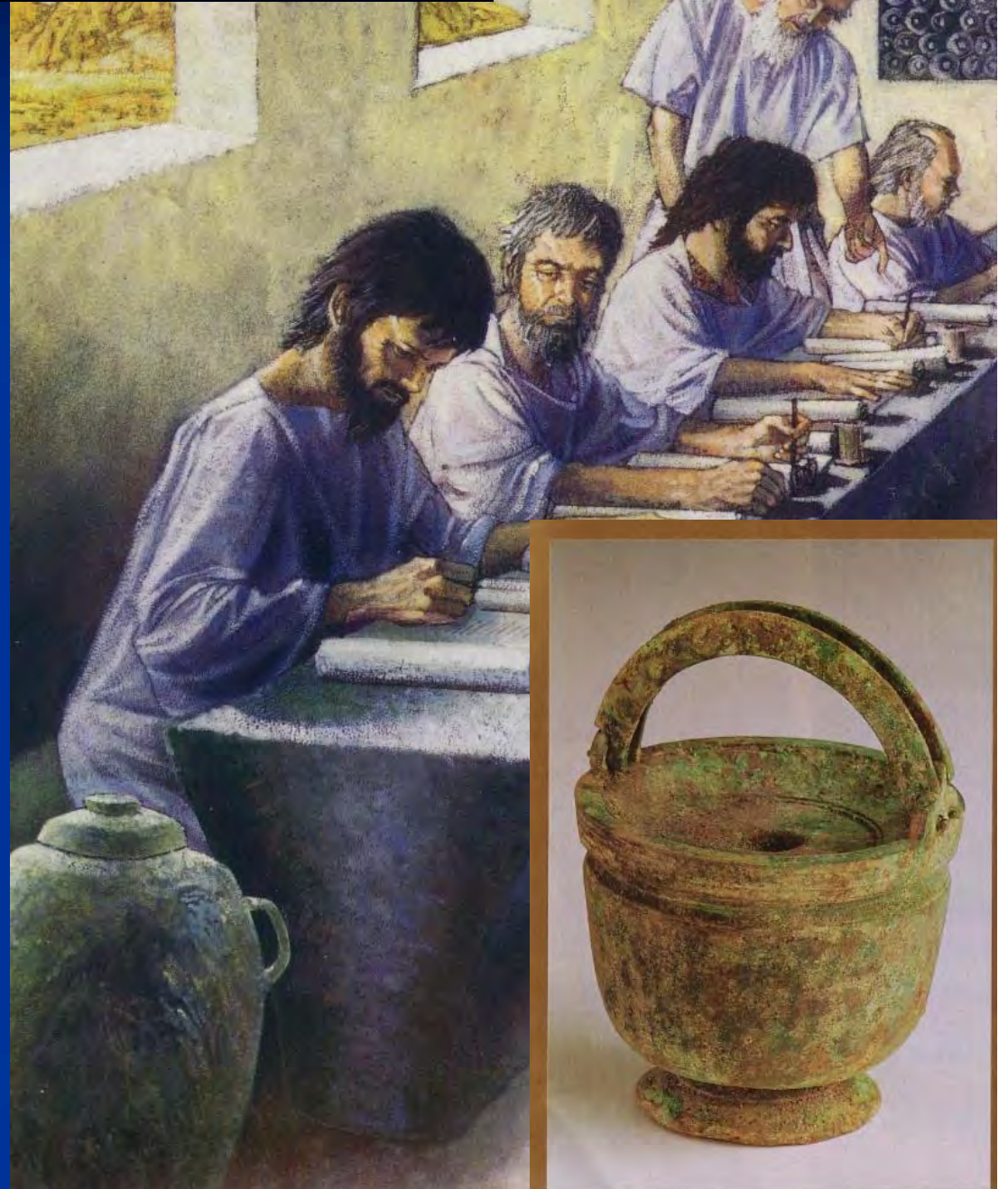
誰是苦修派信徒?

- 在 En Gedi 北部
(Pliny 之長輩)
是沒有婚姻的
(Josephus)



誰是苦修派信徒?

- 在 En Gedi 北部 (Pliny 之長輩)
- 没有婚姻 (Josephus)
- 缮写经文
- 宗派文字



为什么苦修信徒派形成了？

■ 大祭司的腐败



新约时代的亚那和该亚法继续了贾森和文尼那腐败行为(175 BC)。如此在西蒙王朝期间(公元前143-135年間)，苦修信徒退隐在沙漠中。



彼得与腐败的祭司在作战, 但那苦修派的信徒
呢...?

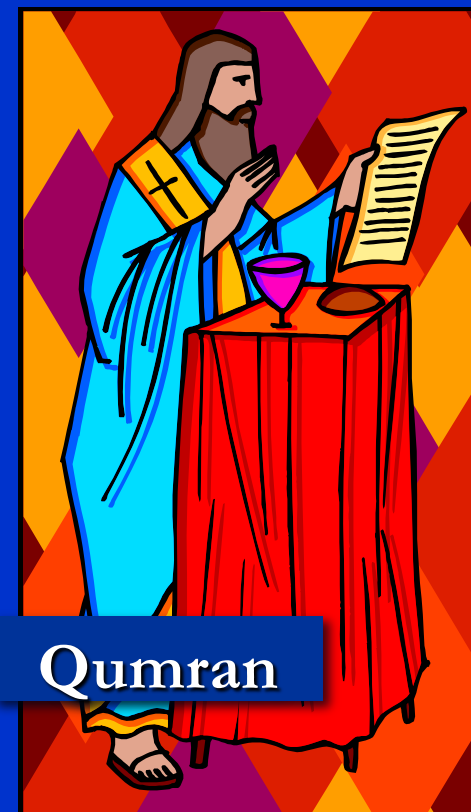
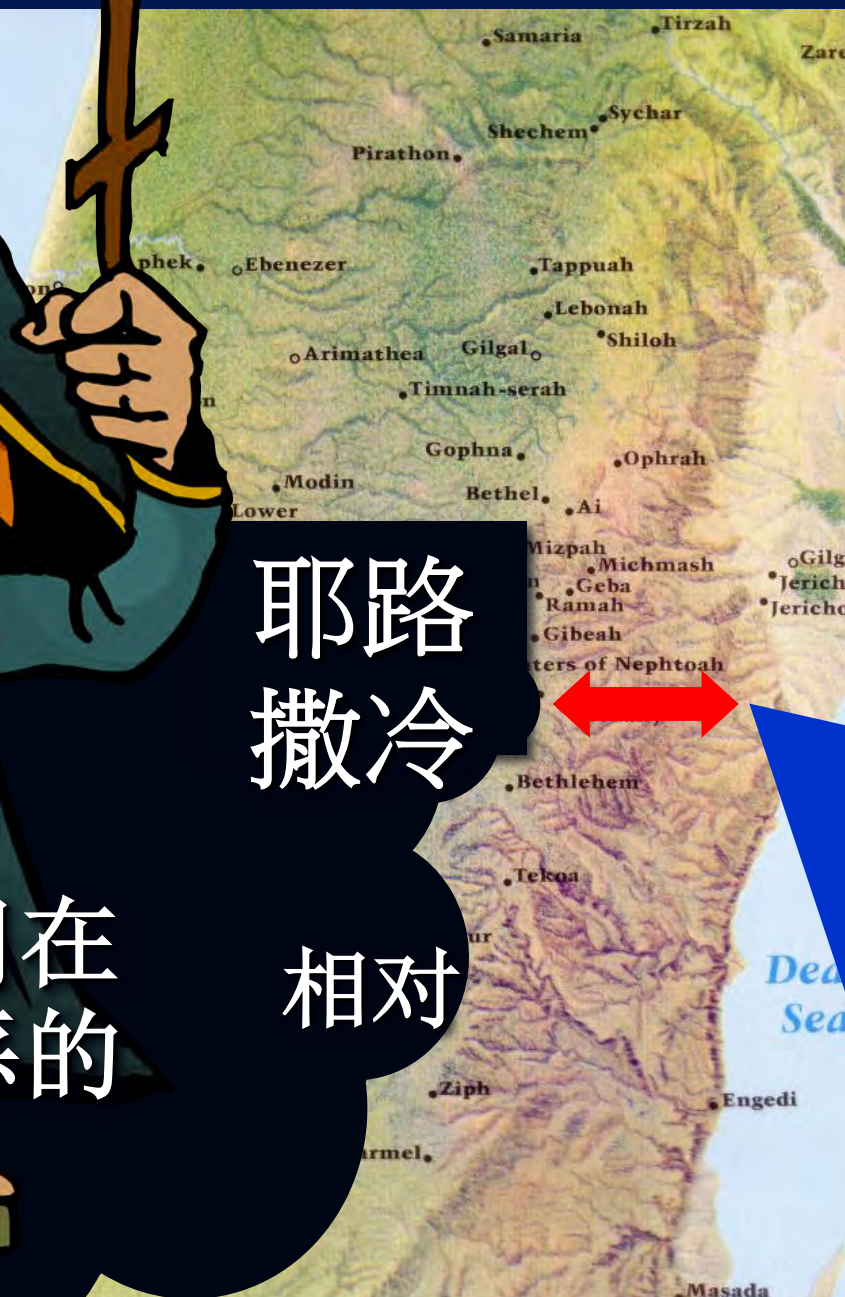
苦修派的信徒們选择退隐...



西蒙大祭司在
圣殿："邪恶的
祭司"

耶路撒冷

相对



Qumran

苦修派的信徒：
“正義的老師”

为什么苦修派的信徒會形成呢?

67, 180

- 大祭司的腐败
- 圣殿成为主要卖买的市场



居住在Qumran的其它看法

- 撒都该人?
- 法利赛人?
- 罗马的城堡?
- 奋锐党?
- 基督徒?
- 耶路撒冷的理论(很多派别)?
- 有钱人的财产?



结论:苦修信徒派看法是最振振有词的

Debate Continues: Others Doubt the Essene Theory

Alan Crown, "Qumran: Was It An Essene Settlement?" *BAR* 20 (Sept/Oct 94): 30

WHY THE QUMRAN INHABITANTS WERE NOT ESSENES

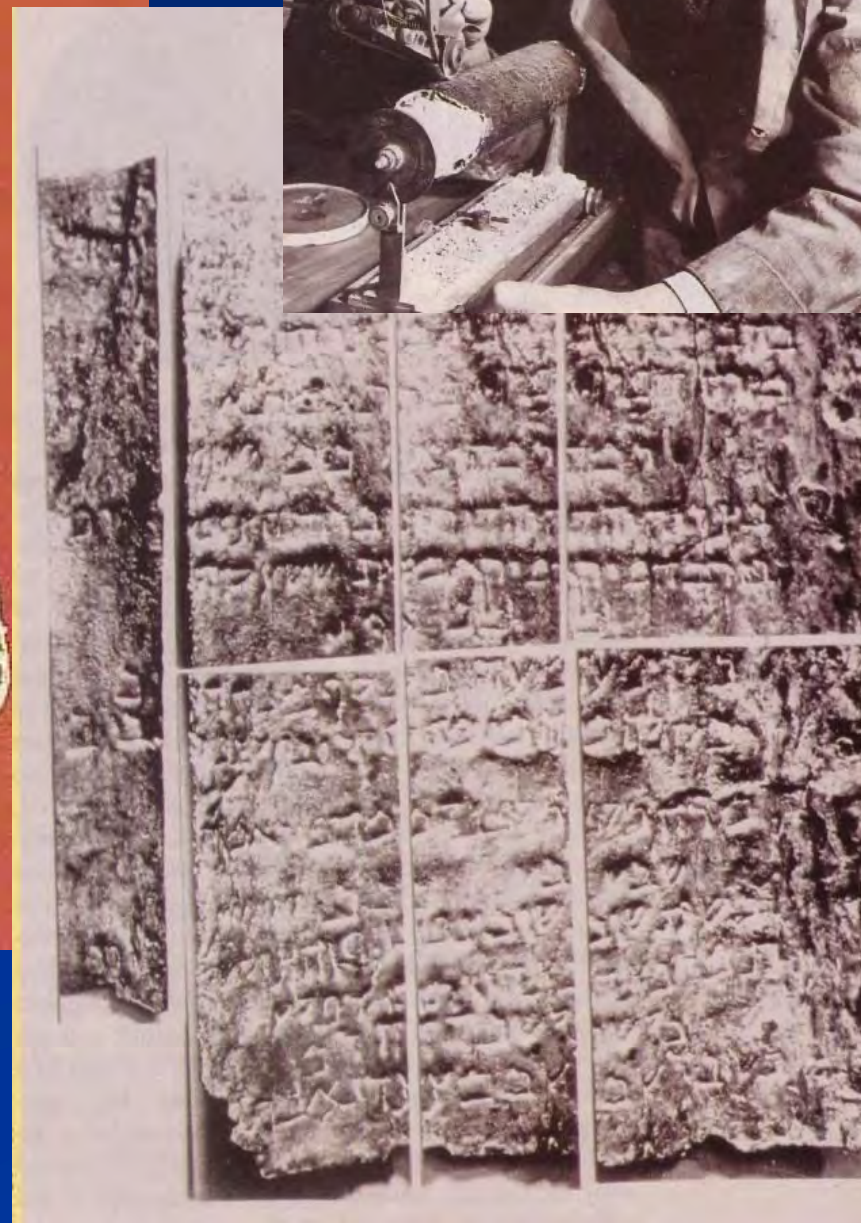
Essene Characteristics		Qumranite Characteristics	
Evidence from Ancient Texts		Evidence from the Dead Sea Scrolls	Archaeological Evidence from Qumran
Peace-loving	vs.	War-like	
"The Essenes hate war and love peace. They will not fight." Epidorus, <i>Historia Palestina</i> 6.7.		"When you approach a city to fight it, [first] offer it peace.... If it does not make peace but is ready to fight a war against you, besiege it and I will deliver it into your hands." Temple Scroll (11QT) 62.6-9.	Partial destruction of the fortified tower. Suggests that Qumran residents fiercely resisted attack.
Celibate	vs.	Married	
"[They live]... without women, renouncing love entirely." Pliny, <i>Natural History</i> 5.15.73.		"A man may marry a beautiful captive woman, but he must first let her mourn a month for her parents." Temple Scroll (11QT) 63.11-15.	Women's and children's skeletons in the Qumran cemeteries.
Opposed to Slavery	vs.	Owned Slaves	
"They acquire no slaves;... they consider slavery an injustice." Flavius Josephus, <i>Antiquities</i> 18.21.		"[H]e shall not sell them [the Gentiles] his manservant or his maidservant." Damascus Rule (CD) 12.10.	
Scorned Wealth	vs.	Wealthy	
"They despise riches." Josephus, <i>War</i> 2.122.			High-quality stoneware from Jerusalem, luxurious glassware and a hoard of coins were found.
Refused to Swear Oaths	vs.	Oath-takers	
"They refrain from swearing, considering it worse than perjury." Josephus, <i>War</i> 2.135.		"When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word." Temple Scroll (11QT) 53.14-16.	
Held No Private Property	vs.	Private-Property Holders	
"It is the law that those who enter the sect shall surrender their property to the order." Josephus, <i>War</i> 2.122.		"They shall place the earnings of at least two days out of every month into the hands of the guardian... and from it they shall succor the poor and the needy." Damascus Rule (CD) 14.12.	

什麼樣的紙卷被發現了呢?

- 每本舊約书除了Esther (即, 11QPs)
- 次經和偽經
- 评论(即, 1QpHab)
- 舊約的主題
- 舊約段落的汇集在题材
- 宗派文字
 - 学科指南
 - 圣殿纸卷
 - 战争經卷

铜纸卷

182



- 为第三个圣殿提供详细的计划

What Scrolls were Found? 什麼樣的紙卷被發現了呢?

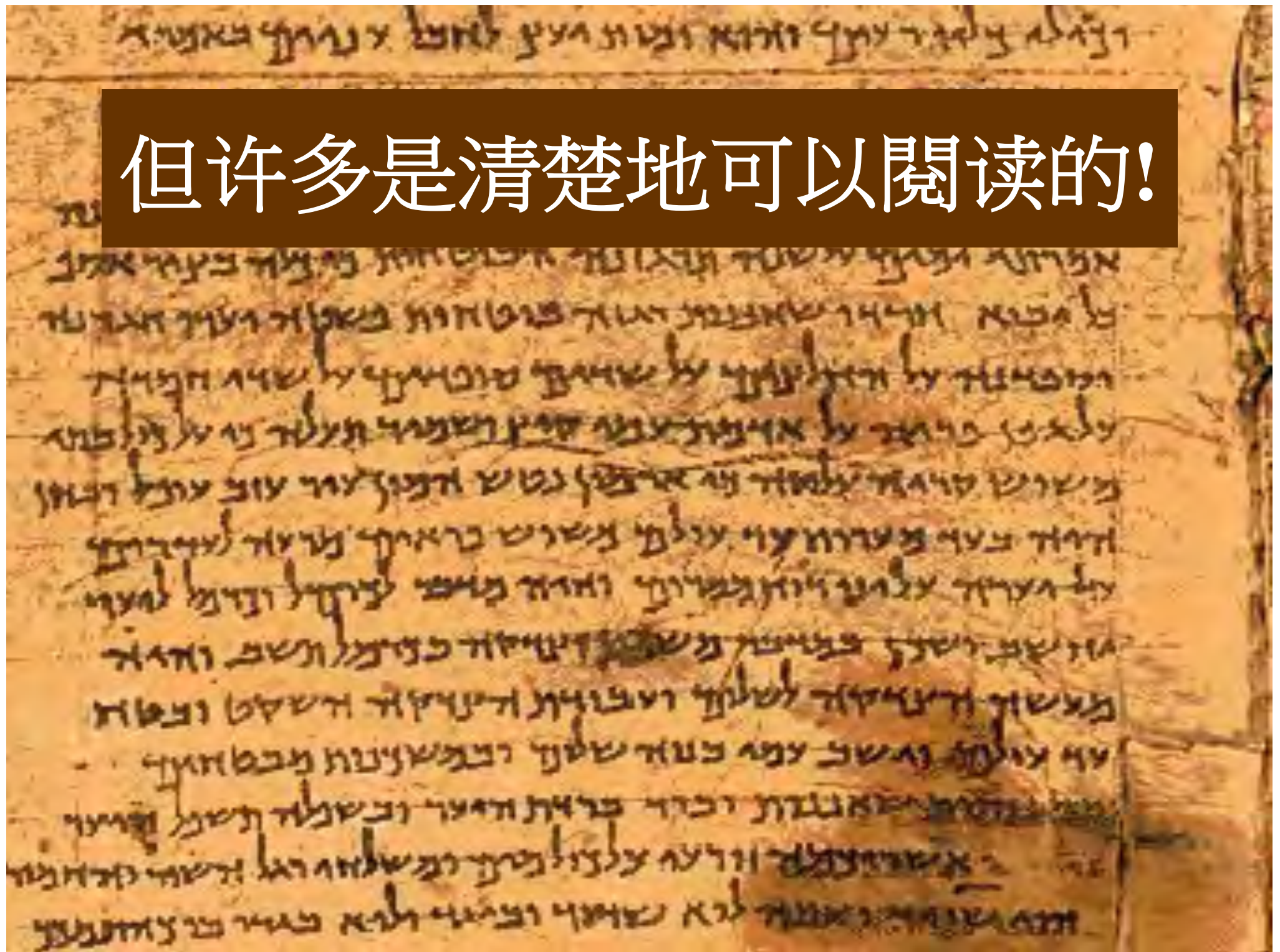
- 每本舊約书除了Esther (即, 11QPs)
- 次經和偽經
- 评论(即, 1QpHab)
- 舊約的主題
- 舊約段落的汇集在题材
- 宗派文字
 - 学科指南
 - 圣殿纸卷
 - 战争經卷

没有新约原稿

許多紙卷缺少的部份



但许多是清楚地可以阅读的!



紙卷的內容

聖經的原稿包括 以賽亞書,出埃記,利未記,民數記,申命記。

釋經書,創世紀,約伯記,以賽亞書,何西亞書,彌迦書,哈巴谷書,詩篇 37, 45。

次經,書信類,耶利米書,托比特書,耶利米哀歌。

納爾遜的圖解的聖經字典

书卷的内容

伪经: 僖年书, 以诺书, 十二列祖遗训,
其它次经: 摩西语录, 亚兰的异象, 约书
亚诗篇。但以理(拿玻尼度的祷告),
奥秘书。

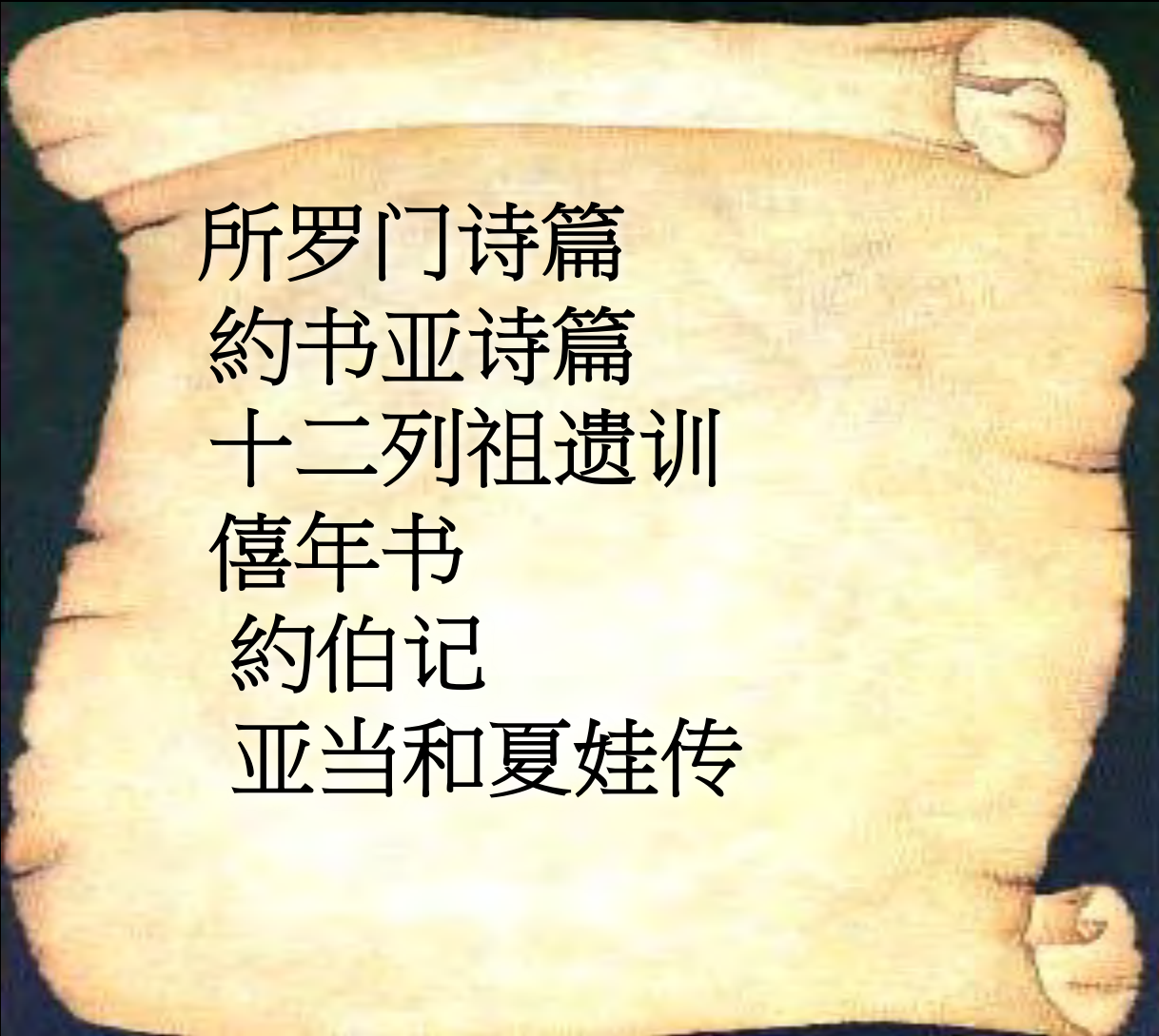
Nelson's New Illustrated Bible Dictionary

书卷的内容

社区的文件例如：纪律手册，大马士革文件，感恩赞美诗，战争书卷。

伪经

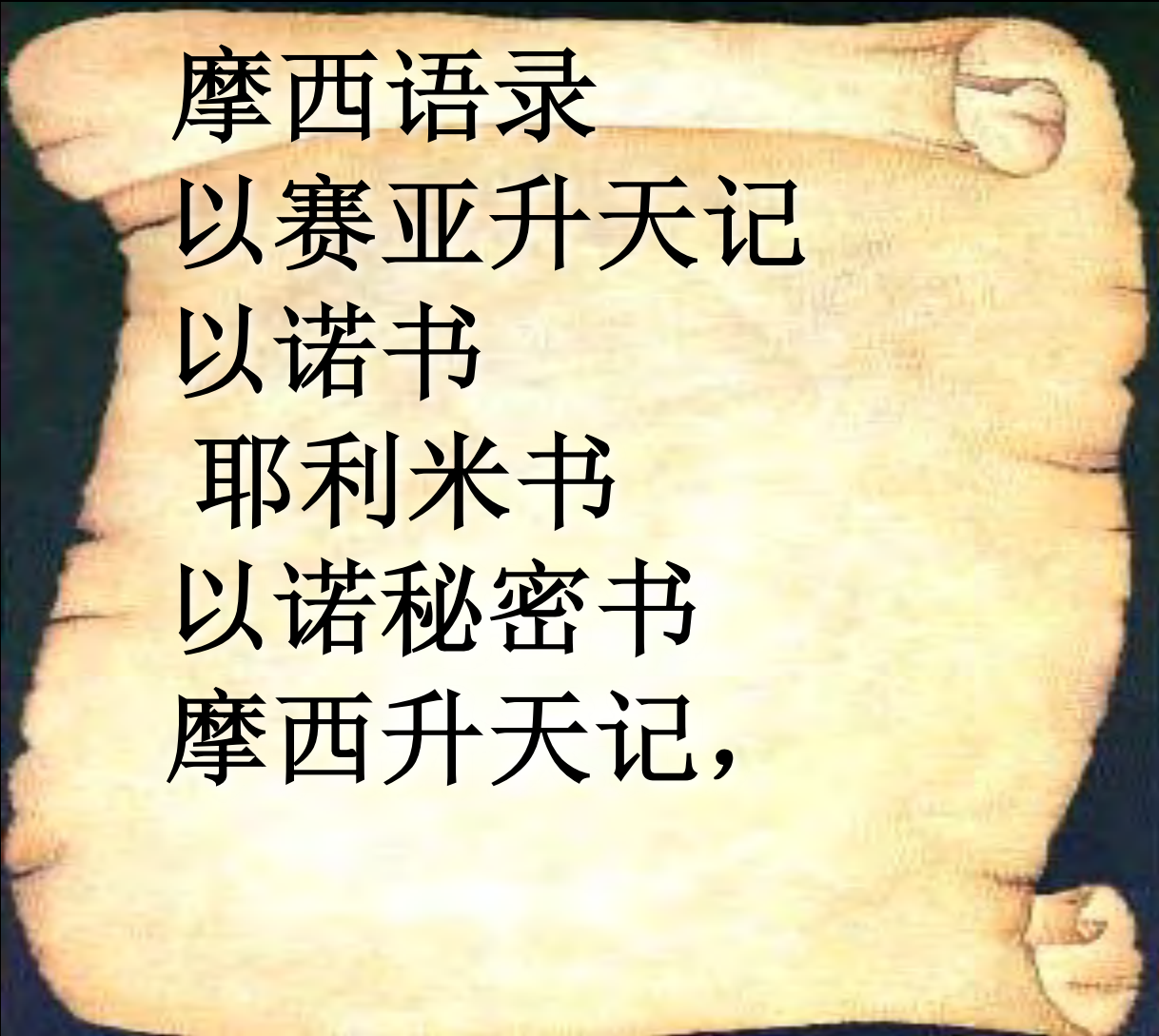
I. 巴勒斯坦小组

A scroll with a light brown, textured surface, possibly representing a piece of parchment or a scroll of text. The scroll is partially unrolled, showing a list of books. The text is written in a traditional Chinese font, listing several books that are part of the Pseudepigrapha.

所罗门诗篇
约书亚诗篇
十二列祖遗训
禧年书
约伯记
亚当和夏娃传

伪经

I. 巴勒斯坦小组

A scroll with a light brown, textured surface, possibly representing parchment or a scroll. The scroll is partially unrolled, showing a list of text. The text is written in a dark, serif font. The scroll is set against a dark background.

摩西语录
以赛亚升天记
以诺书
耶利米书
以诺秘密书
摩西升天记，

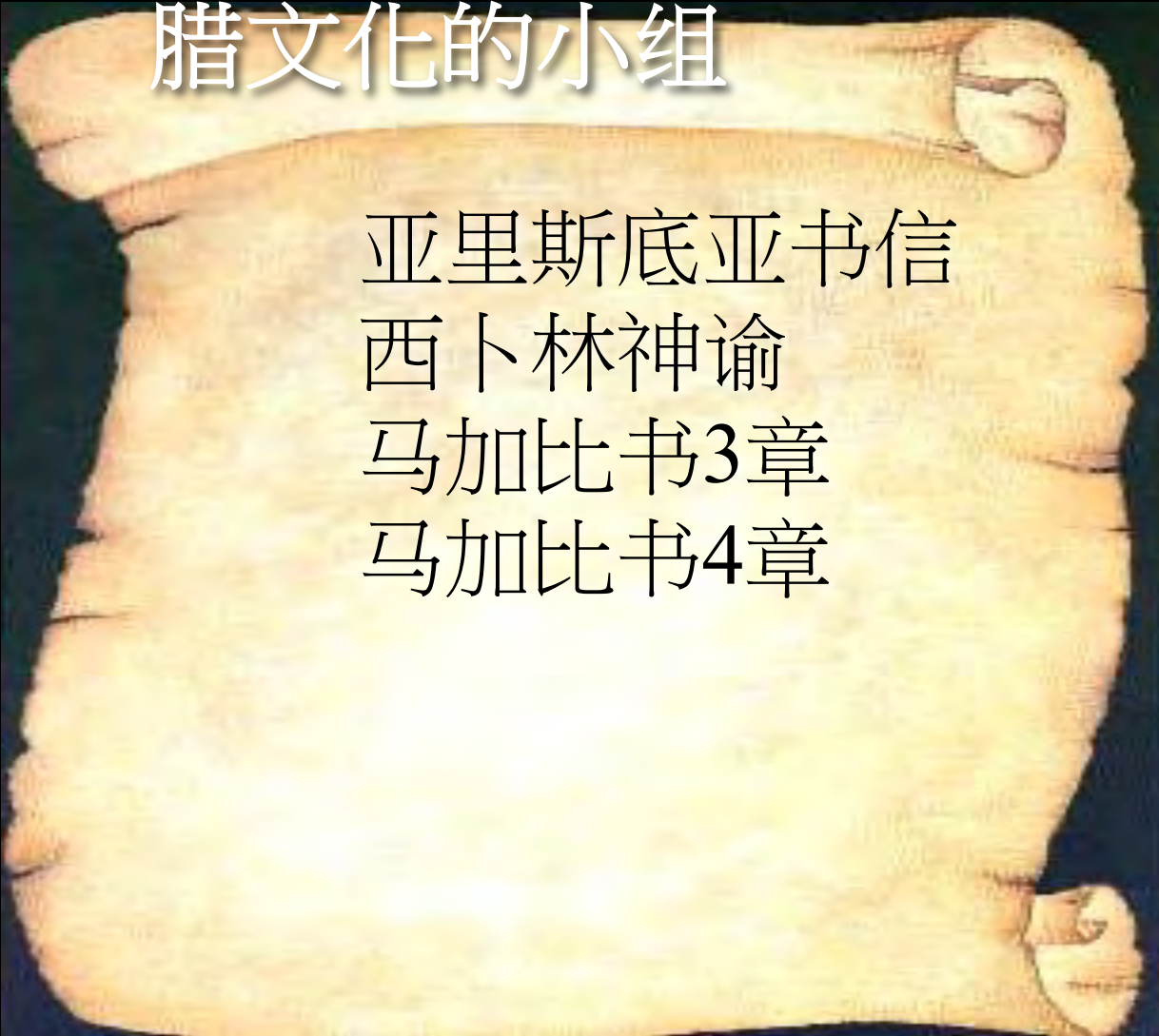
伪经

I. 巴勒斯坦小组



伪经

II. 犹太希臘文化的小組犹太和希臘文化的小組

A detailed illustration of a rolled-up scroll, likely representing the Apocrypha. The scroll is light brown with visible texture and is tied with a cord at the top and bottom. It is set against a dark background.

亚里斯底亚书信
西卜林神谕
马加比书3章
马加比书4章

RELIGION

Is Jesus in the Dead Sea Scrolls?

Newly revealed texts offer tantalizing—and controversial—evidence on Christian origins

By RICHARD N. OSTLING

THE DEAD SEA SCROLLS ARE AN endless source of sensationalism. American supermarket tabloids would have readers believe these ancient Jewish texts reveal visitations from outer space, the cure for AIDS and the date the world will end. In a new book somehow inspired by the scrolls, Barbara Thiering of Australia's University of Sydney tells of a Jesus who was crucified but secretly revived at the Dead Sea and who wed a woman bishop at midnight on March 17, A.D. 50.

Amid all the hokum, however, the latest discoveries on actual details in the scrolls are startling enough to generate legitimate headlines. Texts that are only now becoming widely available establish the first connection between the scrolls and Jesus' New Testament words about his role as the Messiah. The debate over all the possible interpretations is bound to be fierce.

At one extreme, liberal scholars will undoubtedly argue that early Christian writings may have been largely mythological, derived from the scrolls or other earlier Jewish texts. On the other side, Christian conservatives will reply that such scrolls demonstrate more clearly than ever that the Gospels are authentic, reflecting 1st century conditions, and that God was preparing the Jews for the Messiah's advent.

The new evidence is just being revealed because many scrolls remained unpublished for decades after they were found in the years following World War II near the site of ancient Qumran. The scrolls came under the control of a cliquish committee that currently consists of Christian and Jewish scholars loosely overseen by the Israeli government. Most of the major



Interpreters of the latest finds: Robert Eisenman of California State-Long Beach and Michael Wise of the University of Chicago

texts were issued long ago, including ancient copies that demonstrated anew how remarkably accurate scribes were in transmitting the Old Testament.

The unpublished material was mostly thousands of fragments, making reconstruction extremely difficult and interpretations open to dispute. Scholars on the official committee worked on these remaining texts at a painfully slow pace, while granting others severely limited access to them. By the late 1980s, scholarly temperatures reached the boiling point. One recent book claims Roman Catholic priests beholden to the Vatican conspired to cover up the texts lest they

FORESHADOWING JESUS?

They said, "John the Baptist has sent us to you, saying, 'Are you he who is to come, or shall we look for another?'" . . . [Jesus] answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is he who takes no offense at me."

—THE GOSPEL OF LUKE, 7: 20-23

Surely the Lord shall visit the pious and shall call the righteous by name. His spirit shall hover over the poor; by his strength he shall renew the faithful. He shall glorify the pious upon the throne of the eternal kingdom. He shall release the captives, restore sight to the blind, make straight those who are bent double . . . He shall heal the wounded, resurrect the dead, preach glad tidings to the poor.

—FROM WISE'S RECONSTRUCTED DEAD SEA TEXT 4Q521

shake the doctrinal foundations of Mother Church. The true reasons are more mundane: too few scholars monopolizing too much material, team members' personal problems, shortage of money, political and

■ 什么是答案?

苦修派信徒的信仰与特征

- 妥拉与虔诚的生活的研究
- 上帝的主权
- 末世的题材
- 共同
- 守律法的主義

4號洞穴帶來許多的書卷

DSS 的重要性

1. Qumran 社区研究



耶稣与传统

Qumran

“[上帝] 承认恩典契约的全部内容... 爱所有的光明之子... 和恨恶所有的黑暗之子...”

社区的规则(1QS 1:4; cf. 9:21)

耶稣 马太 5 章

“你们听见有话说, `当爱你的邻居, 恨你的仇敌。`” (马太**5:43**)

“只是我告诉你们, `要爱你们的仇敌, 为那逼迫你们的祷告`” (马太**5:44**)

DSS 的重要性

Qumran 社区的研究 2. 伪经的研究



3. 希伯来文的研究大大地被推广



四号洞穴 往外看的景色 (wadi)

DSS 的重要性

182

Masoretic 更深入研究



5. 证明保守派所确定旧约书卷的日期

但以理书何时被写成书卷?

保守派
公元前 560

自由主義者
公元前 164

DSS 但以理书文本
约公元前200-100 年

圣殿的书

旧约的准确度

- 在 Masoretic 发现以赛亚的书卷



在公元1000年发现的以赛亚书卷

早于1200年!

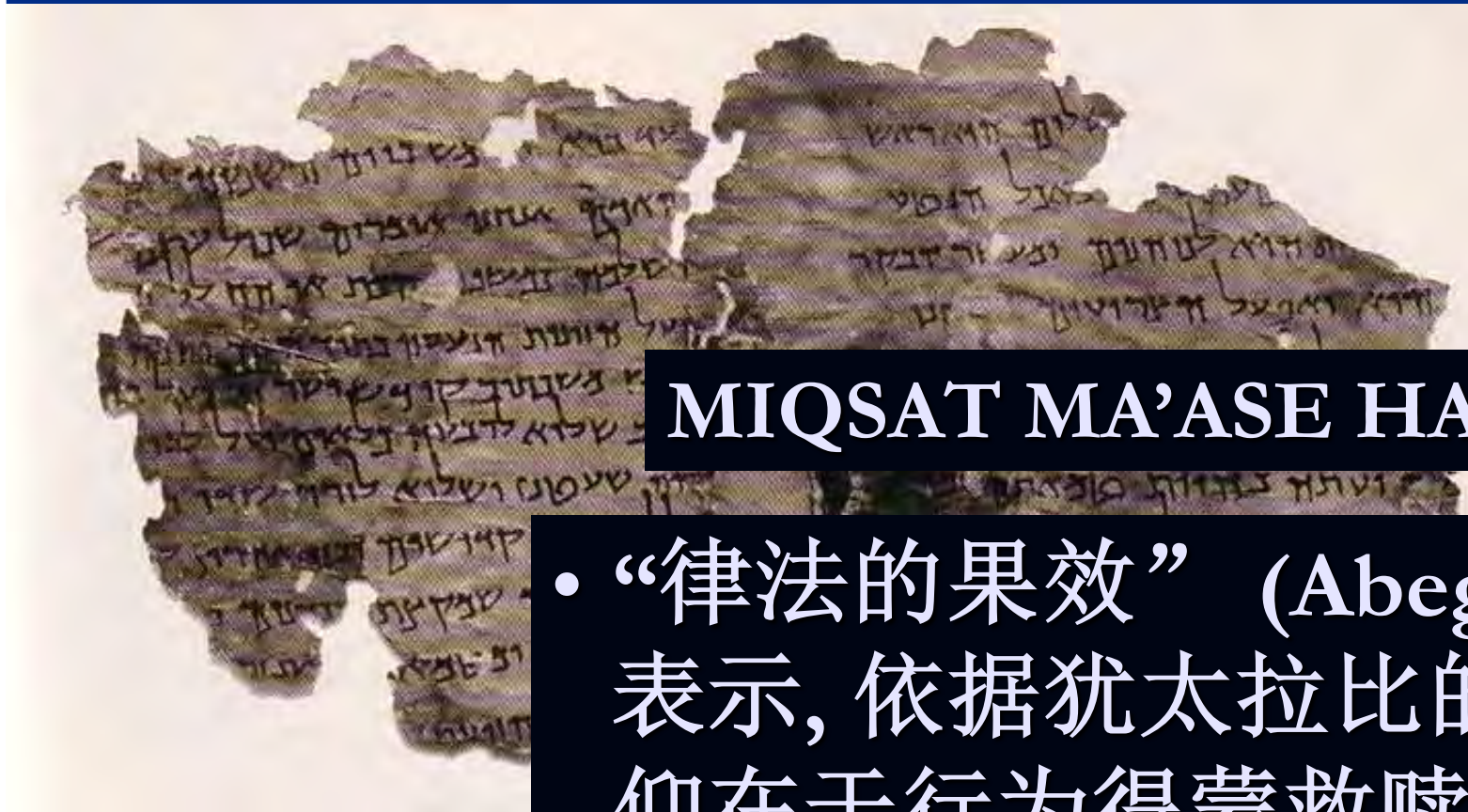
这以赛亚
书卷
与公元
1000年和
现代翻译
符合百分
之99.

在公元200年前发现的以赛亚书卷

- 在死海中发现以赛亚的书卷



7. MMT 表示, 保罗的反对者教导救恩是守律法律才是真正的子民。



MIQSAT MA'ASE HA-TORAH

- “律法的果效” (Abegg 的翻译表示, 依据犹太拉比的法律信仰在于行为得蒙救赎, 保罗在加拉太书持反对的意见。)

保罗对比律法主义

154k

律法主义

“凡行公义的在耶和华那里为自己积蓄生命”

所罗门的诗篇
(约公元前50年)

“无论如何，神迹终将向那些靠行为得救的人在合宜的时间显现。”

巴录2书
(约公元100年)

保罗

“但如今，神的义在律法以外已经显明出来，有律法和先知为证，就是神的义，因信耶稣基督加给一切相信的人，并没有分别”

(罗 3:21-22)

保罗对比律法主义

154k

律法主义

“凡行公义的在耶和华那里为自己积蓄生命”

所罗门的诗篇
(约公元前50年)

“无论如何，神迹终将向那些靠行为得救的人在合宜的时间显现。”

巴录2书
(约公元100年)

保罗

“我只想问你们这一点：你们接受了圣灵，是靠着行律法，还是因为信所听见的福音呢？”

(加拉太书 3:2 CNV)

约翰是在哪里长大?

NIV 路加1:80 「那孩子渐渐长大，心灵强壮，住在旷野，直到他显明在以色列人面前的日子。」

The Wilderness of Zin 旷野

施洗约翰

- 约翰在何处得到洗礼与悔改的观念呢？

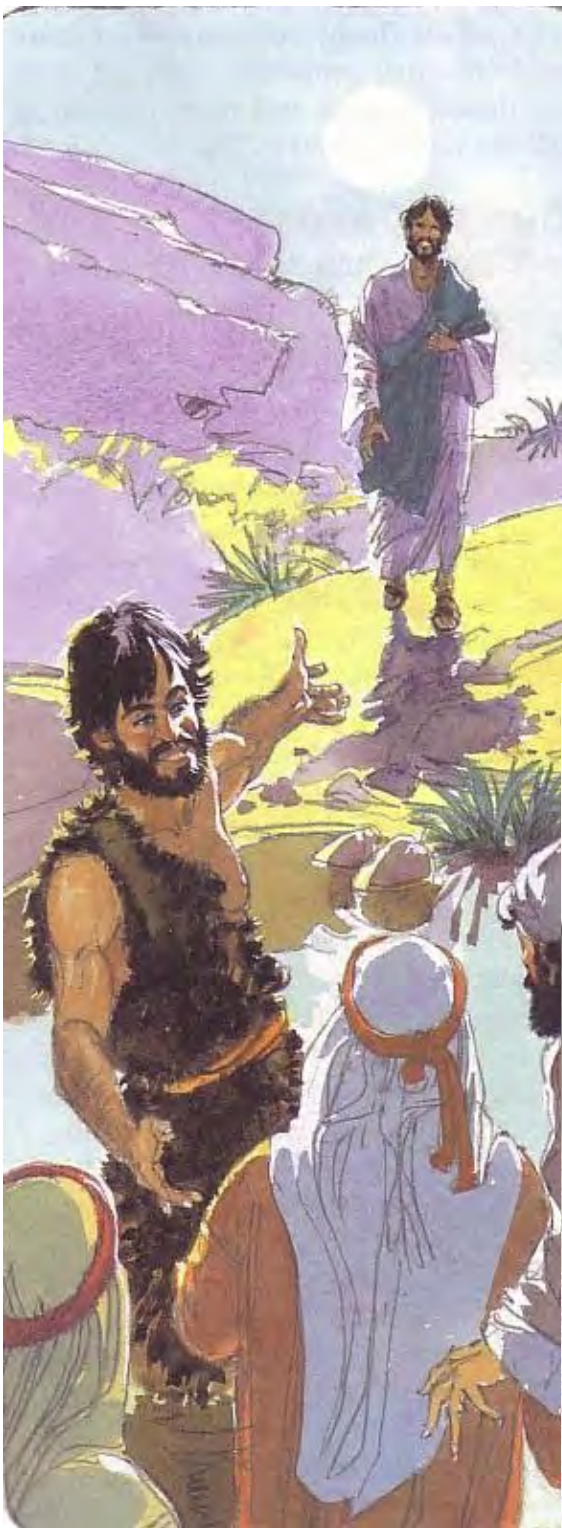


苦修派信徒爱上帝的言语



施洗约翰

- 约翰在何处得到洗礼与悔改的观念呢？



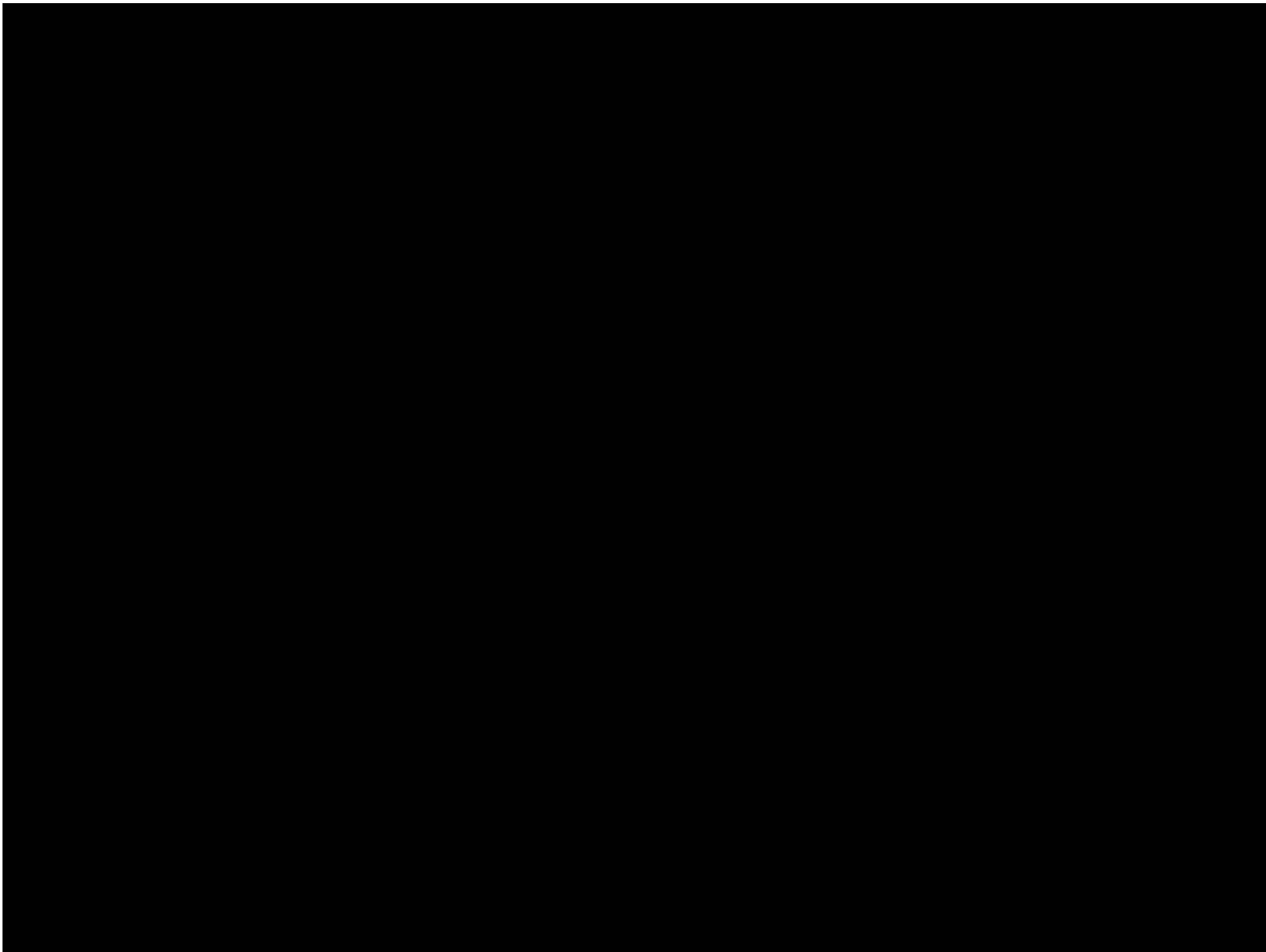
苦修派的信徒与约翰和耶稣

Essenes & John

- 以赛亚的呼吁40:3
- 称为悔改& 洗礼
- 上帝被期望的临近王国
- 水、圣灵，火
- 奇妙的饮食
- 批评的宗教领袖

Essenes & Jesus

- 批评圣殿的领袖
- 反对的圣殿税
- 禁止离婚与再婚
- 属灵的献祭
- 将神的子民看作属灵的圣殿



免费获得该讲解!



BIBLE STUDY
DOWNLOADS

[Home](#) [Downloads](#) [FAQ](#) [Links](#) [Contribute](#) [Contact](#)

圣经学习下载

Search...



Bible Study Downloads has thousands of PowerPoint® and Word files in 42 languages for free download [here](#).

旧约全书背景链接地址 **BibleStudyDownloads.org**