

## “*Son of God Text*” Found in the Dead Sea Scrolls

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(The second half of this article posts four articles on DSS 4Q246 by Steveh (nextstepbiblestudy), Jin Yang Kim, John J. Collins, and Karl Randolph.)

Why is Dead Sea Scroll 4Q246 not being addressed by religious denominations? Why are scholars giving more attention to DSS 4Q246 reading like a source document for the *Gospel of Luke* 1:32-35 than Daniel as the source for 4Q246? Did the 4Q246 author write about the birth of Christ by coincidence or did he actually understand that Daniel was prophesying about the two Natures of Christ and inadvertently legitimize the Christian religion? The 4Q246 author was a huckster, and no prophet. Yet 4Q246 is the only document ever found outside the Bible which predicts that the *Son of Man* (Daniel 7:13) would be called *the Son of God*.

After the initial discovery of the Dead Sea Scrolls in 1947-1948, more Dead Sea Scrolls were found in 1958. Among them, *The Son of God Text* DSS 4Q246 (not released to the public until 1993). 4Q246 is written in ancient Neo-Babylonian Aramaic as are Daniel 2:4b–7:28, Ezra 4:8–6:18, Ezra 7:12–26, and Jeremiah 10:11. Aramaic appears in the Bible after the Babylonian Captivity, which began in 597 BC.

### What is Extraordinary about 4Q246?

- 1) Daniel 3:25 is the only verse in the Bible which uses the term *Son of God* (KJV)—more precisely, *a son of the gods* (NASB)—Nebuchadnezzar’s description of *the Fourth Man* in the fiery furnace.
- 2) 4Q246 is the only text (apart from the Bible) written prior to the birth of Christ which predicts the Messiah will be both God and man with the singular *the Son of God*.
- 3) The text was originally written in Aramaic and is considered a copy of an earlier text, not a translation from Hebrew into Aramaic.
- 4) 4Q246, initially believed to have been copied in 25 BC, is now presumed to be at least 75, if not 125, years older. The original document was written c. 300-200 BC. Multiple references to “*The Son of God Text*” are found with a query of 4Q246 on the internet, including Wikipedia.
- 5) The Essenes, a Jewish sect, copied and preserved the text, which indicates its importance to them, even though it is not credited to any prophet nor included in the Hebrew Bible.
- 6) There is clear duplication of terms found in 4Q246 in the *Gospel of Luke* 1:32-35.
- 7) 4Q246 demonstrates that Jewish readers understood Nebuchadnezzar’s words prophesied the birth, humanity, and Deity of their Messiah, which fact legitimizes Christianity as the logical fulfillment of Judaism.

### Important Questions Not Being Asked about 4Q246

The importance of the 3<sup>rd</sup>-1<sup>st</sup> Century BC Apocrypha, Pseudepigrapha and pseudo-apocalyptic literature today is that it tells us what people were buying and reading before the birth of Christ.

Unless the forger's primary source is identified as Daniel, 4Q246 has little importance to any prophecy about Christ. Why did he write it?

The motivation for countless pseudo-apocalyptic scrolls was primarily money, promotion of a political agenda, or pandering to popular Messianic and apocalyptic 3<sup>rd</sup>-1<sup>st</sup> Century BC Jewish cultural beliefs. In any case, scribes need work. The process was simple. People are suffering under foreign despots, and they want God's help. Write something that mimics Daniel, claim it was written by a long-dead prophet, and make it sound as authentic as possible with lots of well-known biblical verbiage. The 4Q246 author appears to have spun a narrative driven by all three motives. 4Q246 was so convincing even the ultra-orthodox, fundamentalist Essenes copied it—perhaps even as a source of income.

#### **4Q246 Contradicts Albert Schweitzer's *Quest for the Historical Jesus***

If Daniel 3:25-4:3 and 7:13-14 are not the primary source for 4Q246, it has little value for Christians today. On the other hand, if the source for 4Q246 are indeed Daniel 3:25-4:3- and 7:13-14, it demonstrates that the New Testament is not a 1<sup>st</sup> Century AD innovation which sprang up like Topsy. 4Q246 refutes the premise of the great Albert Schweitzer's famous book, *Quest for the Historical Jesus*. Schweitzer famously wrote: "*Thus even in his Messianic claims, Jesus remained, 'within the limits of humanity'*" (Robinson, MacMillan, 1968, p. 17). 4Q246 proves that ancient Jews were indeed expecting their Messiah would indeed be the Deity in human flesh, and that *son of God* was not common 1<sup>st</sup> Century AD parlance for a Jewish believer *within the limits of humanity*!

According to 4Q246, exactly the opposite is true. Just look at the context of spontaneous responses in the *Gospel of John*. How could the brilliant Albert Schweitzer so misconstrue the *Gospel of John*'s context, which was so easily perceived by a 3<sup>rd</sup>-2<sup>nd</sup> Century BC forger of the Bible? These spontaneous observations demonstrate that the 4Q246 con artist understood that people were indeed anticipating the *Son of God* beyond *the limits of humanity*!

Nathanael answered Him, "Rabbi, You are **the Son of God**; You are the King of Israel." John 1:49

"...do you say of Him, whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am **the Son of God**'? (John 10:36)

"Yes, Lord; I have believed that You are the Christ, **the Son of God**, *even* He who comes into the world." (John 11:27)

The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out *to be* **the Son of God**." (John 19:7)

"What do we have to do with You, **Son of God**? Have You come here to torment us before the time?" (Matt. 8:29)

"The beginning of the gospel of Jesus Christ, **the Son of God**.) (Mark 1:1)

"...they would fall down before Him and cry out, saying, "**You are the Son of God!**" (Mark 3:11)

#### **Proof that Daniel 3:25-4:3 and 7:13-14 Were the Source for 4Q246**

The following is the New American Standard Bible translation of Daniel 3:25-4:3 and 7:13-14. The **red type** illustrates words, phrases, and concepts in Daniel 3:25-4:3 and 7:13-14 that were copied by the 4Q246 author.

<sup>25</sup> He answered and said, "Look! I see four men loosed *and walking about* in the midst of the fire without harm, and the appearance of the fourth is **like a son of the gods!**"

<sup>26</sup> Then Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, "Shadrach, Meshach and Abed-nego, come out, you servants of the **Most High God**, and come here!" Then Shadrach, Meshach and Abed-nego came out of the midst of the fire.

<sup>27</sup> And the satraps, the prefects, the governors and the king's high officials gathered around *and* saw in regard to these men that the fire had no effect on the bodies of these men nor was the hair of their head singed, nor were their trousers damaged, nor had the smell of fire *even* come upon them.

<sup>28</sup> Nebuchadnezzar responded and said, "Blessed be the **God** of Shadrach, Meshach and Abed-nego, who has sent His angel and delivered His **servants** who put their trust in Him, violating the king's command, and yielded up their bodies so as **not to serve or worship any god** except their own **God**.

<sup>29</sup> "Therefore, I make a decree that any **people, nation** or tongue that speaks anything offensive against the **God** of Shadrach, Meshach and Abed-nego shall be torn limb from limb and their **houses reduced to a rubbish heap**, inasmuch as there is **no other god** who is able to deliver in this way."

<sup>30</sup> Then the king caused Shadrach, Meshach and Abed-nego to prosper in the province of Babylon.

**Daniel 4:1** Nebuchadnezzar the king to all the **peoples, nations**, and *men of every* language that live in **all the earth**: "**May your peace abound!**

<sup>2</sup> "It has seemed good to me to declare the **signs** and wonders which **the Most High God** has done for me.

<sup>3</sup> "How **great are His signs**, And how mighty are His wonders! **His kingdom is an everlasting kingdom**, And His **dominion is from generation to generation**. (Dan 3:25-3 NAS)...

<sup>13</sup> "I kept looking in the night **visions**, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.

<sup>14</sup> "And to **Him was given dominion**, Glory and a **kingdom**, That all the **peoples, nations**, and *men of every* language Might serve Him. **His dominion is an everlasting dominion** Which will not pass away; And **His kingdom** is one Which will not be destroyed. (Dan 7:13-14 NASB).

**Note** that the following references to the kings of Assyria and Egypt in 4Q246 are previously conquered enemies of Israel. They were most likely incorporated into the text to convince readers that the writer's forgery was an ancient Hebrew prophecy that he translated into Aramaic. After the Babylonian Captivity most Jews could no longer read Hebrew and the author wanted to reach a broader market. The image below is a picture of 4Q246 which can be expanded by grabbing a corner of the image, followed by the text of 4Q246 and a translation of 4Q246.



Col II.

ברה די אל יתאמר ובר עליון יקרונה כזיקיא  
די חזותא כן מלכותה תהוה שני[ן] ימלכון על  
ארעא וכלא ידשון עם לעם ידוש ומדינה למדי[נ]ה  
עד יקו/ים עם אל וכלא ינו/יה מן חרב  
מלכותה מלכות עלם וכל ארחתה בקשוט ידי[ן]  
ארעא בקשט וכלא יעבד שלם חרב מן ארעא יסף  
וכל מדינתא לה יסגדון אל רבא באילה  
הוא ועבד לה קרב עממין ינתן בידה וכלהן  
ירמה קדמוהי שלטנה שלטן עלם וכל תהומי

Col I.

ע[לוהי שרת נפל קדם כרסיא  
מ[לכא] {<ל>} {>ב<} עלמא אתה רגז  
ושניך  
אפש[רא חזוך וכלא אתה עד עלמא  
ר[ברבין עקה תתא על ארעא  
ונחשירין רב במדינתא  
מלך אתור[ ומ] צרין  
ר[רב להוה על ארעא  
י[עבדון וכלא ישמשון  
ר[בא יתקרא ובשמה יתכנה

The words in **red type** in the translations of 4Q246 below are in Daniel 3:25-4:3 and 7:13-14. The brackets in the translation of the first column (on the right) indicate the missing text, and the third column is entirely missing. Each line of the translation is numbered in relation to the image above.

### Translation of 4Q246

<https://otstory.wordpress.com/2008/02/27/4q246-4qaramaic-apocalypse/>

Col. I

1. [ ] rested upon him, he fell before the throne
2. [... k]ing, rage is coming to the world, and your years
3. [...]. . . **your vision**, all of it is about to come unto the world.
4. [... **mi]ghty [signs]**, distress is coming upon the land
5. [...] great slaughter in the provinces
6. [...] king of Assyria [ and E]gypt
7. [...] he will rule over the land
8. [...] will do **and all will serve**
9. [...] **gr]eat will be** called and he will be designated by his name.

Col II

1. He will be called the **Son of God**, and they will call him the **Son of the Most High** like a shooting star.
2. that you saw, so will be their kingdom, they will rule several years over
3. the earth **and crush everything**, a **people** will **crush** another **people** and **nation** (will crush) **nation**.
4. **Blank** (space left blank in the manuscript) Until the **people of God** arises and makes **everyone rest from a sword**.
5. Their **kingdom will be an eternal kingdom**, and their paths will be righteous. They will judge
6. the **earth** with truth, and **all** (nations) will make **peace**. **A sword will cease from the land**,
7. **and all** (nations) will worship God. The **great God** will be their help,
8. He Himself will fight for them, putting **peoples** into their power, all of them
9. He will cast them away before him, **His dominion will be an everlasting dominion** and all the abysses

The words in Luke 1:32-35 in **red type** below are words found in 4Q246

- <sup>32</sup> "**He will be great**, and **will be called the Son of the Most High**; and the Lord God will give Him the throne of His father David;
- <sup>33</sup> and He will reign over the house of Jacob forever; and **His kingdom will have no end**."
- <sup>34</sup> And Mary said to the angel, "How can this be, since I am a virgin?"
- <sup>35</sup> And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of **the Most High** will overshadow you; and for that reason the holy offspring shall **be called the Son of God**." (Luke 1:32-35 NASB)

### More Proof 4Q246 Copied Daniel

Whoever the author of 4Q246 was, he was well read in Hebrew Scripture and knew how to work key phrases from Daniel into his narrative in order to pass it off as an authentic text from God.

We know he had a copy of Daniel because he copied words, phrases, and concepts unique to Daniel into his document, as well as from other parts of Scripture.

1. Column I, line 3, a Hebrew and Aramaic word for vision חֲזוֹן (*chazown*, khaw-zone') found 35 times in the Bible, 28 (4 x 7) of which are in Daniel, more than any book in the Bible.
2. Column I, line 7, *he will rule over the earth*, and Daniel 2:39 in Aramaic, *will rule over the earth* Daniel 2:39 (NASB)
3. Column II, line 1, reads, *Son of God he will be hailed* and Daniel 3:25 reads in Aramaic reads, "like a son of the gods" Daniel 3:25 (NASB)
4. Column II, line 1, read "*son of the Most High*" and Daniel in Aramaic reads "*son of the Most High God*" in Daniel 3:26 (NASB). In Daniel "*Most High*" always means *God*.
5. Column II, line 3, reads "*the earth and crush everything*" and Daniel 7:23 in Aramaic reads, "and it will *devour the whole earth and tread it down and crush it.*" (Dan 7:23 NASB)
6. Column II, line 4, reads "...until the people of God arises" and Daniel 12:1 in Hebrew reads sons of your people, will arise" (Dan 12:1 NASB)
7. Column II, line 5, reads "his kingdom is an everlasting kingdom" and Daniel 4:3 in Aramaic has the identical words "his kingdom is an everlasting kingdom" again in Daniel and 7:27 (NASB)
8. Column II, line 6, reads "*the earth with truth, and all (nations) will make peace.*" In Aramaic Nebuchadnezzar writes twice in 4:1 and 6:25 "*to all nations that live in the earth May your peace abound*" in Daniel 4:1; 6:25 (NASB)
9. Column II, line 7 *will worship him* and Daniel 3:28 in Aramaic has the identical verb will worship him, Daniel 3:28 (NASB)
10. Column II, line 7 great God and Daniel 2:45 in Aramaic reads "great God" Daniel 2:45 (NASB)
11. Column II, line 9, reads "His dominion will be an everlasting dominion" and Daniel 4:31 in Aramaic has the identical words "His dominion will be an everlasting dominion" and in 7:14 (NASB).

### **Star out of Jacob**

The *shooting star* in column II, line 1, also translated as *comet*, is in the same line as *Son of God* and *Son of the Most High*, and is most likely a reference to "*A star shall come forth from Jacob*" (Num 24:17 NASB). Linking Baalam's prophecy of *a star coming forth from Jacob* with *Son of God* and *Son of the Most High* would certainly tantalize Messianic and apocalyptic expectations and encourage scroll purchases. It also demonstrates the writer's theological prowess and explains the Essene's interest in the document. Remember, the author had to write in Aramaic if he wanted a wider market because most Jews could no longer read or speak Hebrew. The Gospel writers translated all of Christ's words from Aramaic into Koine Greek for dissemination to the Roman world, which led to the formation of the Byzantine Empire.

### **Nebuchadnezzar Conquered by the Four Man**

There is so much overlapping verbiage and storyline between Daniel 3:25-4:3; 7:13-14, and 4Q246 that if we were talking about plagiarism and copyrighted movie scripts, today Daniel could sue the writer of 4Q246 for copyright infringement. For example, it is illegal to cast

“Superman” in a movie without permission from Marvel Comics, let alone mentioning Krypton, Lois Lane, etc.

We don’t need more than the Bible to tell us that Christ will be born as man and God. However, 4Q246 should prove to sceptics that even a patronizing huckster like the 4Q246 author was able to use his knowledge of the Bible to make a few bucks off of a Jewish public desperate for news about the birth of their Messiah. The irony is that we have no idea how many inhabitants believed Nebuchadnezzar’s letter in Daniel 4:1-4:37, beginning with peace to the Babylonian empire. Darius writes the same kind of letter in Daniel 6: 25-28. What a statement of confession and repentance it was for Nebuchadnezzar, the greatest king on earth! God turned Nebuchadnezzar, the most heinous despot in human history, into his chief evangelist, who then proclaimed that the God of Daniel is the true God. By conquering Nebuchadnezzar, the Fourth Man conquered Babylon.

### **Response to Critics of 4Q246 Who Say, “*There is nothing here.*”**

It’s not just one or two points, but the accumulative tenor of 4Q264 that ties it to Daniel 3:25-4:3 and 7:13-14. The first line of column II connects three key facts about the Messiah. The KJV translates “*the Son of God*” but NASB is more precise, yet incorrect, with “*like a son of the gods*.” Nebuchadnezzar would never cuckold his gods by accusing them of polyandry (multiple fathers copulating with one mother). Only one could be the father, either Marduk, Shamash, Enlil, Enki, Nabu, Anu, etc. Copulation with a human mother, was also a practice of Egyptian, Babylonian, Greek, and Roman gods. Therefore, *a son of the gods* must be understood as the son of *one god*. The translation, “*a son of gods*” is a bit of dodging and weaving by scholars who know that Nebuchadnezzar meant the father could only be *one god*, not all of them!

The 4Q246 author and the KJV understood Nebuchadnezzar is speaking of only one father and both write “*the Son of God*.” Yet more precisely, as Hebrew scholar Karl Randolph points out, the pronoun *his* at the end of *son* in 4Q246 is *barah* ברה *his son*, the same Aramaic word found in Daniel 5:22. The Aramaic “*dī*” after “his son” can also be translated “*his son who is god*.” In case we don’t know what the 4Q246 author means, he then writes *son of the Most High*, which always and only means *Most High God*, ten times in Daniel. For some reason the 4Q246 author adopts the עֲלִיּוֹן (*‘elyown, el-yone*) for *Most High* in Dan. 7:27 instead of the other Aramaic form עֲלִי (*illay, il-lah'-ee*) in Dan. 3:26. He is obviously looking at the entire *Book of Daniel*. Then, to further certify that he is speaking about the Jewish Messiah, the 4Q246 author writes *shooting star* or *comet*, a clear reference to the Messianic prophesy and understanding of “*A star shall come forth from Jacob*,” (Num 24:17 NASB). We are talking not just about one, but three references to the Messiah in just one line of text.

The 4Q246 author copies the phrase, “*his kingdom is an everlasting kingdom*” from Daniel 4:3 and 7:27 into column II, line 5, exactly as it appears in Daniel. He also copies the phrase “*His dominion will be an everlasting dominion*” from Daniel 4:31 and 7:14 into column II, line 9, exactly as it appears in Daniel. These are just five of the eleven similarities between Daniel and 4Q246 that any copyright attorney would take to court.

מַלְכוּתָהּ מְלָכִית עֲלָם (Dan 4:3 [3:33])	“His kingdom <i>will be</i> an everlasting kingdom” (NASB)
מַלְכוּתָהּ מְלָכִית עֲלָם (Dan 7:27)	“His kingdom <i>will be</i> an everlasting kingdom” (NASB)
מַלְכוּתָהּ מְלָכִית עֲלָם DSS 4Q246	“His kingdom <i>will be</i> an everlasting kingdom”

שְׁלֹטְנָהּ שְׁלֹטֹן עֲלֵם (Dan. 4:31 ) “His dominion is an everlasting dominion” (Dan 4:31 NASB)  
 שְׁלֹטְנָהּ שְׁלֹטֹן עֲלֵם (Dan. 7:14) “His dominion is an everlasting dominion” (Dan 7:14 NASB)  
 שְׁלֹטְנָהּ שְׁלֹטֹן עֲלֵם DSS 4Q246 “His dominion will be an everlasting dominion\*”

\*Jin Yang Kim’s translation of 4Q246 is preferred to the translation by NASB. Vowel points as seen in the Masoretic text from Daniel were not added to the Aramaic more than 1000 years after 4Q246 was written.

The above two phrase do not appear in any other books of the Bible. However, their content is found in Psalm 145:13, 1 Chron. 17:4; 28:7; 1 Tim. 6:16; 1 Peter 4:11; 5:11; 2 Peter 1:11, Rev. 1:6 and 5:13. “*His kingdom will be an everlasting kingdom*” has 14 characters copied in exact order from Daniel and “*His dominion will be an everlasting dominion*” has 12 characters in exact order from Daniel for a total of 26 characters. Computer passcodes only require 8 characters. With the probability of 22 letters in the alphabet, the only mathematically possible conclusion is that the 4Q246 author has a copy of Daniel in front of him while he crafts his forgery. Denial that these two phrases are referring to the Jewish God and Messiah would mean that today’s interpretation of Daniel is a Christian fabrication. There, dear readers, is the problem. If the 4Q246 author does not correctly understand that the *Son of God* is the *Son of Man*, the Messiah, is also God in Daniel 7:13-14, then neither do we. Pieper identifies the *Son of Man* in Daniel 7:13-14 as Jesus Christ half a dozen times. Correct interpretation is not the private property of the Christian Church or else the Bible has no power to convert pagans.

In his effort to manufacture a Messianic prophesy as if God spoke it, the 4Q246 author plays on the Messianic longings and aspirations of the oppressed Jewish people. He couldn’t have known that one day these words would be spoken by the Angel Gabriel to the Virgin Mary. He told people what they wanted to hear, and he used Scripture to back it up. The Scribes and Pharisees, claiming to speak the truth, spoke lies, while the 4Q246 author, attempting to fabricate Scripture, wrote the truth. It is little wonder that religious denominations don’t want to talk about 4Q246. Think how many times we have heard radio preachers, whom we know to be frauds, speak amazing truth.

### **The Problem of Oversimplification**

There is the unavoidable problem of oversimplification with the interpretation of 4Q246. This is going to get complicated. We can’t see the text from the 4Q246 author’s perspective. He knows nothing of Luke, he is not prophet, and he is copying selected words and phrases from Daniel. His use of *His kingdom will be an everlasting kingdom* can be translated *their kingdom will be and everlasting kingdom*, meaning the kingdom that the people will live in. However, the 4Q246 author’s use of “*His dominion is an everlasting dominion*” in Column II line 9 unavoidably refers to God in the flesh. Randolph is convinced that God the Father is on the throne in Chapter 7 and is not Jesus Christ, the second person of the Trinity. Therefore “Son of Man” must also be God. Five hundred years ago Luther had the same opinion.

“Let us also consult Daniel, who declares in chapter 7:13-14: ‘I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of Man, and He came to the Ancient of Days and was presented before Him. And to Him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away; and His kingdom one that shall not be destroyed.’ Christians understand this verse well. However, now we want to observe how this agrees with the New Testament. He beholds a Son of Man in the clouds, which undoubtedly signifies that His



kingdom is not to be of this world, that it is not to be transitory or temporal, but that it is to be heavenly and eternal. He says the 'the Ancient of Days,' that is, God the Father, gave Him dominion over all, that His power is to endure forever and is not to pass away." (*Luther's Works* Vol. 15, p. 290.)

But to further complicate the issue, Jesus Christ in Revelation 1 is described as looking like the *Ancient of Days* in Daniel. In Daniel 7 the *Ancient of Days* is God the Father who gives the *Son of Man* (Jesus Christ regularly called Himself the *Son of Man*), who is coming on the clouds (Dan. 7:13; Matt. 24:30; Rev. 1:7), *everlasting dominion* (Dan. 7:14). Here problem is not just with 4Q246, but our interpretation of Daniel.

### **Clash of Beliefs about the Messiah before the Birth of Christ**

4Q246 is a rare commentary on how the Jews understood prophecies of the coming Messiah being both human and Divine. Clearly the Bible prophesies that God's son will be born on earth but it does not use the phrase "*the Son of God*" as found in Gabriel's announcement to Mary and 4Q246.

Psalm 2:7 the LORD: He said to Me, 'Thou art My Son, Today I have begotten Thee.

Isaiah 7:14 the son (human) to be born has the reputation of God with us.

Isaiah 9:5 where the son has qualities both of God and man.

Isaiah 52:13–53:12 where a person (man) suffers death yet lives and his life is the guilt offering that justifies us.

Micah 5:2 where the one to be born (human) is from eternity past (God)

Third Century BC Septuagint-translators refused to translate Nebuchadnezzar's description "*like the son of the god(s)*" in Daniel 3:25 and changed it to "*like the angel of God*." As far back as 300 BC, Jewish scholars did not want to depict the manifestation of the Messiah as both God and man regardless of what Daniel wrote. Today scholars teach that Daniel is a fabricated apocalyptic prophecy written after 167 BC as if it were prophesying events which took place 400 years earlier. Daniel set the standard for *The Book of Revelation* which copies Daniel's genre to the extent that the *Book of Revelation* could rightfully be renamed *Second Daniel*.

There was rampant writing, copying, and dissemination of apocalyptic literature during tumultuous 3<sup>rd</sup>-1<sup>st</sup> Century BC Hebrew society. In our day, 35 million copies of the pulp-fiction, *The Late Great Planet Earth* in 50 languages is a comparable example. Luke, the historian, was undoubtedly aware of this literature and its expectations. He must have read about a Jewish Messiah who flaunted his power before the greatest king on earth by saving His chosen people from hell-like fire seven times hotter than the typical furnace.

In the *Book of Revelation*, the first chapter continues Daniel's theme of the God Man walking among flames of fire. John writes as though the God Man walked right out of Nebuchadnezzar's furnace into the New Testament. He depicts the *Son of God* (Rev. 2:18) walking unscathed among seven sets of flames, with seven stars in His hand, with eyes like flames of fire, and with feet glowing like molten bronze in Nebuchadnezzar's furnace (Rev. 1:13-15).

Jews who read Luke 1 at the time of its writing would associate the words "*Son of God*" with current apocalyptic literary fervor, to its credit or discredit. Luke repeated the literal interpretation of Scripture scorned by scholars of Christ's day. While Septuagint scholars were



saying “That was not God in Nebuchadnezzar’s furnace,” the common people were saying, “Yes, it *was* the Messiah in the furnace.”

We have the comfort of knowing that nothing has changed. There is just as much chaos in the world of religion today as there was before Christ. It’s not possible to find a seminary in America today that views the Bible as a Divine artifact as Martin Luther did, nor that will swear that we have the exact original words of any particular verse in the Bible. In effect, they are all following after Albert Schweitzer.

### **What Do Translations Today Say about the Fourth Man?**

Twelve of the 58 translations posted on Bible Gateway (including KJV) say he is *the Son of God*, with a capitol G and 31 say, “a son of gods.” (See <https://www.biblegateway.com/verse/en/Daniel%203%3A25>)

In the Hebrew Bible, the plural “Gods” אֱלֹהִים (*‘elohiym*, el-o-heem’), according to context, is almost always translated as *God*, but in Aramaic—even Daniel—often used the singular for *God* instead of the plural used by Nebuchadnezzar. Steinmann’s *Concordia Commentary on Daniel* (pages 194-95) translates “*a son of gods*” but then claims that the Fourth Man is the preincarnate Christ. He also sites Chemnitz’s “*Two Natures of Christ*” (page 50), who states that the Fourth Man is Jesus Christ.

[Aramaic Lesson: *Bar* בַּר in Aramaic means *son*. In this case the Lamed ל in front of *Bar* means *like* or *pertaining to the son*. For comparison “*One like a Son of Man* (Dan 7:13 NASB)” with Kap ק in front of *Bar*, is קְבַר אֱנִישׁ (Dan 7:13).]

Like Nebuchadnezzar, God also caused Caiaphas, who orders Christ’s execution, to prophesy, “it is necessary that one man should die for the people....” God also caused the money grabbing prophet, Baalam, to prophesy the birth of Christ. The Fourth Man was in charge of the fiery furnace. If we are offended, as was St. Jerome, that a pagan is a prophet of the Christ, how do we explain Saul’s becoming Paul? Claims that Nebuchadnezzar’s use of *angel* in 3:28 justifies rejection of 3:25 are mistaken. At no place in the Bible is any angel identified as the 4Q246 author’s “*Son of God*.” Coincidentally, twice Revelation warns not to worship angels (Rev. 19:10; 22:9-10).

### **Translation of 4Q246 in Luke 1:32-35**

In this translation below, 4Q246 is on the left and its comparison with the Gospel of Luke is on the right.

<https://nextstepbiblestudy.net/index.php/2019/12/14/the-son-of-god-text-4q246/>

<p>עַרְבָּ לְהוּיָהּ אֶל אֲרֶעָ “[he will be] great upon the earth” (I.7)</p> <p>בְּרַח דִּי אֵל יִתְאַמֵּר “Son of God he will be hailed” (II.1)</p> <p>וּבִר עֲלִיזֵי יִקְרוּנָה “and Son of the Highest he will be called” (II.1)</p> <p>מַלְכוּתָהּ מַלְכוּת עֲלָמ “his kingdom is an everlasting kingdom (II.5)</p>	<p>οὗτος ἔσται μέγας “this (one) will be great” (Luke 1:32)</p> <p>κληθήσεται υἱὸς θεοῦ “he will be called   Son of God” (Luke 1:35)</p> <p>καὶ υἱὸς ὑψίστου κληθήσεται “and Son of the Highest he will be called” (Luke 1:35)</p> <p>καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος “and of his kingdom there will not be an end” (Luke 1:33)</p>
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More comparisons can be made with other books in the New Testament, but these four in particular are so astonishingly close to Gabriel’s announcement to the Virgin Mary, scholars can’t ignore them. As Randolph warns in Note 4, 4Q246 could convince critics to reverse their assessment that the Essenes had no influence on the birth of Christianity and conclude that John the Baptist, Luke, the Apostle John and others were part of the Essene movement. This writer responds, that if the Bible is truth, critics will not be able to disprove Scripture. Numerous ancient pagan resurrections and trinitarian myths have failed to discredit the New Testament, and there is no reason to fear 4Q246. It is far more likely that the 4Q246 author was a clever theologian who parsed Messianic prophecies together to their linguistic conclusion.

### Hebraic Meter in the Bible related to 4Q246?

With a limited amount of text, we cannot tell if 4Q246 copies Hebraic Meter in Daniel. Hebraic Meter, keywords and phrases repeating in multiples of 7s, 10s, and 12s (as discovered by Rabbi Umberto Cassuto), is a literary genre unique to the Bible and proves to be a litmus test for authenticating Holy Scripture. The 4Q246 author attempt to legitimize his forgery by incorporating keywords and phrases in his text also happen to select Hebraic Meter in the Bible.

For example, the 4Q246 text, not inspired by God, selects biblical themes such as *Most High* to mimic and embellish his forgery. The author of the *Apocryphon of John* followed the same process in his attempt to mimic the *Book of Revelation*

<b><i>Most High</i> 10 times in the Bible</b>	
<b><i>Most High</i> (spoken by Nebuchadnezzar) 7 times in the Bible</b>	
Most High God.....	דִּי־אֱלֹהִים עֲלִיא (Dan 3:26)
Most High God.....	אֱלֹהִים. עֲלִיא (Dan 3:32)
Most High.....	עֲלִיא (Dan 4:14)
Most High.....	עֲלִיא (Dan 4:21)
Most High.....	עֲלִיא (Dan 4:22)
Most High.....	עֲלִיא (Dan 4:29)
And to the Most High.....	וְלִעֲלִיא (Dan 4:31)
Most High God.....	אֱלֹהִים עֲלִיא (Dan 5:18)
Most High God	אֱלֹהִים עֲלִיא (Dan 5:21)
Most High.....	עֲלִיא (Dan 7:25)

<b><i>Crush</i> 10 times in Aramaic</b>	
..... and crushed them.....	וְהִדְקִיתָ הֶמְיוֹן (Dan 2:34)

..... were crushed.....	באדנין דקו	(Dan 2:35)
..... crushes.....	מסהב	(Dan 2:40)
..... it will crush.....	פדק	(Dan 2:40)
..... it will crush.....	פדק	(Dan 2:44)
..... and that it crushed.....	והדקת	(Dan 2:45)
..... and crushed all their bones.....	וקל-גרמיהון הדקו	(Dan 6:25)
..... and crushed.....	ומדקתה	(Dan 7:7)
..... crushed.....	מדקתה	(Dan 7:19)
..... and crush it.....	ומדקתה	(Dan 7:23)

<b><i>Worship/bow down in Aramaic 12 times in Daniel</i></b>		
and did homage/ <b>worship</b> to Daniel		(Dan 2:46)
and <b>worship</b> the golden image		(Dan 3:5)
and <b>worship</b>		(Dan 3:6)
and <b>worshiped</b> the golden image		(Dan 3:7)
and <b>worship</b> the golden image.		(Dan 3:10)
and <b>worship</b>		(Dan 3:11)
<b>worship</b> the golden image which you have set up.		(Dan 3:12)
<b>worship</b> the golden image that I have set up		(Dan 3:14)
and <b>worship</b> the image		(Dan 3:15)
if you will not <b>worship</b>		(Dan 3:15)
<b>worship</b> the golden image that you have set up		(Dan 3:18)
<b>worship</b> any god except their own God.		(Dan 3:28)
וידעניאל סגד		(Dan 2:46)
ותסגדון לצלם דהבא		(Dan 3:5)
ויסגד		(Dan 3:6)
סגדון לצלם דהבא		(Dan 3:7)
ויסגד לצלם דהבא		(Dan 3:10)
ויסגד		(Dan 3:11)
ולצלם דהבא די הקימת לא סגדין		(Dan 3:12)
ולצלם דהבא די הקימת לא סגדין		(Dan 3:14)
ותסגדון לצלמא		(Dan 3:15)
והו לא תסגדון		(Dan 3:15)
ולצלם דהבא די הקימת לא נסגד		(Dan 3:18)
ולא-יסגדון לכל-אלה להו לאלהון		(Dan 3:28)

<b><i>Furnace 10 times in Daniel</i></b>		
furnace.....	אתון	(Dan 3:6)
furnace.....	אתון	(Dan 3:11)
furnace.....	אתון	(Dan 3:15)
furnace.....	אתון	(Dan 3:17)
to the furnace.....	לאתונא	(Dan 3:19)
to the furnace.....	לאתון	(Dan 3:20)
furnace.....	אתון	(Dan 3:21)
and to the furnace.....	ואתונא	(Dan 3:22)
furnace.....	אתון	(Dan 3:23)
furnace.....	אתון	(Dan 3:26)

<b><i>peoples, nations and tongue 7 times the Bible</i></b>		
O peoples nations and tongue.....	עממא אמיא ולשניא	(Dan 3:4)
all the peoples nations and tongue.....	כל-עממא אמיא ולשניא	(Dan 3:7)
any people nation and tongue.....	כל-עם אמה ולשון	(Dan 3:29)

all the peoples nations and tongue.....	לְכָל־עַמְּמֵיָא אַמְרֵיָא וְלִשְׁנֵיָא (Dan 3:31)
all the peoples nations and tongue.....	כָּל עַמְּמֵיָא אַמְרֵיָא וְלִשְׁנֵיָא (Dan 5:19)
all the peoples nations and tongue.....	לְכָל־עַמְּמֵיָא אַמְרֵיָא וְלִשְׁנֵיָא (Dan 6:26)
all the peoples nations and tongue.....	וְכָל עַמְּמֵיָא אַמְרֵיָא וְלִשְׁנֵיָא (Dan 7:14)

*The Book of Daniel* is filled with Hebraic Meter such as his own Aramaic name which repeats exactly ten times in the Bible.

<b>Belteshazzar 10 times in the Bible</b>	
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 1:7)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 2:26)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 4:5)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 4:6)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 4:15)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 4:16)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 4:16)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 4:16)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 5:12)
Belteshazzar.....	בֶּלְטַשְׁאֲצַר (Dan 10:1)

For the sake of exploration we looked for the phrase *LORD Most High* (which is not in Daniel) instead of *God Most High*. It was no surprise to find the Hebrew consonants for *LORD Most High* exactly seven time in the Bible. *God, LORD, Lord, LORD God, Lord God* or *Lord LORD* repeat 30 to 40 times in various contexts exactly seven times in the Bible. If there is one name or key phrase that repeats in the Bible in Hebraic Meter, it is God's name. What was surprising is that the consonants are correct, but 2 Kings 15:35 and 2 Chron. 27:3 in context are translated as *upper* instead of *Most High*.

<b>The LORD Most High 7 times in the Bible</b>	
the LORD and Most High.....	יְהוָה וְעֶלְיוֹן (2Sa 22:14)
house of the LORD the Most High.....	בֵּית־יְהוָה הָעֶלְיוֹן (2Ki 15:35)
house of the LORD the Most High.....	בֵּית־יְהוָה הָעֶלְיוֹן (2Ch 27:3)
name of the LORD Most High.....	שֵׁם־יְהוָה עֶלְיוֹן (Psa 7:18)
the LORD and Most High.....	יְהוָה וְעֶלְיוֹן (Psa 18:14)
for the LORD Most High.....	כִּי־יְהוָה עֶלְיוֹן (Psa 47:3)
for you are the LORD Most High.....	כִּי־אַתָּה יְהוָה עֶלְיוֹן (Psa 97:9)

As for the New Testament, *Son of God* appears in Hebraic Meter in Matthew, Luke, John and 1 John.

<b>Son of God 10 times in the Gospel of Matthew</b>	
If you are the Son of God.....	εἰ υἱὸς εἶ τοῦ θεοῦ (Matt. 4:3 BNT)
If you are the Son of God.....	εἰ υἱὸς εἶ τοῦ θεοῦ (Matt. 4:6 BNT)
Sons of God.....	υἱοὶ θεοῦ (Matt. 5:9 BNT)
Thou Son of God.....	υἱὲ τοῦ θεοῦ (Matt. 8:29 BNT)
You are the Son of God.....	θεοῦ υἱὸς εἶ (Matt. 14:33 BNT)
The Son of the living God.....	ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (Matt. 16:16 BNT)
The Son of God.....	ὁ υἱὸς τοῦ θεοῦ (Matt. 26:63 BNT)
If you are the Son of God.....	εἰ υἱὸς εἶ τοῦ θεοῦ (Matt. 27:40 BNT)
I am the Son of God...	θεοῦ εἰμι υἱός (Matt. 27:43 BNT)
This was the Son of God.....	θεοῦ υἱὸς ἦν οὗτος (Matt. 27:54 BNT)

<b><i>Son(s) of God 7 times in the Gospel of Luke</i></b>		
He shall be called the <b>Son</b> of God...κληθήσεται υἱὸς θεοῦ		(Luke 1:35 BNT)
If you are the <b>Son</b> of God.....εἰ υἱὸς εἶ τοῦ θεοῦ		(Luke 4:3 BNT)
If you are the <b>Son</b> of God.....εἰ υἱὸς εἶ τοῦ θεοῦ		(Luke 4:9 BNT)
You are the <b>Son</b> of God.....σὺ εἶ ὁ υἱὸς τοῦ θεοῦ		(Luke 4:41 BNT)
Jesus, <i>thou</i> <b>Son</b> of God most high..Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου		(Luke 8:28 BNT)
And you are <b>sons</b> of God.....καὶ υἱοὶ εἰσιν τοῦ θεοῦ		(Luke 20:36 BNT)
Are you then the <b>Son</b> of God.....σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ		(Luke 22:70 BNT)

<b><i>Son of God 7 times in the Gospel of John*</i></b>	
Son of God.....ὁ υἱὸς τοῦ θεοῦ	(John 1:34 TIS)
Son of God.....ὁ υἱὸς τοῦ θεοῦ	(John 1:49 TIS)
Son of God.....υἱοῦ τοῦ θεοῦ	(John 3:18 TIS)
Son of God.....τοῦ υἱοῦ τοῦ θεοῦ	(John 5:25 TIS)
Son of God.....ὁ υἱὸς τοῦ θεοῦ	(John 11:4 TIS)
Son of God.....ὁ υἱὸς τοῦ θεοῦ	(John 11:27 TIS)
Son of God.....ὁ υἱὸς τοῦ θεοῦ	(John 20:31 TIS)
*According to Codex Sinaiticus	

<b><i>The Son of God 7 times in First John</i></b>	
The Son of God.....ὁ υἱὸς τοῦ θεοῦ	(1 John 3:8 BNT)
The Son of God.....ὁ υἱὸς τοῦ θεοῦ	(1 John 4:15 BNT)
The Son of God.....ὁ υἱὸς τοῦ θεοῦ	(1 John 5:5 BNT)
The Son of God.....τὸν υἱὸν τοῦ θεοῦ	(1 John 5:10 BNT)
The Son of God.....τὸν υἱὸν τοῦ θεοῦ	(1 John 5:12 BNT)
The Son of God.....τοῦ υἱοῦ τοῦ θεοῦ	(1 John 5:13 BNT)
The Son of God.....ὁ υἱὸς τοῦ θεοῦ	(1 John 5:20 BNT)

In addition, the phrase *Son of Man* appears in Nestle's Text, Wescott and Hort, and Tischendorf 30 times (3x10) in Matthew, 14 times (2x7) in Mark, 24 times (2 x 12) in Luke, and 12 times in John, all Hebraic Meter repetitions and/or multiples. Codex Sinaiticus is far more accurate than scholars now recognize.

#### ***Son of Man 30 times (3x10) in the Gospel of Matthew***

ὁ δὲ υἱὸς τοῦ ἀνθρώπου (Matt. 8:20)	ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 19:28)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 9:6)	ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 20:18)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 10:23)	ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 20:28)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 11:19)	τοῦ υἱοῦ τοῦ ἀνθρώπου (Matt. 24:27)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 12:8)	τοῦ υἱοῦ τοῦ ἀνθρώπου (Matt. 24:30)
τοῦ υἱοῦ τοῦ ἀνθρώπου (Matt. 12:32)	τὸν υἱὸν τοῦ ἀνθρώπου (Matt. 24:30)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 12:40)	τοῦ υἱοῦ τοῦ ἀνθρώπου (Matt. 24:37)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 13:37)	τοῦ υἱοῦ τοῦ ἀνθρώπου (Matt. 24:39)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 13:41)	ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 24:44)
τὸν υἱὸν τοῦ ἀνθρώπου (Matt. 16:13)	ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 25:31)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 16:27)	ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 26:2)
τὸν υἱὸν τοῦ ἀνθρώπου (Matt. 16:28)	υἱὸς τοῦ ἀνθρώπου (Matt. 26:24)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 17:9)	ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 26:24)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 17:12)	ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 26:45)
ὁ υἱὸς τοῦ ἀνθρώπου (Matt. 17:22)	τὸν υἱὸν τοῦ ἀνθρώπου (Matt. 26:64)

#### ***Son of Man 14 times (2x7) in the Gospel of Mark***

Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 2:10 BNT)
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 2:28 BNT)
Son of Man.....τὸν υἱὸν τοῦ ἀνθρώπου (Mar 8:31 BNT)
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 8:38 BNT)
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 9:9 BNT)
Son of Man.....τὸν υἱὸν τοῦ ἀνθρώπου (Mar 9:12 BNT)
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 9:31 BNT)
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 10:33 BNT)
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 10:45 BNT)
Son of Man.....τὸν υἱὸν τοῦ ἀνθρώπου (Mar 13:26 BNT)
Son of Man.....ὁ μὲν υἱὸς τοῦ ἀνθρώπου (Mark 14:21 BNT)
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 14:21 BNT)
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Mark 14:41 BNT)
Son of Man.....τὸν υἱὸν τοῦ ἀνθρώπου (Mar 14:62 BNT)

<b><i>Son of Man 12 times Nominative Case in the Gospel of Luke</i></b>	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 5:24 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 6:5 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 7:34 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 9:26 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 11:30 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 12:8 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 12:40 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 17:24 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 17:30 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 18:8 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 19:10 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (Luke 22:69 BNT)	

<b><i>Son of Man 12 times varied order in the Gospel of Luke*</i></b>	
Of the <b>Son</b> of Man    τοῦ <b>υἱοῦ</b> τοῦ ἀνθρώπου (Luke 6:22 BNT)	
Necessary that the <b>Son</b> of Man    δεῖ τὸν <b>υἱὸν</b> τοῦ ἀνθρώπου (Luke 9:22 BNT)	
For the <b>Son</b> of Man    ὁ γὰρ <b>υἱὸς</b> τοῦ ἀνθρώπου (Luke 9:44 BNT)	
But the <b>Son</b> of Man    ὁ δὲ <b>υἱὸς</b> τοῦ ἀνθρώπου (Luke 9:58 BNT)	
To the <b>Son</b> of Man    εἰς τὸν <b>υἱὸν</b> τοῦ ἀνθρώπου (Luke 12:10 BNT)	
Of the <b>Son</b> of Man    τοῦ <b>υἱοῦ</b> τοῦ ἀνθρώπου (Luke 17:22 BNT)	
Of the <b>Son</b> of Man    τοῦ <b>υἱοῦ</b> τοῦ ἀνθρώπου (Luke 17:26 BNT)	
To the <b>Son</b> of Man    τῷ <b>υἱῷ</b> τοῦ ἀνθρώπου (Luke 18:31 BNT)	
The <b>Son</b> of Man    τὸν <b>υἱὸν</b> τοῦ ἀνθρώπου (Luke 21:27 BNT)	
The <b>Son</b> of Man    τοῦ <b>υἱοῦ</b> τοῦ ἀνθρώπου (Luke 21:36 BNT)	
The <b>Son</b> of Man    τὸν <b>υἱὸν</b> τοῦ ἀνθρώπου (Luke 22:48 BNT)	
The <b>Son</b> of Man    τὸν <b>υἱὸν</b> τοῦ ἀνθρώπου (Luke 24:7 BNT)	
*BYZ, GOC, SCR, STE add at 9:56; variant rejected.	
*BYZ, GOC, SCR, STE add 22:22; variant rejected.	

<b><i>Son of Man 12 times in the Gospel of John</i></b>	
Son of Man.....τὸν υἱὸν τοῦ ἀνθρώπου (John 1:51 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (John 3:13 BNT)	
Son of Man.....τὸν υἱὸν τοῦ ἀνθρώπου (John 3:14 BNT)	
Son of Man.....υἱὸς ἀνθρώπου (John 5:27 BNT)	
Son of Man.....ὁ υἱὸς τοῦ ἀνθρώπου (John 6:27 BNT)	
Son of Man.....τοῦ υἱοῦ τοῦ ἀνθρώπου (John 6:53 BNT)	
Son of Man.....τὸν υἱὸν τοῦ ἀνθρώπου (John 6:62 BNT)	

Son of Man.....	τὸν υἱὸν τοῦ ἀνθρώπου (John 8:28 BNT)
Son of Man.....	ὁ υἱὸς τοῦ ἀνθρώπου (John 12:23 BNT)
Son of Man.....	τὸν υἱὸν τοῦ ἀνθρώπου (John 12:34 BNT)
Son of Man.....	τὸν υἱὸν τοῦ ἀνθρώπου (John 12:34 BNT)
Son of Man.....	ὁ υἱὸς τοῦ ἀνθρώπου (John 13:31 BNT)

4Q246 nullifies numerous critics who claim the New Testament invented the Two Natures of Christ, while the 3<sup>rd</sup>-1<sup>st</sup> Century BC popular culture, including the Essenes, were expecting the Messiah to be both God and man. Nebuchadnezzar not only destroyed Jerusalem and enslaved Israel, but he also became God's tool to bring the Jewish religion to the world. Everything the Christian Church hopes for depends on the Fourth Man delivering the Church from hellfire.

## NOTE 1

<https://nextstepbiblestudy.net/index.php/2019/12/14/the-son-of-god-text-4q246/>

# The “Son of God” text (4Q246)

One of the most often-discussed documents from Qumran (that is, from the Dead Sea Scrolls), in relation to New Testament studies, is the so-called “Son of God text” (4Q246). This Aramaic text survives only as a fragment, so it is impossible to tell just how large the work was or exactly what it contained; besides this, only one of the two columns (II) is in tact, the other (I) is itself fragmentary, and has to be reconstructed if one is to fill out the narrative (square brackets in the text cited below indicate proposed reconstructions, braces indicate explanatory glosses, parentheses fill out the text for easier reading). 4Q246 is usually understood to be an apocalyptic work, and classed with other “Pseudo-Daniel” texts from Qumran—that is, works either involving Daniel or otherwise produced in the manner and style of the book of Daniel. As indicated, Column 1 is highly fragmentary (the beginning of each line is lost), but the situation seems to be as follows:

A king is troubled by a vision he has experienced, and a seer approaches the throne and offers to provide an interpretation similar to that of the vision in [Daniel 7 \(7:15-18ff\)](#): great distress upon the earth, with nations fighting each other...

7 [Then shall arise a king, and he shall be] great upon the earth.

8 [All peoples sh]all make [peace with him]; they shall all serve

9 [him. Son of the gr]eat [king] he shall be called, and by his name he shall be designated

Reconstruction & translation from Fitzmyer (1993/2000) and Zimmerman (1998) [see below]

Here is a translation of Column II:

1 Son of God he will be hailed, and Son of the Most High they will call him.  
Like the flashes {i.e. comets}

2 that you saw, thus their kingdom will be: (for) years they will reign over



3 the earth and will trample all. (One) people will trample on (another) people and (one) province on (another) province,  
 4 (*blank space*) until the people of God stands (up) {i.e. rises} and all (people) rest from the sword. (*blank space*)  
 5 His kingdom (is/will be) an eternal kingdom and all his paths in truth/justice. He will jud[ge]  
 6 the earth in truth/justice and all (people) will make peace. The sword will be finished {i.e. will cease} from the earth,  
 7 and every province will do homage to him. The great God is his strength.  
 8 He will make war for him, people He will give in(to) his hand, and all of them  
 9 He will cast (down) in front of him. His rule (is/will be) an eternal rule, and all the abysses  
 [of the earth will not prevail against it]

There are two related points of interpretation which have been hotly debated:

1. Is the ruler of I.9/II.1-2 a *positive* (Messianic) figure or *negative* (i.e. an anti-Messiah)?
2. Do the key third-person singular verbal forms and suffixes of II.5-9 refer to the “Son of God” (the ruler) or the “People of God”. If the latter, then conventional English would render with “it” rather than “he/him”. The answer to this question largely depends on the answer to the first.

A straightforward reading of the text, in sequence, would suggest a negative figure, for II.2b-3 follows with similar warfare and oppression as that described in I.4-6. However, the overall tone and structure of the surviving passage suggests that two portions should be read in parallel:

<p>Kings and people rise up and oppress one another (I.4-5),          (culminating?) with the rule of Assyria [and Egypt] (I.6)</p> <p>A(nother) king will arise—”Son of God” etc.          (a) who will be called...Great          (b) people will [make peace] and serve him</p>	<p>like the comets in the (king’s) vision (II.1b-2a)          Peoples/provinces will rise up and trample each other (II.2b-3)</p> <p>The “People of God” will arise          (a) the kingdom will be “great”/everlasting          (b) all will make peace and pay homage</p>
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- (a) The Great God is his/its strength  
 (b) He will make war, etc. against the people  
 The everlasting rule (of God)

Scholars have found very little Jewish evidence (particularly in the pre-Christian period) for titles such as “Son of God” or “Son of the Most High” being used of enemy kings (such as Alexander Balas, Antiochus IV, Roman emperors, etc. [cf. Jos. *War* II.184]), whereas the anointed (Davidic) king is already referred to as God’s “son” in the Old Testament ([Psalm 2:7](#); [2 Sam 7:14](#)). It is in early Christianity, with the development of the “antichrist” concept (partly in reaction to the Roman Imperial cult), that divine names and honors are shown being appropriated or claimed falsely by evil/satanic figures (cf. [2 Thess 2:3-4](#); [Rev 13, 17](#); and esp. Didache 16:4). Most likely, a ‘Messianic’, divinely favored (or appointed) figure is meant in I.9-II.2ff. The correlation between “Son of God” and “People of God” may be drawing specifically upon the parallel in Daniel 7, where one “like a Son of Man” comes to receive an everlasting rule and kingdom ([7:13-14](#)) and the “people of the Most High” receive the sovereignty and kingdom of God ([7:27](#)). By the mid-late 1st century A.D., “Son of God” and “Son of Man” are both titles which come to be applied to heavenly Messiah-figures of the end-time who will judge/defeat the nations and restore/deliver Israel (as in the Similitudes of Enoch [chs. 37-71], 4 Ezra [Esdras] [13](#), etc., and the Synoptic Gospels).

Most fascinating with regard to the Gospels, is the fact that in just this short fragment of 4Q246, one sees three (or four) phrases which closely match those in the Annunciation scene of the Lukan Infancy narrative ([Luke 1:26-38](#)). The heavenly Messenger Gabriel is sent by God to the young girl (virgin [παρθένος]) Mary, to announce that she is about to become pregnant (συλλήμνη ἐν γαστρὶ (Luk 1:31 BNT)/ [“receive together in the womb”]), and will bring forth a son, and “you will call his name Yeshua [Jesus]” (note the parallel to [Isa 7:14](#) here and in [1:28b](#) “the Lord is with you”). Then follows the promise (and prophecy) of verses [32-33](#):

“This (child) *will be great and will be called Son of the Highest*, and the Lord God will give to him the throne of David his father, and he will be king upon the house of Jacob into the Ages, *and of his kingdom there will not be an end.*”

Following Mary’s question (v. [34](#)), the Messenger answers again with verse [35](#):

“(The) holy Breath [i.e. Spirit] will come upon you, and (the) power of the Highest will shade upon [i.e. overshadow] you, therefore the (child) coming to be (born) will be called holy: (the) *Son of God.*”

**Note:** some would translate the last phrase “*the holy (child) coming to be (born) will be called (the) Son of God*” or “*the (child) coming to be (born) will be holy, (and will be) called (the) Son of God*”.

The four key phrases in [1:32](#), [35](#) are indicated by italics above. One may compare them side by side with 4Q246:

<p>ערב להוה אל ארעא “[he will be] great upon the earth” (I.7)</p> <p>ברא דא אל יתאמר “Son of God he will be hailed” (II.1)</p> <p>ובר עליונ יקרונה “and Son of the Highest he will be called” (II.1)</p> <p>מלכותא מלכותא עלמ “his kingdom is an everlasting kingdom” (II.5)</p>	<p>οὗτος ἔσται μέγας “this (one) will be great” (Luke 1:32)</p> <p>κληθήσεται υἱὸς θεοῦ “he will be called   Son of God” (Luke 1:35)</p> <p>καὶ υἱὸς ὑψίστου κληθήσεται “and Son of the Highest he will be called” (Luke 1:35)</p> <p>καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος “and of his kingdom there will not be an end” (Luke 1:33)</p>
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The parallels are remarkable, too close it would seem to be mere coincidence, and yet it is unlikely that Luke borrowed from this text. In any event, if we take the narrative at face value, the words are spoken by the heavenly Messenger. How is it that the angel’s announcement should have wording so much like that found in an otherwise unknown little bit of text from Qumran? The angel (and/or the Gospel writer) would seem to be drawing upon Messianic hopes and beliefs which were common and widespread in first-century Palestine, using that very language and imagery to announce the birth and coming of a new Anointed king, who will fulfill the promises God made to his people centuries before, promises reflected even in this snippet of text we call 4Q246: “his kingdom will be an eternal kingdom.... his rule will be an everlasting rule...” (II.5, 9).

Since the full publication of 4Q246 some two decades ago, a fair number of studies on it have been produced. Among those I have consulted, or have on hand, the following are good, detailed but very readable treatments:

- J. A. Fitzmyer, “The ‘Son of God’ Document from Qumran” in *Biblica* 74 (1993), pp. 153-74; reprinted, with a second article, in *The Dead Sea Scrolls and Christian Origins* (2000), pp. 41-62.
- J. Zimmerman, “Observations on 4Q246 – The ‘Son of God’” in *Qumran-Messianism: Studies on the Messianic Expectations in the Dead Sea Scrolls*, ed. by J. H. Charlesworth, H. Lichtenberger, and G. S. Oegema (1998), pp. 175-190.
- J. J. Collins, *The Scepter and the Star* (1995), pp. 154-72.

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## NOTE 2

<https://otstory.wordpress.com/2008/02/27/4q246-4qaramaic-apocalypse/>

### 4Q246: 4QAramaic Apocalypse

Posted on February 27, 2008 by Jin Yang Kim

4Q246 Manuscript



Transcription of 4Q246

## Col I.

ע[לוהי שרת נפל קדם כרסיא  
 מ[לכא } <ל> { <כ> עלמא אתה רגז  
 ושניך  
 אפש[רא חוזר וכלא אתה עד עלמא  
 ר[ברבין עקה תתא על ארעא  
 [ונחשירין רב במדינתא  
 [מלך אתור[ ומ[צריין  
 [ רב להוה על ארעא  
 י[עבדון וכלא ישמשון  
 ר[בא יתקרא ובשמה יתכנה

## Col II.

ברה די אל יתאמר ובר עליון יקרונה כזיקיא  
 די חזותא כן מלכותה תהוה שני[1] ימלכון על  
 ארעא וכלא ידשון עם לעם ידוש ומדינה למדי[נ]ה  
 עד יקו'ם עם אל וכלא ינו'ח מן חרב  
 מלכותה מלכות עלם וכל ארחתה בקשוס יד[1]  
 ארעא בקשוס וכלא יעבד שלם חרב מן ארעא יסף  
 וכל מדינתא לה יסגדון אל רבא באילה  
 הוא ועבד לה קרב עממין יתון בידה וכלהן  
 ירמה קדמוהי שלטנה שלטן עלם וכל תהומי

## Translation of 4Q246

## Col. I

1. [ ] rested upon him, he fell before the throne
2. [... k]ing, rage is coming to the world, and your years
3. [...]. . . your vision, all of it is about to come unto the world.
4. [... mi]ghty [signs], distress is coming upon the land
5. [...] great slaughter in the provinces
6. [...] king of Assyria [ and E]gypt
7. [...] he will rule over the land
8. [...] will do and all will serve
9. [... gr]eat will be called and he will be designated by his name.

## Col II

1. He will be called the **Son of God**, and they will call him the **Son of the Most High** like a shooting star/lightning.
2. that you saw, **so will be their kingdom**, they will rule several years over
3. the earth and crush everything, a people will crush another people and nation (will crush) nation.
4. *Blank* (space left blank in the manuscript) Until the **people of God** arises and makes everyone rest from warfare.
5. **Their kingdom will be an eternal kingdom**, and their paths will be righteous. They will judge
6. the earth with truth, and all (nations) will make peace. The warfare will cease from the land,
7. and all (nations) will worship him. The great God will be their help,
8. He Himself will fight for them, **putting peoples into their power**, all of them
9. He will cast them away before him, **His dominion will be an everlasting dominion** and all the abysses

The main question of 4Q246 (*Aramaic Apocalypse*) is the personage designated the "Son of God." Who is the "Son of God"? Is this a positive figure or a negative figure? J. T. Milik insists that the "Son of God" refers to a Seleucid king, referring Antiochus IV Epiphanes (Milik 1992, 383). Florentino Garcia Martinez suggests that it is an angelic savior as Michael, Melchizedek, and the Prince of Light (Martinez 1992, 162-79). Most scholars view the figure as a [messianic redeemer](#) who will overthrow God's enemies and establish the kingdom of God's people (Cross 1996, 1-13). But Joseph A. Fitzmyer argues that the reference of the Son of God is not a messiah, but a coming Jewish ruler, perhaps a member of the Hasmonean dynasty (Fitzmyer 1993, 173-74). According to the scholars, therefore, the title "Son of God" would be either a heavenly figure or a human being.

Martin Hengel suggests that the figure is similar to "the one like a Son of Man" in Daniel 7:13-14 (Hengel 1976, 45), and argues that the tiles may be interpreted collectively "of the Jewish people." I also argue that the author of 4Q246 was influenced by [Daniel 7](#). The two texts reveal such an extensive degree of verbal, thematic, and structural correspondence. The most striking parallels between the two texts are the two phrases שלטנה שלטן עלם ("whose dominion is an everlasting dominion" [Dan 7:14; cf. 4Q246 2:9]) and מלכותה מלכות עלם ("his/its kingdom will be an everlasting kingdom" [Dan 7:27; cf. 4Q246 2:5]). Karl A. Kuhn argues that the verb דוש (crush) supplements these two verbal correspondences (Dan 7:23; 4Q246 2:3) in terms of the thematic parallels (Kuhn 2007, 28). In addition to these parallels, Kuhn suggests that the two texts present a transition of the dominion from the beasts/provinces to an individual figure/the people of God:

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### Note 3

See also <https://netzarimemunah.org/2019/02/21/3893/>

## A Pre-Christian “Son of God” Among the Dead Sea Scrolls

By John J. Collins

Sidebar: The ‘Son of God’ Text in Translation

Ancient Biblical Manuscript Center/Courtesy Israel Antiquities Authority

The ‘Son of God’ text, one of the Dead Sea Scroll fragments found in Qumran Cave 4, consists of two columns of nine lines each in the Aramaic language. We lack the beginnings of the lines in the first column, which has been damaged on the right (Aramaic, like Hebrew, is read from right to left). The second column ends in mid-sentence, so the document originally must have possessed at least a third column. This text, dated to the late first century B.C.E., has extraordinary parallels to the annunciation scene in the Gospel of Luke (Luke 1:31–35), including use of the titles “Son of God” and “Son of the Most High,” the earliest known references to these terms in a messianic context. These parallels strongly suggest a relationship between this Qumran text and the later Gospel text, if not a direct dependence, then a dependence on a common tradition.

The Dead Sea Scroll Son of God text from Qumran Cave 4 has attracted attention both in scholarly publications and in the press because it contains remarkable parallels to the annunciation scene in the Gospel of Luke. The Aramaic text has been known for 20 years, since J. T. Milik presented it orally in a lecture at Harvard in December 1972. Milik, however, failed to publish it. Part of the text, based on Milik’s lecture, was published by Joseph Fitzmyer, S.J., in 1974.<sup>1</sup> Fitzmyer also set out the parallels between this text and Luke in his monumental commentary on that Gospel in 1981.<sup>2</sup> The fact that Fitzmyer, a Jesuit priest, risked the disapproval of his colleagues by his unauthorized publication of the text is significant. It shows that any suggestion that this text has been withheld for religious reasons is utter nonsense. The text was discussed in the March/April 1990 *Biblical Archaeology Review* in “An Unpublished Dead Sea Scroll Text Parallels Luke’s Infancy Narrative,” sidebar to “Dead Sea Scroll Variation on ‘Show and Tell’—It’s Called ‘Tell, But No Show,’” *BAR* 16:02. Not until 1992, however, was it published in full, by Emile Puech, who had succeeded Milik as the officially designated editor.<sup>3</sup>

Puech, however, failed to resolve the most intriguing question in this document: the interpretation of the figure who is called “Son of God.” Puech allowed that two interpretations are possible: (1) The Son of God may be viewed negatively in the text, in which case he is a Syrian king; or (2) he may be viewed positively, in which case he is a Jewish messiah.

I believe that Puech’s hesitation is unnecessary. The Son of God may be identified with confidence as a messianic figure.<sup>4</sup> The text then raises some intriguing questions about the relationship between Jewish and Christian ideas of the Messiah.

The text is known technically as 4Q246, which simply indicates that it is from Qumran Cave 4 and was given the arbitrary number 246 among those documents. As can be seen in the photo (above), the fragment includes two columns, but the first one (on the right) has been torn vertically, roughly in half, so that the first part of each line is missing. (Remember that Aramaic, like Hebrew, is read from right to left.) Column 2 ends with an incomplete sentence, so there was at least a third column. Each of the preserved columns contains nine lines. The complete text, in the original Aramaic and in English translation, is printed in the sidebar to this article.

The text contains some remarkable parallels to a prediction about Jesus at the beginning of Luke's Gospel. When the angel Gabriel appears to the Virgin Mary, to announce the conception of Jesus, he tells her:

“And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end. ... [T]he child to be born will be holy; he will be called the Son of God” (Luke 1:31–35).

Three phrases in this quotation from Luke's Gospel are translation equivalents of phrases in the Dead Sea Scroll fragment: “will be great” (column 1, line 7), “he will be called Son of the Most High” (column 2, line 1) and “he will be called Son of God” (column 2, line 1).

Luke also speaks of an unending reign; the Dead Sea Scroll fragment speaks of an “everlasting kingdom” (column 2, line 5).

If the Gospel of Luke showed such exact parallels to an Old Testament text, all would agree that this was a case of literary dependence. It is hard to deny that there must be some relationship between this Gospel text and the long-lost text from Qumran, even if it is only dependence on a common tradition. (The manuscript is dated to the late first century B.C.E. by Puech on the basis of the writing style [paleography]. Even if we allow a generous margin of error, it is clearly older than the Gospels.)

In the Gospel of Luke, the one who is called Son of God is explicitly identified as the heir to the Davidic throne: “the Lord God will give to him the throne of his ancestor David” (Luke 1:32). Puech allows that the phrase “Son of God” may have the same reference in the Qumran text, that is, that this Son of God is a descendant of David. But he also allows for another interpretation. If you look at column 2 in the photograph, you will see that there is a blank space (*vacat*, in scholarly jargon) in the middle of the column, before the phrase “until the people of God arises.” Several scholars have taken this break as an indication of the turning point of the text. Everything before the break, then, would pertain to the rule of the nations, and would be viewed negatively from a Jewish point of view. So Milik, in his lecture at Harvard, argued that the one who would be called “Son of God” was a Syrian king, Alexander Balas, son of the notorious Antiochus IV Epiphanes who had persecuted the Jews in the time of the Maccabees (167–164 B.C.E.). Balas is called *theopator* (god-begot- ten) and *Deo patre natus* (born of a divine father) on coins. Puech, in his publication of our Dead Sea Scroll text, also allowed as one possibility that the reference might be to a Syrian king, although he preferred the better-known Epiphanes.

It was not uncommon in antiquity for pagan kings to be regarded as gods or sons of gods. In a Jewish context, however, “Son of God” is a highly honorific title. If this reference was to a Syrian king, we would expect to find some indication in this Jewish text that the title was inappropriate. If the Son of God was viewed negatively, we would expect the text to tell of his eventual downfall. In fact, however, there is no indication in the extant text that the Son of God was regarded with disapproval.<sup>5</sup>

True, the blank space in the second column of the Son of God text marks the transition to the final stage of the drama, the rise of the people of God. It does not follow, however, that everything before this is negative. This text belongs to the category of apocalyptic literature, broadly defined; that is, literature that reports visions about the end of days. It is very closely related to the Book of Daniel, which is itself a classic apocalyptic text. It is typical of apocalyptic literature that it does not tell its story in simple sequential order, but often goes over the same ground again and again to make its point. For example, Daniel 7 recounts a famous vision in which “one like a son of man” comes on the clouds of heaven (verse 13) and is given a kingdom. An interpretation follows, which says that “the holy ones of the Most High” receive the kingdom (verse 18). Finally, there is an elaboration of this interpretation, according to which the kingdom is given to “the people of the holy ones of the Most High” (verse 27). The giving of the kingdom, then, is narrated three times, but these are not three separate events.

The “one like a son of man” in Daniel 7 represents the “people of the holy ones,” and receives the kingdom on their behalf. The Son of God text should be read in a similar way. The figure who is called the Son of God is the representative, or agent, of the people of God. That is why he is not mentioned again after the rise of the people of God in column 2. His career and the rise of the people of God are simply two aspects of the same event.

Fitzmyer made a number of important points about the interpretation of this text when he published part of it in 1974. He saw the text as apocalyptic rather than historical, which is to say that it refers to some climactic event of the future and not to the present or past. This is shown by phrases drawn from Daniel 7:14: “his kingdom is an ever-lasting kingdom,” “his dominion is [an] everlasting dominion.” Fitzmyer also saw that the figure must be “someone on the Jewish side” and suggested that he is “possibly an heir to the throne of David.”<sup>6</sup> He adamantly refused, however, to use the word “messiah” with reference to this figure, since that word does not appear in the text.

It may be well at this point to pause for a moment to comment on the word “messiah.” As is well known, the Hebrew word for messiah, *mashiach*, means simply “anointed.” Kings were anointed in ancient Israel, and so were some other figures, notably high priests. Originally, the word had no special reference to the future. When the Psalmist wrote in Psalm 2:2 that the kings of the earth take counsel “against the Lord and his anointed,” he was speaking of the king of the day, not of someone who was expected in the future. In later times, however, when there was no longer a Davidic king in Jerusalem and when the Jewish people looked increasingly to the future, the word “messiah” took on a new meaning. It now referred to the one who would restore the kingdom of Israel, and who was often conceived in a highly idealized way. The Dead Sea Scrolls do not restrict the word “messiah” to the one who would restore the Davidic kingship; they also



speak of a priestly “messiah of Aaron” and use the word “messiahs” with reference to prophets. But they also attest the use of “messiah” with reference to the “branch of David.” Eventually the word “messiah” came to mean primarily the Davidic messiah in both Jewish and Christian traditions: Passages in the Psalms and in the Prophets that spoke of a messiah or of a Davidic king were commonly interpreted as referring to this figure who would come in the future. At the turn of the era, an heir to the Davidic throne, in an apocalyptic context, cannot be distinguished from the Davidic messiah, and we are fully justified in speaking of a messiah here, even though the word does not appear in the text.

The Hebrew Bible provides a clear basis for referring to the Davidic messiah as Son of God. Psalm 2, which uses the word “messiah,” or “anointed,” with reference to the king, goes on to say “I will tell of the decree of the Lord: he said to me, ‘You are my son, today I have begotten you’” (Psalm 2:7). In Psalm 89:27, God says of the king “I will make him the firstborn, the highest of the kings of the earth.” In 2 Samuel 7:14, the Lord promises that he will establish the kingdom of David’s offspring: “I will be a father to him, and he shall be a son to me.” This latter passage is cited in the document known as 4Q174, or the Florilegium, from Qumran (this document consists of biblical citations followed by explanations; the citation commented on is from 2 Samuel 7:11–14):

“‘The Lord declares to you that He will build you a house. I will raise up your seed after you. I will establish the throne of his kingdom (for ever). I (will be) his father and he shall be my son.’ He is the branch of David who shall arise with the Interpreter of the Law (to rule) in Zion (at the end) of time.”

This passage from the Florilegium is a good illustration of how Scripture was read at Qumran. A text that originally referred to Solomon and the historical Davidic line now refers to the end of days. The son in question is now the branch of David who will appear in the future, or, in common parlance, the Davidic messiah.

In view of this background, it is not surprising that the Davidic messiah should be called “Son of God” or “Son of the Most High.” Indeed the Davidic association of these phrases is explicit in the verses previously quoted from the Gospel of Luke: “He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David.” Our scroll text from Qumran (4Q246) is probably the oldest extant text that explicitly uses the title “Son of God” with reference to a future messianic king.

If we grant then that the Son of God here is the Davidic messiah, what significance does this have for our understanding of Jewish and Christian messianism?

The title “Son of God” is of considerable importance in the New Testament and early Christianity. Traditionally, scholarship has been divided between those who see the attribution of divine titles to Jesus as a result of Hellenistic influence and those who understand them against a Semitic, Jewish background. Fitzmyer, a prominent champion of Jewish backgrounds, has nonetheless claimed that “There is nothing in the Old Testament or Palestinian Jewish tradition that we know of to show that ‘Son of God’ had a messianic nuance.”<sup>7</sup> Even from the brief sketch we have presented here, it should be clear that this claim cannot be maintained. There was a clear

basis for giving “Son of God” a messianic nuance in 2 Samuel 7 and Psalm 2, given the propensity of Jews of this period to interpret Scripture as prophecy of the future. The Florilegium text from Qumran provides concrete evidence that Jewish interpreters of Scripture had made the connection between the Son of God and the messiah before the rise of Christianity. The newly published Son of God text from Qumran is a major corroboration of this connection.

The Jewish background has implications for the meaning of the expression “Son of God.” In the Gospels of Matthew and Luke (but not in Mark, the oldest Gospel), Jesus is the son of God in the literal sense, insofar as he is born of a virgin who was impregnated by the power of Holy Spirit. In Israelite and Jewish tradition, however, a king was the son of God by adoption, with no suggestion that he did not have a human father. In the Hellenistic world, rulers were sometimes said to have been begotten by divine beings. There was such a legend about Alexander the Great. In a Jewish context, however, “Son of God” was a title that expressed a spiritual rather than a biological relationship to God. (The phrase could also be used for people other than the king, for example, the people of Israel as a whole in Hosea 11:1 or the righteous man in the apocryphal Wisdom of Solomon 2:13.) It is likely that Jesus, too, was first called “Son of God” because he was accepted as messiah, and that the stories about his birth were formulated later.<sup>8</sup>

Jesus, in the Gospels, is often designated by Jewish messianic titles. (Christ simply means “messiah.”) Nonetheless, the way he is portrayed does not fit easily with Jewish messianic expectations. The Son of God in the text from Qumran is rather typical of these messianic expectations: He will establish an everlasting kingdom and make war cease from the earth; God will cast the nations down before him; he will be a warrior who relies on the power of God. Jesus of Nazareth was no warrior, and some of his followers may have been disappointed in this respect. His death by crucifixion was not part of the common Jewish script for a successful messiah. Nonetheless, his followers persisted in their belief that he was indeed the Messiah.

One of the ways in which they justified this belief was by reinterpreting the vision of Daniel about the “one like a son of man” who would come on the clouds of heaven. As we have seen, the Son of God text from Qumran is closely related to Daniel’s vision. It is possible that the Son of God was identified with Daniel’s “one like a son of man,” but we cannot be sure because of the gaps in column 1 of the text. The Gospel writers, however, placed more emphasis on the heavenly setting of Daniel’s vision. The “one like the son of man” would not achieve his victory on earth, but on the clouds of heaven. Jesus did not judge the nations in his earthly life, but he would come back from heaven after his death to do so (see Mark 13; Matthew 24; Luke 21). The Book of Revelation, written at the end of the first century, envisages Jesus as a rider on a white horse who would strike the nations with the sword of his mouth (Revelation 19:11–16: “From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron” [19:15]). The early Christians recognized that Jesus had not fulfilled the common Jewish expectations of the messiah. Some of them, at least, held that he would conform more closely to those expectations at the Second Coming.

The relevance of the Son of God text, and of the Dead Sea Scrolls in general, to early Christianity is complex. The scrolls illuminate in many ways the conceptual world in which Christianity developed and the language on which the Gospel writers drew. Yet there were also factors that led the Christian movement to diverge from its Jewish matrix. Not least among these

factors was the acceptance of a messiah who did not conform to the expectations of many Jews of the time.

### The ‘Son of God’ Text in Translation

[Sidebar to: A Pre-Christian “Son of God” Among the Dead Sea Scrolls](#)

Column 1	Column 1
<p><sup>1</sup> עֲלֵהוּ שְׂרָת נִפְל קִדְשׁ כְּרִסְיָא</p>	<p><sup>1</sup> ... up]on him rested. He fell before the throne</p>
<p><sup>2</sup> מַעֲלֵכָא לְעַעֲלֵמָא אַתָּה רְגִיז וְשִׁנְיָ</p>	<p><sup>2</sup> ... k]ing, [for]ever you are angry, and [your features] are changed</p>
<p><sup>3</sup> אַ טִזוּ וְכֹלָא אַתָּה עַד עֲלֵמָא</p>	<p><sup>3</sup> ... your vision and you forever</p>
<p><sup>4</sup> רַעֲבֵרְבִי עֲלֵה תַתָּא עַל אֶרֶעָא</p>	<p><sup>4</sup> ... the m]ighty. Affliction will come on earth</p>
<p><sup>5</sup> וְנִשְׁשִׁירוּ רַב בְּמִדְיָנָתָא</p>	<p><sup>5</sup> ... and great carnage among countries</p>
<p><sup>6</sup> מֶלֶךְ אַתּוּר וְנִמְעַחֲרִי</p>	<p><sup>6</sup> ... the king of Assyria [and Eg]ypt</p>
<p><sup>7</sup> רַב לְהוּזָה עַל אֶרֶעָא</p>	<p><sup>7</sup> ... will be great on earth</p>
<p><sup>8</sup> עֲבֹדוּ וְכֹלָא יִשְׁמְשׁוּ</p>	<p><sup>8</sup> ... will serve, and all will minister</p>
<p><sup>9</sup> רַעֲבָא יִתְקַרָּא וּבִשְׁמָהּ יִתְכַנֵּה</p>	<p><sup>9</sup> ... will be called [gr]eat, and by his name will be called</p>
Column 2	Column 2
<p>דִּי אֵל יִתְאַמֵּר וּבֵר עֲלֵיו יִקְרֹנָה כִּזְקִיָּא בְּרָה <sup>1</sup></p>	<p><sup>1</sup> Son of God he will be called and Son of the Most High they will name him. Like the flashes</p>

<p><sup>2</sup> די זייתא כ' מלכותה' שני'ע ימלכו' על</p>	<p><sup>2</sup> that you saw, so will their kingdom be. They will rule for year[s] on</p>
<p>וכלא ידשו' עש לעש ידוש ומדינה למדינה ארעא <sup>3</sup></p>	<p><sup>3</sup> earth, and they will trample all. People will trample people and province, province</p>
<p><sup>4</sup> <b>תאצא</b> עד יקום עש אל וכלא יניט מ' טרב</p>	<p><sup>4</sup> [vacat] until the people of God arises and all rests from the sword.</p>
<p>מלכות עלם וכל ארטתה בקשוש ידי'ע מלכותה <sup>5</sup></p>	<p><sup>5</sup> His kingdom will be an everlasting kingdom and all his ways in truth. He will jud[ge]</p>
<p>בקשוש וכלא יעבד לשלם טרב מ' ארעא יס' ארעא <sup>6</sup></p>	<p><sup>6</sup> the earth in truth and all will make peace. The sword will cease from the earth</p>
<p><sup>7</sup> וכל מדינתא לה יסגדי' אל רבא באילה</p>	<p><sup>7</sup> and all provinces will worship him. The great God will be his patron.</p>
<p><sup>8</sup> הוא יעבד לה קרב עתת' ית' בידה וכלה'</p>	<p><sup>8</sup> He will make war for him. He will give peoples into his hand and all of them</p>
<p>קדמוהי שלשנה שלש' עלם וכל תהומין ירמה <sup>9</sup></p>	<p><sup>9</sup> he will cast down before him. His sovereignty is everlasting sovereignty, and all deeps ...</p>

#### Endnotes:

1. Joseph A Fitzmyer, "The Contribution of Qumran Aramaic to the Study of the New Testament," *New Testament Studies* 20 (1973–1974), pp. 382–407, reprinted in his *A Wandering Aramean. Collected Aramaic Essays* (Atlanta: Scholars Press, 1979), pp. 85–113.
2. Fitzmyer, *The Gospel According to Luke I–IX*, Anchor Bible 28 (Garden City, NY: Doubleday, 1981), pp. 205–206, 347–348.
3. Emile Puech, "Fragment d'une Apocalypse en Araméen (4Q246 = pseudo-Dan<sup>d</sup>) et le 'Royanume de Dieu,'" *Revue biblique* 99 (1992), pp. 98–131.
4. The messianic interpretation was first proposed by Frank Moore Cross. I am grateful to Professor Cross for sharing with me the notes that he compiled after Milik's lecture in 1972.
5. David Flusser ("The Hubris of the Antichrist in a Fragment from Qumran," *Immanuel* 10 [1980], pp. 31–37) argued that the Son of God figure was the Antichrist or anti-Messiah. But the Antichrist, conceived as a mirror-image of Christ, is a Christian idea and unattested in pre-Christian Judaism.
6. Fitzmyer, *A Wandering Aramean*, pp. 92–93.
7. Fitzmyer, *The Gospel According to Luke I–IX*, p. 206. Fitzmyer adds that "the title 'Son of God' was as much at home in Palestinian Judaism as in the contemporary Hellenistic world."

8. For an excellent, full treatment of this complicated issue, see Raymond Brown, *The Birth of the Messiah* (Garden City, NY: Doubleday, 1977).

#### Reference for this article

Collins, John J. "A Pre-Christian "Son of God" Among the Dead Sea Scrolls." *Bible Review*, Jun 1993, 34-38, 57. <http://members.bib-arch.org/publication.asp?PubID=BSBR&Volume=9&Issue=3&ArticleID=12> (accessed 11/21/2014)

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## Note 4

### Objections to 4Q246 by Karl Randolph

While Randolph states that it is possible that 4Q246 is speaking about the "Son of God," he claims that the following are various ways that 4Q246 can also be translated to mean something else.

"The missing context from the first column makes the top statement of the second column uncertain. That's why I do NOT say that this is a document that necessarily talks about the 'Son of God'. Rather we need to proceed with caution."

1. Starting on the line preceding, "*he calls himself* (we have only a partial word) תקרא
2. "*and in his name he establishes himself*" ובשמה יתכנה
3. "*his son says of himself he is with a god*" בנה די אל יתאמר
4. *Another possible translation of column II line 1 "his son says to himself 'who is a god'.* (In other words, a false god. Like many ancient rulers claimed to be living gods.)
5. "*and he happens upon a son of the most high*" ובר עליון יקרונה
6. "*as the lightening(?) which is seen such will their kingdoms be*" כזיקיא די חזותא כן מלכותהן תהוה
7. "*two will rule upon the land*" שנין ימלכון ל ארעא

The phrase בר עליון does not necessarily mean "*son of the Most High*" as we think of the word "son" in English. Rather it can refer to someone who has a reputation of being especially pious.

Randolph is convinced that even though 4Q246 quotes Daniel's three-word phrases in Dan. 4:3 (3:33); 7:27; 4:31; and 7:14, they cannot be understood in the same way we understand Daniel. *His dominion will be an everlasting dominion* in column II, line 9, even though it is an exact copy of from Daniel 4:31, and 7:14 and only appears in the Book of Daniel, cannot be understood at referring to the *Son of Man*.

"There are multiple subjects in this document—the unknown father, his son, son or chosen of the most high, two kings of a kingdom, then two peoples and nations of which one is victorious over the other, then the final subject which is God."

The first meaning of the Aramaic word "dī" in 4Q246 is "*who*." Randolph translates "*his son says of himself he is with a god*" instead of *his son who says of himself he is a god*.

His position on 4Q246 is that if it is speaking about the birth of the Messiah, 4Q246 will be used to discredit the origin of Luke. In other words, Christianity would benefit from ignoring 4Q246. It raises more problems than it solves.

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