

Course Reading

Vermès, Géza. *The Complete Dead Sea Scrolls in English*. New York: Allen Lane/Penguin, 1997.
“The Community Rule” pp. 104-105, 110-111
“The Damascus Document” pp. 137-139
“Register of Rebukes” 237-238

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eyes and evil inclination, but he shall circumcise in the Community the foreskin of evil inclination and of stiffness of neck that they may lay a foundation of truth for Israel, for the Community of the everlasting Covenant. They shall atone for all those in Aaron who have freely pledged themselves to holiness, and for those in Israel who have freely pledged themselves to the House of Truth, and for those who join them to live in community and to take part in the trial and judgement and condemnation of all those who transgress the precepts.

On joining the Community, this shall be their code of behaviour with respect to all these precepts.

Whoever approaches the Council of the Community shall enter the Covenant of God in the presence of all who have freely pledged themselves. He shall undertake by a binding oath to return with all his heart and soul to every commandment of the Law of Moses in accordance with all that has been revealed of it to the sons of Zadok, the Priests, Keepers of the Covenant and Seekers of His will, and to the multitude of the men of their Covenant who together have freely pledged themselves to His truth and to walking in the way of His delight. And he shall undertake by the Covenant to separate from all the men of injustice who walk in the way of wickedness.

For they are not reckoned in His Covenant. They have neither inquired nor sought after Him concerning His laws that they might know the hidden things in which they have sinfully erred; and matters revealed they have treated with insolence. Therefore Wrath shall rise up to condemn, and Vengeance shall be executed by the curses of the Covenant, and great chastisements of eternal destruction shall be visited on them, leaving no remnant. They shall not enter the water to partake of the pure Meal of the men of holiness, for they shall not be cleansed unless they turn from their wickedness: for all who transgress His word are unclean. Likewise, no man shall consort with him in regard to his work or property lest he be burdened with the guilt of his sin. He shall indeed keep away from him in all things: as it is written, *Keep away from all that is false* (Exod. xxiii, 7). No member of the Community shall follow them in matters of doctrine and justice, or eat or drink anything of theirs, or take anything from them except for a price; as it is written, *Keep away from the man in whose nostrils is breath, for wherein is he counted?* (Isa. ii, 22). For all those not reckoned in His Covenant are to be set apart, together with all that is theirs. None of the men of holiness shall lean

upon works of vanity: for they are all vanity who know not His Covenant, and He will blot from the world all them that despise His word. All their deeds are defilement before Him, and all their property unclean.

But when a man enters the Covenant to walk according to all these precepts that he may be joined to the holy Congregation, they shall examine his spirit in community with respect to his understanding and practice of the Law, under the authority of the sons of Aaron who have freely pledged themselves in the Community to restore His Covenant and to heed all the precepts commanded by Him, and of the multitude of Israel who have freely pledged themselves in the Community to return to His Covenant. They shall inscribe them in order, one after another, according to their understanding and their deeds, that every one may obey his companion, the man of lesser rank obeying his superior. And they shall examine their spirit and deeds yearly, so that each man may be advanced in accordance with his understanding and perfection of way, or moved down in accordance with his distortions. They shall rebuke one another in truth, humility, and charity. Let no man address his companion with anger, or ill-temper, or obdu[racy, or with envy prompted by (4Q258)] the spirit of wickedness. Let him not hate him [because of his uncircumcised] heart, but let him rebuke him on the very same day lest VI he incur guilt because of him. And furthermore, let no man accuse his companion before the Congregation without having admonished him in the presence of witnesses.

These are the ways in which all of them shall walk, each man with his companion, wherever they dwell. The man of lesser rank shall obey the greater in matters of work and money. They shall eat in common and bless in common and deliberate in common.

Wherever there are ten men of the Council of the Community there shall not lack a Priest among them. And they shall all sit before him according to their rank and shall be asked their counsel in all things in that order. And when the table has been prepared for eating, and the new wine for drinking, the Priest shall be the first to stretch out his hand to bless the firstfruits of the bread and new wine.

And where the ten are, there shall never lack a man among them who shall study the Law continually, day and night, concerning the right conduct of a man with his companion. And the Congregation shall watch in community for a third of every night of the year, to read the Book and to study the Law and to bless together.

And these are the rules which the men of perfect holiness shall follow in their commerce with one another

20 Every man who enters the Council of Holiness, (the Council of those) who walk in the way of perfection as commanded by God, and who deliberately or through negligence transgresses one word of the Law of Moses, on any point whatever, shall be expelled from the Council of the Community and shall return no more; no man of holiness shall be associated in his property or counsel in any matter at all. But if he has acted inadvertently, he shall be excluded from the pure Meal and the Council
25 and they shall interpret the rule (as follows). For two years he shall take no part in judgement or ask for counsel; but if, during that time, his way becomes perfect, {then he shall return} (4Q258) to the (Court of) Inquiry and the Council, in accordance with the judgement of the Congregation, provided that he commit no further inadvertent sin during two full years. IX For one sin of inadvertence (alone) he shall do penance for two years. But as for him who has sinned deliberately, he shall never return; only the man who has sinned inadvertently shall be tried for two years, that his way and counsel may be made perfect according to the judgement of the Congregation. And afterwards, he shall be inscribed in his rank in the Community of Holiness.

When these become members of the Community in Israel according to all these rules, they shall establish the spirit of holiness according to everlasting truth. They shall atone for guilty rebellion and for sins of unfaithfulness, that they may obtain loving-kindness for the Land without the flesh of holocausts and the fat of sacrifice. And prayer rightly
5 offered shall be as an acceptable fragrance of righteousness, and perfection of way as a delectable free-will offering. At that time, the men of the Community shall set apart a House of Holiness in order that it may be united to the most holy things and a House of Community for Israel, for those who walk in perfection. The sons of Aaron alone shall command in matters of justice and property, and every rule concerning the men of the Community shall be determined according to their word.

As for the property of the men of holiness who walk in perfection, it shall not be merged with that of the men of injustice who have not purified their life by separating themselves from iniquity and walking in the way of per-
10 fection. They shall depart from none of the counsels of the Law to walk in all the stubbornness of their hearts, but shall be ruled by the primitive precepts in which the men of the Community were first instructed until there shall come the Prophet and the Messiahs of Aaron and Israel.

These are the precepts in which the Master shall walk in His commerce with all the living, according to the rule proper to every season and according to the worth of every man

He shall do the will of God according to all that has been revealed from age to age.

He shall measure out all knowledge discovered throughout the ages, together with the Precept of the age.

He shall separate and weigh the sons of righteousness according to their spirit.

He shall hold firmly to the elect of the time according to His will, as
15 He has commanded.

He shall judge every man according to his spirit. He shall admit him in accordance with the cleanness of his hands and advance him in accordance with his understanding. And he shall love and hate likewise.

He shall not rebuke the men of the Pit nor dispute with them.

He shall conceal the teaching of the Law from men of injustice, but shall impart true knowledge and righteous judgement to those who have chosen the Way. He shall guide them all in knowledge according to the spirit of each and according to the rule of the age, and shall thus instruct them in the mysteries of marvellous truth, so that in the midst of the men of the Community they may walk perfectly together in all that has been revealed to them. This is the time for the preparation of the way into the
20 wilderness, and he shall teach them to do all that is required at that time and to separate from all those who have not turned aside from all injustice.

These are the rules of conduct for the Master in those times with respect to His loving and hating

Everlasting hatred in a spirit of secrecy for the men of perdition! He shall leave to them wealth and earnings like a slave to his lord and like a poor man to his master.

He shall be a man zealous for the Precept whose time is for the Day of Revenge. He shall perform the will of God in all his deeds, and in all his dominion as He has commanded. He shall freely delight in all that befalls him and nothing shall please him save God's will. He shall delight in all
25 the words of His mouth and shall desire nothing except His command. He shall watch always [for] the judgement of God, and shall bless his Maker [for all His goodness] and declare [His mercies] in all that befalls.

He shall bless Him [with the offering] of the lips X at the times ordained by Him: at the beginning of the dominion of light, and at its end

the former judgements by which the members of the Community were judged; who have listened to the voice of the Teacher of Righteousness and have not despised the precepts of righteousness when they heard them; they shall rejoice and their hearts shall be strong, and they shall prevail over all the sons of the earth. God will forgive them and they shall see His salvation because they took refuge in His holy Name.⁹

The Statutes

... (He shall not) XV swear by (the Name), nor by *Aleph* and *Lamed* (Elohim), nor by *Aleph* and *Daleth* (Adonai), but a binding oath by the curses of the Covenant.

He shall not mention the Law of Moses for ... were he to swear and then break (his oath) he would profane the Name.

But if he has sworn an oath by the curses of the Covenant before the judges and has transgressed it, then he is guilty and shall confess and make restitution; but he shall not be burdened with a capital sin.

5 And all those who have entered the Covenant, granted to all Israel for ever, shall make their children who have reached the age of enrolment, swear with the oath of the Covenant. And thus shall it be during all the age of wickedness for every man who repents of his corrupted way. On the day that he speaks to the Guardian of the congregation, they shall enrol him with the oath of the Covenant which Moses made with Israel,
10 the Covenant to return to the Law of Moses with a whole heart and soul, to whatever is found should be done at that time. No man shall make known the statutes to him until he has stood before the Guardian, lest when examining him the Guardian be deceived by him. But if he transgresses after swearing to return to the Law of Moses with a whole heart and soul, they (the members) shall be innocent should he transgress. And should he err in any matter that is revealed of the Law to the multitude of the camp, the Guardian shall {instruct} (4Q266, fr. 8 i, 5) him and shall
15 issue directions concerning him: he should stu[dy] for a full year.¹⁰ And according to his (the Guardian's) knowledge, {no madman, or lunatic shall enter, no simpleton, or fool, no blind man, or maimed, or lame, or

9. The end of the Exhortation of CD is followed in 4Q266, fr. 4, lines 11-12, by a badly preserved allusion to the Messiah: 'God [will set up] a shep[herd for His people] and he will feed [them] in [pastures] ...'

10. 4Q266, fr. 8 i, 6 adds: and (then) draw near.

deaf man, and no minor, none of these shall enter into the Community, for the Angels of Holiness are [in their midst]} (4Q266, 8 i, 6-9).

(For God made) XVI a Covenant with you and all Israel; therefore a man shall bind himself by oath to return to the Law of Moses, for in it all things are strictly defined.

As for the exact determination of their times to which Israel turns a blind eye, behold it is strictly defined in the *Book of the Divisions of the Times into their Jubilees and Weeks*. And on the day that a man swears to return to the Law of Moses, the Angel of Persecution shall cease to follow him provided that he fulfils his word: for this reason Abraham circumcised himself on the day that he knew.

And concerning the saying, *You shall keep your vow by fulfilling it* (Deut. xxiii, 24), let no man, even at the price of death, annul any binding oath by which he has sworn to keep a commandment of the Law.

But even at the price of death, a man shall fulfil no vow by which he has sworn to depart from the Law.

Concerning the oath of a woman

Inasmuch as He said, *It is for her husband to cancel her oath* (Num. xxx, 9), no husband shall cancel an oath without knowing whether it should be kept or not. Should it be such as to lead to transgression of the Covenant, he shall cancel it and shall not let it be kept. The rule for her father is likewise.

Concerning the statute for free-will offerings

No man shall vow to the altar anything unlawfully acquired. Also, no Priest shall take from Israel anything unlawfully acquired. And no man shall consecrate the food of his house to God, for it is as he said, *Each hunts his brother with a net* (or *votive-offering*: Mic. vii, 2). Let no man consecrate ... And if he has consecrated to God some of his own field ... he who has made the vow shall be punished ... {[with] one sixth of his valuation money} (4Q266, fr. 8 ii, 2-3) ...

IX¹¹ Every vow by which a man vows another to destruction (cf. Lev. xxvii, 29) by the laws of the Gentiles shall himself be put to death. And concerning the saying, *You shall not take vengeance on the children of your people, nor bear any rancour against them* (Lev. xix, 18), if any member of

11. 4Q266, fr. 8 ii, 8; 270, fr. 6 iii, 15 add: And that which He said:

the Covenant accuses his companion without first rebuking him before¹² witnesses; if he denounces him in the heat of his anger or reports him to his elders to make him look contemptible, he is one that takes vengeance
 5 and bears rancour, although it is expressly written, *He takes vengeance upon His adversaries and bears rancour against His enemies* (Nah. i, 2). If he holds his peace towards him from one day to another¹³ and thereafter speaks of him in the heat of his anger, he testifies against himself concerning a capital matter because he has not fulfilled the commandment of God which tells him: *You shall rebuke your companion and not be burdened with sin because of him* (Lev. xix, 17).

Concerning the oath with reference to that which He said, You shall not take the law into your own hands (1 Sam. xxv, 26)

10 Whoever causes another to swear in the field instead of before the Judges, or at their decree, takes the law into his own hands. When anything is lost, and it is not known who has stolen it from the property of the camp in which it was stolen, its owner shall pronounce a curse, and any man who, on hearing (it), knows but does not tell, shall himself be guilty.

When anything is returned which is without an owner, whoever returns it shall confess to the Priest, and apart from the ram of the sin-offering, it shall be his.

15 And likewise, everything which is found but has no owner shall go to the Priests, for the finder is ignorant of the rule concerning it. If no owners are discovered they shall keep it.

Every sin which a man commits against the Law, and which his companion witnesses, he being alone, if it is a capital matter he shall report it to the Guardian, rebuking him in his presence, and the Guardian shall record it against him in case he should commit it again before one man and he should report it to the Guardian once more. Should he repeat it
 20 and be caught in the act before one man, his case shall be complete.

And if there are two (witnesses), each testifying to a different matter, the man shall be excluded from the pure Meal provided that they are trustworthy and that each informs the Guardian on the day that they witnessed (the offence). In matters of property, they shall accept two trustworthy witnesses and shall exclude (the culprit) from the pure Meal on the word of one witness alone.

12. Or: through (4Q270, fr. 6 iii, 18).

13. (4Q267, fr. 9 i, 1) adds: and from one month to another.

No X Judge shall pass sentence of death on the testimony of a witness who has not yet attained the age of enrolment and who is not God-fearing.

No man who has wilfully transgressed any commandment shall be declared a trustworthy witness against his companion until he is purified and able to return.

And this is the Rule for the Judges of the Congregation

Ten shall be elected from the congregation for a definite time, four
 5 from the tribe of Levi and Aaron, and six from Israel. (They shall be) learned in the Book of Meditation and in the constitutions of the Covenant, and aged between twenty-five and sixty years. No man over the age of sixty shall hold office as Judge of the Congregation, for 'because man sinned his days have been shortened, and in the heat of His anger
 10 against the inhabitants of the earth God ordained that their understanding should depart even before their days are completed' (Jubilees, xxiii, 11).

Concerning purification by water

No man shall bathe in dirty water or in an amount too shallow to cover a man. He shall not purify himself with water contained in a¹⁴ vessel. And as for the water of every rock-pool too shallow to cover a man, if an unclean man touches it he renders its water as unclean as water contained in a vessel.

Concerning the Sabbath to observe it according to its law

No man shall work on the sixth day from the moment when the sun's
 15 orb is distant by its own fulness from the gate (wherein it sinks); for this is what He said, *Observe the Sabbath day to keep it holy* (Deut. v, 12). No man shall speak any vain or idle word on the Sabbath day. He shall make no loan to his companion. He shall make no decision in matters of money and gain. He shall say nothing about work or labour to be done on the morrow.

No man shall walk in the field¹⁵ to do business on the Sabbath. He
 20 shall not walk more than one thousand cubits beyond his town.

No man shall eat on the Sabbath day except that which is already prepared. He shall eat nothing lying in the fields. He shall not drink except in the camp. XI If he is on a journey and goes down to bathe, he shall drink where he stands, but he shall not draw water into a vessel. He

14. Or: in any (4Q270, 6 iv, 21).

15. Or: his field (4Q266).

Frs. 3-4 ii

... And now listen, [O wise men], and hear, O you with knowledge, hear.
 5 And men of understanding, in[crease migh]t, and modesty, you who
 search judgement. [You who] kn[ow the way, increase strength, and men
 of truth, pursu[e righteousness], and you who love kindness, increase
 humility ... appointed time which ... you will understand the end of the
 ages and you will gaze at ancient things to know ...

Register of Rebukes

(4Q477)

Fragments of two columns of a document contain a list of Community members rebuked for offences against the rules. This is the only scroll fragment which reveals the names of individual members: Yohanan son of Ar[], Hananiah Notos and Hananiah son of Sim[on]. According to Esther Eshel, responsible for the preliminary edition of this work, the rebukes listed here were read out in public by the *mebaqger* (or Guardian), hence the title given by her, The Rebukes by the Overseer. To be more precise, it is likely that the rebukes originated with witnesses of the offence. They reported it to the Guardian who was to record the infringement (cf. CD 1x, 2-4; 16-20). The epithet Notos attached to the name of Hananiah probably means 'Southerner' in line with a parallel Masada inscription (no. 462: Shim'on bar Notos) according to Y. Yadin and J. Naveh, *Masada I* (Jerusalem, 1989), 40. D. Flusser, as reported by Eshel, associates Notos with the Greek nothos (bastard). In col. 11, I. 8, Eshel, following M. Broshi, reads *shyr* (=sb'v) *bsrw* (i.e. near kin); R. Eisenman and M. Wise have *shpk bsrw* (emission of his body) and J. M. Baumgarten (*JJS* 45 (1994), 277 *swd bsrw* (the carnal foundation of man).

Frs. 1, 2 i and 3: the text is too fragmentary for translation. Note the significant phrases '[to] recall their transgression', 'men of the [Community?]', 'to rebuke' and '[c]amps of the Congregation' and 'they rebuked'.

For preliminary studies, see E. Eshel, 'The Rebukes by the Overseer', *JJS* 45 (1994), 111-22; R. Eisenman and M. Wise, *DSSU*, 269-73; C. Hempel, 'Who Rebukes in 4Q477?', *RQ* 16 (1995), 655-6; S. A. Reed, 'Genre, Setting and Title of 4Q477', *JJS* 47 (1996), 147-8.

Fr. 2

II ... who ... [wh]o acted wickedly ... the Congregation ... Yohanan son of Ar ... [they rebuked because] he was short-tempered ... with him ... the iniquity with him and also the spirit of pride was with [him] ...

5 [blank] They rebuked Hananiah Notos because he ... [to dis]turb the
 spirit of the Communi[ty ... and] also to mingle the ... they rebu[k]ed
 because evil ... was with him and also because he was not ... and also
 because he loved his bodily nature (or: showed preference to his near
 10 kin) ... [blank] And [they rebuked] Hananiah son of Sim[on] [because he
 ... and he also loves the goodness ...

Remonstrances (before Conversion?)

(4Q471^a)

This small fragment, written in Herodian script, contains reproofs addressed in the second person plural to a group of wicked Jews. The context is that of a war. It is unlikely to belong to the War Scroll or the Rule of War as neither of these includes speeches to outsiders. According to a conjecture proposed by Esther Eshel and Menahem Kister, the opponents of the sect thus criticized are the ruling class of Judaea (Hasmonaeans and perhaps also Sadducees), but nothing in the surviving text positively supports their cautiously presented surmise. However, the second half of the fragment can be interpreted in a positive sense in which case the scene may be a last-minute mass conversion of unfaithful Jews before the final battle.

For a preliminary study, see Esther Eshel and Menahem Kister, 'A Polemical Qumran Fragment', *JJS* 43 (1992), 277-81.

... time(?) you have commanded not to ... You have been unfaithful to His covenant ... [You] said: Let us fight His wars for He has redeemed us ... Your [mighty men] shall be humbled. And they did not know that He has despised ... you shall show yourselves mighty in war. And you have been reckoned ... by His measuring line(?). You shall seek righteous judgement and the work ... you shall exalt yourselves. And He has chosen t[hem] ... for a cry ... And you will return ... sweet