

## THE COMMUNITY RULE

# EARLY JUDAISM AND ITS LITERATURE

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# THE COMMUNITY RULE

## A CRITICAL EDITION WITH TRANSLATION

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with a contribution by

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Atlanta

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## SIGLA

[ ]	lacuna in all extant manuscripts
[כול]	reconstructed text based on the same or similar phrase attested elsewhere in Serek manuscripts
א	non-copy-text reading, either a reading supplied by a parallel manuscript or a textual emendation
א	variant in the text
א	letter damaged; reading substantially certain
א	letter seriously damaged; reading uncertain
○	letter damaged to the point of being unidentifiable
<א>	deletion by scribe
א	cancellation dots; scribal erasure of a letter
כ	correction by scribe; insertion of superlinear letter
<i>vacat</i>	intentional space left in the text
]	separator after lemma in the apparatus
ב	overstroke indicating indistinguishable forms of certain letters (צ/ץ, פ/ף, כ/ך, ו/ו, מ/מ)
⌋	<i>Paragraphos</i> sign, used by scribes usually to draw attention to the end of a section in the manuscript
𐤀𐤁𐤂	other marginal scribal signs

## ABBREVIATIONS

ASOR	American Schools of Oriental Research
BASORSup	Bulletin of the American Schools of Oriental Research Supplements
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBET	Contributions to Biblical Exegesis and Theology
CCWJCW	Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200
CQS	Companion to the Qumran Scrolls
DCLS	Deuterocanonical and Cognate Literature Studies
DJD	Discoveries in the Judaean Desert
DSD	<i>Dead Sea Discoveries</i>
EJL	Early Judaism and Its Literature
HBCE	The Hebrew Bible: A Critical Edition
JJS	<i>Journal of Jewish Studies</i>
JSJSup	Supplements to the Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods
JSP	<i>Journal for the Study of the Pseudepigrapha</i>
LNTS	The Library of New Testament Studies
LSTS	The Library of Second Temple Studies
RB	<i>Revue biblique</i>
RBS	Resources for Biblical Study
RevQ	<i>Revue de Qumrân</i>
STDJ	Studies on the Texts of the Desert of Judah
TCSt	Text-Critical Studies
TSAJ	Texts and Studies in Ancient Judaism
VTSup	Supplements to Vetus Testamentum
col(s).	column(s)
frag(s).	fragment(s)
pl(s).	plate(s)

For reasons of brevity, Arabic rather than Roman numerals have been used in the apparatus for both column and line numbers when referring to 1QS. Elsewhere, when referring only to a column without a line number, the more common convention of using Roman numerals has been employed.

## INTRODUCTION

The discovery of the Dead Sea Scrolls has greatly increased the knowledge of how texts were produced and transmitted in Jewish antiquity. This, in turn, is transforming the way new editions of ancient Jewish texts are conceived. This volume presents a critical edition of the Hebrew manuscripts of the Community Rule (Serek Hayaḥad), a document that was foundational for the life and self-understanding of the group behind the Dead Sea Scrolls. The edition contains the critical text with an apparatus of textual variants and additional notes on the manuscripts as well as an English translation.

### RATIONALE

With the increased knowledge provided by the scrolls, scholars preparing new editions of scriptural books have already published a significant body of work that has generated a theoretical and a methodological shift. Since no single transmitted manuscript has escaped scribal errors and changes, critical editions are replacing diplomatic editions. A major example is The Hebrew Bible: A Critical Edition series, a project now underway (see Hendel 2016). Instead of printing a diplomatic text (Codex St. Petersburg) with its inevitable scribal errors and accretions, the goal of that project is to present an archetype for each book, that is, the latest attainable version of the text behind the existing manuscript witnesses. Through the apparatus, the volumes aim at describing the growth of the book through time. This edition of the Serek Hayaḥad attempts to reflect this shift and mirror the current editorial practices underway in the field. Although the chronological span is shorter and the amount of manuscript material tends to be much smaller as regards nonscriptural material, there is no theoretical reason not to strive for a similar approach, while acknowledging that there are some practical limitations to the task.

The scribal practice exhibited in the scrolls demonstrates that, although the ancient scribes usually attempted to copy the earlier text accurately, occasionally some scribes developed the text they were copying in creative ways. This was the case in both scriptural and nonscriptural works; the evidence reveals that the scribes did not differentiate between the two. Both types, as transmitted, had not been authored by single persons whose work remained unchanged but had been community-generated. The texts grew and developed as they were handed down, and different versions could exist side by side for lengthy periods of time. A corollary is that the line separating redaction criticism from textual criticism is blurred.

This situation raises serious questions, theoretically and methodologically, about how to present critical editions. Most editions of the individual scrolls were published separately. That is, the fragments that constituted one manuscript were usually published in a volume with the editions of other works found in the same cave. For example, since manuscripts of Psalms and the Community Rule were found in Caves 1, 4, 5, and 11, the different editions of the manuscripts were spread over several volumes unrelated to each other. Scholarly study and conclusions often focus on the most extensively preserved manuscript (e.g., 1QS) without the benefit of the scattered smaller fragments, irrespective of whether the best-preserved manuscript was the most authentic copy or whether the leaders and members of the community considered it the most definitive. The challenge, then, is how to present the full evidence of the preserved text.

### DISCOVERY AND PUBLICATION OF SEREK MANUSCRIPTS

When Cave 1 was discovered in 1947, the Community Rule was among the first seven scrolls found. The manuscript, subsequently labeled 1QS, contained eleven virtually complete columns. Millar Burrows in 1951 published its *editio*

*princeps* with the title Manual of Discipline. The title that occurs in the first line of the manuscript, however, is Serek Hayaḥad, that is, the Community Rule, so that name is appropriately now widely used. Following the eleven columns of 1QS, there were two other shorter works, the Rule of the Congregation (1QSa) and the Blessings (1QSB). While they have usually been characterized as appendices to the text of 1QS, their exact relationship remains subject to debate, and scholarly opinions range from viewing the scroll of 1QS-1QSa-1QSB as a single work to considering 1QS, 1QSa, and 1QSB as three entirely different compositions. In considering that question, it should be noted that a number of scriptural manuscripts contain more than one book in a single scroll, for example, 4QGen-Exod<sup>a</sup>, 4QpaleoGen-Exod<sup>l</sup>, 4QExod-Lev<sup>f</sup>, 1QpaleoLev-Num<sup>a</sup>, 4QLev-Num<sup>a</sup>, and 4QPent B, C, and D. The evidence seems to indicate that scribes copied nonscriptural material the same as scriptural material.

In 1952, Cave 4 revealed fragments of ten other manuscripts of the Community Rule. The first report of the Serek variants was issued as early as 1956 by J. T. Milik. Other preliminary discussions and editions followed (see the bibliography below), but the critical editions of 4QS<sup>a-j</sup> remained unpublished until 1998, when Philip Alexander and Geza Vermes published the ten manuscripts in volume 26 of the Discoveries in the Judaean Desert series.

Cave 5 offered one more small fragment surviving from yet a twelfth manuscript of the Community Rule (5Q11) (Milik 1962, 180–81). It contains parts of two columns with text paralleling parts of 1QS column II. Subsequently, from Cave 11, a fragment most likely belonging to a thirteenth manuscript (11Q29) was identified by Eibert Tigchelaar (2000, 285–92). He has also proposed that a tiny fragment from Cave 1, originally published as part of a manuscript entitled Tongues of Fire (1Q29) but now relabeled as 1Q29a, may provide a “shorter and alternative version” of the Treatise on the Two Spirits, but the identification is not entirely certain.

Additional fragments surfaced of a manuscript entitled simply the Rule (5Q13) that quotes a phrase from the Community Rule. Sections of the Community Rule are also quoted in Cave 4 manuscripts of the Damascus Document (4Q266 frag. 10 and 4Q270 frag. 7), the Miscellaneous Rules (4Q265; formerly Serekh Dameseq), and possibly the Ritual of Marriage (4Q502 frag. 16). Other manuscripts related to the Community Rule are Rebukes Reported by the Overseer (4Q477; formerly Decrees), Communal Ceremony (4Q275), and Four Lots (4Q279).

Even a cursory reading of manuscript 1QS alone makes it clear that its text is an amalgamation of disparate passages most likely originating from a variety of sources. The fluid and heterogeneous character of the material is further emphasized by the parallel material from Caves 4, 5, and 11. The totality of the material associated with S raises, in fact, profound questions of how scribes and authors in Jewish antiquity conceived of a work (see Hendel 2016, 101–25; Hamidović 2016, 61–90; Jokiranta 2016, 611–35). It needs to be recognized that our usual, post-Enlightenment ideas of individual authorship and literary work are rather ill-fitting for the ancient world, and models that better reflect the realities of ancient text production are called for.

## PHYSICAL DESCRIPTIONS AND CHARACTER OF THE MANUSCRIPTS

### 1QS

The Serek manuscript from Cave 1 Qumran (1QS) was among the very first scrolls found in 1947. Like the Great Isaiah Scroll (1QIsa<sup>a</sup>), which was part of the same discovery, it is virtually completely preserved, lacking only a few letters and words lost mostly from the lower edges of the scroll. Its text is inscribed on five leather sheets that were stitched together. It consists of eleven columns of approximately twenty-six lines each; the length of 1QS is circa 187 cm (ca. 6 feet, 2 inches), and the column height is approximately 25 cm (ca. 10 inches).

The scribe who copied 1QS is well known because he also copied 4QSam<sup>c</sup> and 4QTestimonia (Ulrich 2002, 187). As in those scrolls, he made a number of textual errors, corrections, and glosses; there are also marks in the margins, especially in columns VII and VIII. He often wrote medial forms of letters in final position and did not leave word spaces between words, especially between small words in a phrase.

The scroll had a handle sheet, and on its verso there is one line with eight letters, [סר] החד ומן], giving the title of the scroll. The date of the scroll is 100–75 BCE determined palaeographically, and that date is confirmed both by radio-carbon tests (Bonani et al. 1991, 27–32) and by this scribe’s marginal insertion at Isa 40:7b–8a in 1QIsa<sup>a</sup>, which is dated 125–100 BCE (Ulrich 2015, 110 and 124).

New sections in the text are signified by blank spaces or marginal marks. Regarding blank spaces, a full line, or large part of a line, was intentionally left blank to mark a major break, especially for an introductory formula. A shorter interval occurs to mark smaller breaks. There are, however, occasional blank spaces that do not denote a new section. This was probably due to problems in the parent manuscript (the *Vorlage*) from which the scribe was copying. If it was marred or not well preserved, or if the scribe could not read the original clearly, it is understandable that he would leave the problematic places blank. For example, such blank spaces occur in columns VII and VIII, probably due to the poor condition of the *Vorlage*. Some spaces were later filled in, possibly by a second scribe, but by erasing some of the words originally written, he also created further intervals in the text. In contrast, the spaces at 6:10; 9:9, 14, 16, and the very large space of nearly three lines after 7:7 are due to defects in the leather used for 1QS, not to problems in the *Vorlage*.

Regarding marginal marks, two types are occasionally found in the right margin. A *paragraphos*, a horizontal line with a hook at the right side (similar to cryptic *ayin*), is placed in the margin, marking either the end of a section or an important sentence or paragraph; it usually occurs together with some blank space. The second type includes large signs, in the form of Paleo-Hebrew letters, in the margins of columns V, VII, and IX to mark sections of particular importance (for fuller discussion, see Tov 2004, 178–218).

The same scribe copied two other compositions, the Rule of the Congregation (1QSa) and Words of Blessing (1QSB), that were stitched to 1QS. Portions of seven columns are preserved, but the end of 1QSB is not preserved. The scroll had been rolled with its incipit in the center, and the part of the leather on which 1QSB was copied was thus on the more exposed outer layers. Therefore, we cannot know whether the combined scroll held more than its surviving eighteen columns. Since 1QSa and 1QSB were copied by the same scribe as 1QS, they are also dated 100–75 BCE.

#### 1Q29a

Another manuscript from Cave 1, originally published as Tongues of Fire (1Q29), should be mentioned. Eibert Tigchelaar (2004, 529–47) subjected five of its tiny fragments to further analysis and tenuously proposed that the fragments may have derived from a copy of the Treatise on the Two Spirits (1Q29a). The small amount of text prevents establishing its identity, whether part of a lone-standing manuscript of the Treatise itself, a larger manuscript of S, or in a text that is only quoting the Treatise. In fact, he put a question mark in the title. But he recognized enough to suggest that, compared to 1QS, the fragments “indicate a shorter and alternative version.” Some might question the chronology, since the script is Herodian and thus paleographically later than that of 1QS. But other examples, such as Jeremiah—where the later version (4QJer<sup>a</sup>), though copied circa 200 BCE, coexisted with the earlier version (4QJer<sup>b</sup>), copied circa 100–50 BCE—show that older and younger versions of a work can coexist for more than a century; note that this later date for an earlier version is the case also with 4QSB<sup>b</sup> and 4QSD<sup>d</sup>.

#### 4QpapS<sup>a</sup> (4Q255)

4QpapS<sup>a</sup> is a papyrus manuscript with text on both sides. The Serek text is on the side with fibers running horizontally, and 4QpapHodayot-Like Text B (4Q433a) is on the side with fibers running vertically (Schuller 1999, 237). 4QpapS<sup>a</sup> preserves only four fragments, though only two of the fragments contain clear parallels to 1QS. Fragment 1 has six partial lines of text at its top and left margins; they match the text at the upper left corner of the first 1QS column, 1QS 1:1–5. Fortunately, they supply a few words lost at the beginning of 1QS. Fragment 2 is the largest, with nine nearly complete lines at its top and right margins. It contains text parallel to 1QS 3:7–12, with only a few minute differences.

An additional fragment, listed as A in DJD 26, is a segment with five lines from a lower left corner of a column. Its text does not contain any direct parallel to 1QS, though the vocabulary is similar to that used in the Treatise on the Two Spirits (1QS 3:13–4:26), and it may loosely parallel the text in 1QS 3:20–25. Yet another fragment, B, has preserved only a few letters from each of five lines at the right margin, none of which help to identify the fragment. According to Frank Moore Cross, this manuscript, written in a crude cursive script, dates from the second half of the second century BCE, probably from the end of that century (Cross 1994, 57).

4QS<sup>b</sup> (4Q256)

This leather manuscript has fifteen fragments preserved, some large, some tiny, combined and listed as fragments 1–8 in DJD 26. The fragments contain parallels for each of the main sections of 1QS except for the Treatise on the Two Spirits (1QS 3:13–4:26). The version of the Serek contained in 4QS<sup>b</sup>, however, is shorter than that in 1QS. For example, the text in fragment 4 is shorter than its parallel in 1QS 5:1–20, and the text in fragments 5a–b is shorter than its parallel in 1QS 6:10–13. The surviving fragments allow only a partial reconstruction of the manuscript's layout, though the measurements of several columns can be calculated. In conjunction with the details available in the closely allied 4QS<sup>d</sup>, the number of columns required for the version of the Serek contained in 4QS<sup>b</sup> was probably twenty (Milik 1977, 76–77; Metso 1997, 24–26) to twenty-three (Alexander and Vermes 1998, 39).

An important feature to note is that, parallel to the end of the 1QS manuscript (11:22), the text of 4QS<sup>b</sup> continues in fragment 8 with further text, which may be assumed to be a closing formula or the start of yet another text. Yet another possibility has been raised by Alexander and Vermes in DJD (1998, 26) regarding fragment 8. Noticing anomalies in the line spacing and the shape of *lamed*, they suggest that fragment 8 may not belong to the same manuscript at all. J. T. Milik (1977, 76–78) thought that the scribal hand of 4QS<sup>b</sup> (*olim* 4QS<sup>d</sup>) should be ascribed to the transitional period between the Hasmonean and Herodian scripts, dated to 50–25 BCE. Cross (1994, 57), partly overlapping with Milik, judged it as the typical early Herodian formal script of circa 30–1 BCE.

4QpapS<sup>c</sup> (4Q257)

4QpapS<sup>c</sup> is the second papyrus manuscript of the Serek. It is inscribed on both sides, with text of the Community Rule on the recto. The eight pieces preserved of 4QpapS<sup>c</sup> provide parallels to parts of 1QS I–IV. Possibly, a ninth fragment belonging to this manuscript has been identified, for Eibert Tigchelaar (2004, 539) has proposed that a fragment previously assigned as 4Q502 fragment 16 actually belongs to 4QpapS<sup>c</sup>. Except for two minute pieces difficult to identify and some features of orthography, the text of 4QpapS<sup>c</sup> in the preserved parts is virtually identical to that in 1QS. A couple of words are written on the verso, but that text cannot be identified. Cross (1994, 57) dated the manuscript to circa 100–75 BCE, that is, roughly to the same period when 1QS was copied.

4QS<sup>d</sup> (4Q258)

Of the Cave 4 copies of the Rule, 4QS<sup>d</sup> preserves the largest individual fragments, though its component features are small. In the original manuscript the height of a column was only circa 8.0 cm containing only thirteen to fourteen lines, and the width was circa 10.7 cm. The beginning of column I of fragment 1 was quite probably also the beginning of the whole manuscript, judging from the fragment's right margin. That margin, at 2.1 cm wide, is twice the width of most margins, which usually measure 0.9–1.2 cm; moreover, that right margin displays no evidence of stitching. Remarkably, the opening text of 4QS<sup>d</sup> starting at that right margin contains the rules for community life, corresponding to column V in 1QS. That is, 4QS<sup>d</sup> does not have the first four columns of 1QS, comprising the introduction (1QS 1:1–18a), the liturgical passage (1:18b–3:12), and the Treatise on the Two Spirits (3:13–4:26). Those heterogeneous genres in 1QS columns I–IV, however, help explain their absence in 4QS<sup>d</sup>, since the contents of 1QS columns V–XI are of a quite different nature. 4QS<sup>d</sup> offers yet another valuable piece of information: its text matches that of 4QS<sup>b</sup>, both exhibiting a shorter edition of the material in 1QS V–XI. Material reconstruction of these manuscripts helps demonstrate this shorter, and presumably earlier, edition of the text. A further noticeable feature in 4QS<sup>d</sup> is that the name of God (יהוה) is written in the Paleo-Hebrew script at 8:9 and 9:8. Cross (1994, 57) judges the scribal hand as Herodian and dates it in the last third of the last century BCE.

4QS<sup>e</sup> (4Q259)

A generous amount of fragments survives for 4QS<sup>e</sup>. They all come from four columns with text paralleling 1QS VII–IX, so it cannot be determined whether the counterparts to 1QS I–IV had been part of this manuscript. Other important variations from 1QS, however, do appear. First, the text of column III is shorter than the correspond-



ing text of 1QS: it does not have the twenty-four lines of text corresponding to 1QS 8:15b–9:11. Second, whereas 1QS concludes with a psalm in columns X–XI, column IV of 4QS<sup>e</sup> has instead a calendrical text, 4QOt<sup>ot</sup>. Milik (1976, 61–64) dated the manuscript—though he called it 4QS<sup>b</sup> and called the calendrical text the Book of Signs or ha-’Ôtot—to the second half of the second century BCE. Cross (1994, 57), however, placed the late Hasmonean semicursive scribal hand a century later, circa 50–25 BCE.

#### 4QS<sup>f</sup> (4Q260)

The manuscript 4QS<sup>f</sup> preserves seven fragments, though only six are visible in the PAM photographs included in DJD 26. The tiny seventh fragment is pictured on B-299964 and B-299965. They all show top margins and can be placed as the text of five columns corresponding to 1QS IX–X. The fragments exhibit the usual range of minor variants—orthographic, grammatical, and textual—but there is not enough to provide valuable information for the textual history of S. The script is from the early Herodian period, 30–1 BCE.

#### 4QS<sup>g</sup> (4Q261)

Small scraps remain of this manuscript: nineteen individual fragments, combined in DJD 26 (Alexander and Vermes 1998) as 1a–6e plus A, B, and C. Many of them do not exceed 1 cm in height or width, so it is difficult to read and identify them. The few identifiable parts correlate with 1QS V–VII, with some shorter and some longer variants. According to Cross (1994, 57), the script of the manuscript is semicursive and dates to circa 50–1 BCE.

#### 4QS<sup>h</sup> (4Q262)

Three fragments (1, A, and B) are listed in DJD 26 under the siglum 4QS<sup>h</sup>, but only two (1 and A) can be confidently identified as belonging to the same manuscript. Fragment 1 has only three lines with complete words; they correspond to 1QS 3:4–6. The other two fragments (A and B) lack any correspondence with 1QS. Fragments 1 and A may not represent a copy of the Serek at all but a work that quotes a passage from it (Metso 2017, 158–59). The words in fragment 1, coincidentally, are the same as those quoted in 5Q13. Cross (1994, 57), lists the script as a vulgar semiformal and assigns it to about the first half of the first century CE.

#### 4QS<sup>i</sup> (4Q263)

Only a single small fragment of 4QS<sup>i</sup> survives, measuring 4.1 by 3.6 cm, with text corresponding to 1QS 6:1–4. Cross (1994, 57) attributed the script to the early Herodian period, 30–1 BCE.

#### 4QS<sup>j</sup> (4Q264)

In contrast to 4QS<sup>i</sup>, although only a single fragment remains of this manuscript, its contents offer important evidence. It measures 4.4 by 4.3 cm, but since its script is small it preserves parts of ten lines that parallel the final lines of the Cave 1 Serek copy (1QS 11:14–22), suggesting that this may be the end of the manuscript. In addition, the leather fragment shows stitching along its left edge, strongly suggesting materially as well as its textually that it forms the conclusion of this copy. It cannot be determined whether the sheet following the stitching was a blank handle sheet or contained another composition. The Cave 1 copy continued with the Rule of the Congregation on the next sheet, and 4QS<sup>b</sup> continued with some unidentifiable text. Cross (1994, 57) dates 4QS<sup>j</sup> to the second half of the first century BCE.

#### 5QS (5Q11)

Cave 5 also preserved a small trace of the Serek: a single fragment in Herodian script measuring 3.1 by 4.8 cm. It contains parts of six lines from two contiguous columns with stitching between them. The right column correlates

with 1QS 2:4–7, but only about six letters on the left column are recognizable. It is possible that they parallel 1QS 2:12–14 (Milik 1962, 181). If so, and if its text matched that of 1QS, it would have held fourteen lines per column, but it would have contained small additions and omissions.

#### 11QFragment Related to Serek Hayaḥad (11Q29)

Cave 11 furnished a number of documents, fortunately including one tiny fragment that contains only bits of two lines. That tiny text, however, parallels 1QS 7:18–19, though it has one variant. Due to the wording, it is impossible to determine whether it comes from the penal code of the Serek or rather from that in the Damascus Document or 4QMiscellaneous Rules (4Q265) (García Martínez, Tigchelaar, and van der Woude 1998, 433–434; Tigchelaar 2000, 285–92).

### THEORETICAL AND METHODOLOGICAL CONSIDERATIONS

For the purposes of creating a critical edition the material evidence of S poses profound theoretical and methodological challenges. Whereas 1QS is customarily used as the standard form of the work, it must be emphasized that other preserved forms present a surprisingly varied picture: the text of 4QS<sup>b</sup> seems to have extended beyond the parallel of the last line of 1QS; and it appears that 4QS<sup>d</sup> never contained a parallel of 1QS I–IV but commenced with a parallel to 1QS V. Only one fragment of 4QS<sup>h</sup> presents a parallel to the text of 1QS, raising the question whether 4QS<sup>h</sup> simply quotes the text of 1QS but in fact represents a different work altogether and should be compared to 5Q13 (Rule) that appears to quote the same passage of 1QS 3:4–5. A similar question can be raised of 1Q29a.

Differences abound at an even broader level. In 4QS<sup>e</sup>, a calendrical text called 4QOtot is found instead of the final psalm of 1QS X–XI. Scholars have usually treated it as a separate work, but in the manuscript of 4QS<sup>e</sup> it follows seamlessly a phrase overlapping with 1QS with no apparent break in the text. From the material perspective, then, it appears that the scribe copying 4QS<sup>e</sup> did not treat the two as separate works. A question regarding the scribe's intent can also be raised in regard to the scroll of 1QS, 1QSa, and 1QSB: while 1QSa and 1QSB have usually been characterized as appendices to the text of 1QS, their exact relationship with 1QS remains an open question. In contrast to the case of 4QOtot, however, the scribe started 1QSa on a separate column and did the same with 1QSB.

Extensive overlaps with the text of 1QS are found in Cave 4 manuscripts of the Damascus Document (4Q266 frag. 10 and 4Q270 frag. 7) and the Miscellaneous Rules (4Q265; formerly Serek Dameseq). This raises the question of whether they should be treated as witnesses of the same text and therefore be included as variant editions of S.

It is thus evident that no clear boundaries existed in the minds of the scribes behind S as to what constituted the work. This level of fluidity in the material probably reflects the interplay of both oral and written traditions in the culture in which the scribes operated. Theoretically, then, we should refrain from attempting to formulate a notion of the Community Rule as a definite work. Practically, however, such an approach for an edition is not tenable, for decisions have to be made in regard to what material is included for presentation in the edition and what is not. This edition includes only manuscripts that have been labeled as S manuscripts in DJD editions, but the textual notes make occasional references to parallels in related texts.

Recent critical methods of editorial work on biblical books can suggest a more defensible process for other compositions. For example, the volumes of *The Hebrew Bible: A Critical Edition*—instead of presenting a diplomatic edition with its inevitable errors—survey all the relevant manuscripts and present as the critical text the archetype of the work (Hendel 2016, 22), selecting for each word the reading that was most likely “the earliest inferable state of the text” or that best explains the other variants. Secondary textual variants are listed in the critical apparatus along with a suggestion of how each variant arose. Some biblical books or sections of books exhibit variant editions, and these are presented side by side.

Focusing specifically on the Serek, what is the best way to present its evidence? The smaller manuscripts display major agreement with, but also variations from, 1QS in both content and form. As mentioned above, it appears that earlier and later editions of the work coexisted side by side for extensive periods. For example, 4QS<sup>b</sup> and 4QS<sup>d</sup> pres-



ent an earlier version of the work, though their palaeographic date is later than the noticeably earlier date of 1QS, a later edition. Since parts of the Serek scrolls show variant editions, those sections should be presented side by side.

## VOLUME LAYOUT

In the preparation of the Hebrew text presented in this volume, all manuscripts of S have been consulted, although not each manuscript is individually fully presented. Rather, the edition presents the critical text, and any individual variants in other manuscripts to that critical text are recorded in the apparatus. For practical reasons, in the critical edition 1QS serves as the copy-text (for the definition of copy-text, see Hendel 2016, 29), while 4QS<sup>d</sup> and 4QS<sup>b</sup> alternate as the copy-text for the variant edition of 1QS columns V–VI and parts of columns VIII–X; this variant edition is printed in a separate, parallel column. For reasons of clarity, the line numbering and lemmata in the notes usually follow 1QS. This should not be taken as an indication of text-historical primacy of 1QS. Due to the fragmentary textual evidence, it is sometimes difficult to determine whether variants rise to the level of a different edition. This is the case in 4QS<sup>g</sup> in particular; its affiliation is not certain.

A difficult practical question is raised by the material evidence of 4QS<sup>e</sup>, for the twenty-four lines of text corresponding to 1QS 8:15b–9:11 were absent in that manuscript, and whereas 1QS concludes with a psalm in columns X–XI, 4QS<sup>e</sup> instead had a calendrical text, 4QOtot. Clearly, the material of 4QS<sup>e</sup> qualifies as a variant edition. The section labeled 4QOtot, however, is usually treated as a work of its own (4Q319), and for practical reasons this volume follows that convention, although theoretically and methodologically a more accurate depiction would be to present it as yet another parallel column.

In many respects, the volume reflects the current editorial practices underway in the field, especially in The Hebrew Bible: A Critical Edition project. The core of the work is the critical edition, printed on the left-hand page, normally in a single-column format but in a double-column format where a parallel version exists. Beneath the Hebrew text, textual variants are recorded in the apparatus along with textual notes and occasional brief discussions on the character of the variants. On each right-hand page, a corresponding English translation of the Hebrew text is provided.

Reconstructions in square brackets have been inserted in the critical text only in cases where none of the manuscripts in the S tradition has preserved the text. Generally, the approach to reconstructing in this volume has been minimalist rather than maximalist. Reconstructions for the lacunae have been provided only in cases when the same or a very similar phrase has been attested elsewhere in the S manuscripts or in cases where the phrase can be confidently reconstructed on the basis of its other frequent occurrences in the nonscriptural or scriptural manuscripts. The differing editions in columns V–VI and VIII–X pose a considerable challenge in this respect. In certain instances, the editions are close enough to reconstruct the lacunae with a high degree of confidence, but in many parts of the text the editions differ so significantly that reconstruction of large lacunae turns out to be quite a speculative undertaking. In these instances, no reconstructions have been provided.

The use of ceiling brackets signifies a non-copy-text reading, either a reading supplied by a parallel manuscript or, in rare cases, a textual emendation. Here, too, the approach has been rather conservative, and emendations have been suggested only in cases of a clear scribal error or grammatical mistake. These have been identified and explained in the apparatus.

Variant words and phrases are signaled by underlines. In the apparatus, the manuscripts in which they occur have been identified and their evidence presented, often with brief explanatory comments. Since it is widely recognized that scribes of the Second Temple period freely employed a variety of spelling practices and that orthographic variants rarely serve as reliable indicators of underlying textual traditions, purely orthographic variants are not listed. They are recorded only in cases where it is not entirely clear whether the orthography reflects a variant phonology or morphology.

The fragmentary character and extensive damage of many S manuscripts pose challenges for reading and analysis of many words, and irregularities in the shapes of letters, particularly in cases of scribal correction and erasure, present additional difficulties for transcribing the preserved text unambiguously in some cases. In certain manuscripts, medial and final forms of some letters are often not clearly distinguishable; quite often one encounters in

final position medial-shaped letters written larger than usual. As is customary in many editions, the level of certainty has been indicated by using dots, circlets, and overstrokes placed above letters. Erasures and superlinears in the copy-texts have been maintained in the critical text for the purpose of illustrating the scribal process.

When preparing this edition, extensive use was made of the photographs available online in the Leon Levy Dead Sea Scroll Digital Library (<https://www.deadseascrolls.org.il/home>). This online library, created as a result of collaboration between the Israel Antiquities Authority and Google, provides access to high-quality photographs of the scrolls. Thanks to this invaluable resource, a number of debated readings have been confirmed or corrected in this edition, and a few entirely new readings have been proposed. The digital tools and resources now available have opened a new window into studying the work of the scribes of the Second Temple period, and it is reflected in the textual notes of this volume.

The translation in columns I–IX is by Michael A. Knibb in his volume *The Qumran Community* (1987), used with his kind permission and the permission of the publisher, Cambridge University Press. It has been slightly adapted to reflect the entire manuscript evidence behind the critical text. The translation in columns X–XI is original in this volume.

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## HEBREW TEXT AND ENGLISH TRANSLATION

## COLUMN I

- 1 ל] שים לחי' ספר ס'ר' היחד לדרוש  
 2 אל ב] כול ל] ב' ובכול נפש' לעשות הטוב והישר לפניו כאשר  
 3 צוה ביד מושה וביד כול עבדיו הנביאים ולאהוב כול  
 4 אשר בחר ולשנוא את כול אשר מאס לרחוק מכול רע  
 5 ולדבוק בכול מעשי טוב ולעשות אמת וצדקה ומשפט  
 6 בארץ ולוא ללכת עוד בשרירות לב אשמה ועיני זנות  
 7 לעשות כול רע ולהבי את כול הנדבים לעשות חוקי אל  
 8 בברית חסד להיחד בעצת אל ולהתהלך לפניו תמים כול  
 9 הנגלות למועדי תעודותם ולאהוב כול בני אור איש  
 10 כגורלו בעצת אל ולשנוא כול בני חושב איש כאשמתו  
 11 בנקמת אל וכול הנדבים לאמתו יביאו כול דעתם וכוחם  
 12 והונם ביחד אל לברר דעתם באמת חוקי אל וכוחם לתכן  
 13 כתם דרכיו וכול הונם כעצת צדקו ולוא לצעוד בכול אחד  
 14 מכול דברי אל בקציהם ולוא לקדם עתיהם ולוא להתאחר  
 15 מכול מועדיהם ולוא לסור מחוקי אמתו ללכת ימין ושמאל  
 16 וכול הבאים בסרכ היחד יעבורו בברית > < לפני אל לעשות  
 17 ככול אשר צוה ולוא לשוב מאחרי מכול פחד ואימה ומצרפ  
 18 נוסוימ בממשלת בליעל ובעוברם בברית יהיו הכוהנים  
 19 והלויים מברכים את אל ישועות ואת כול מעשי אמתו וכול  
 20 העוברים בברית אומרים אחריהם אמן אמן  
 21 vacat והכוהנים מספרים את צדקות אל במעשי גבורתם  
 22 ומשמיעים כול חסדי רחמים על ישראל והלויים מספרים

1QS 1:1–26 — 4QS<sup>a</sup> 1 1–6 (par. 1QS 1:1–5); 4QS<sup>c</sup> I, 1–2 (par. 1QS 1:2–3); 4QS<sup>b</sup> I, 9 (1QS 1:10); 4QS<sup>b</sup> II, 1–9 (par. 1QS 1:15–19; 21–23)

1:1 None of the manuscripts of S has preserved the opening words of the document in their entirety. For possible reconstructions, see Metso 1997, 111–12. || 2 ובכול 4QS<sup>c</sup> and 4QS<sup>a</sup>; the text is only partially preserved in 1QS with [ל] ובכול 2 ||. || 16 In 1QS, the scribe first wrote the word with an א, then corrected it to ע. Alexander and Vermes (1998, 48) read a superscript *aleph* at the end of the word in 4QS<sup>b</sup>, but color photograph B-366910 clearly shows that what they probably take as a leg of an *aleph* is, in fact, a shadow cast by the edge of the fragment. || In 1QS, the letter removed in < לפני > was possibly an א. || 18 It appears that in 1QS the scribe initially skipped ס and wrote נוי instead but corrected his mistake by writing ס on top of both letters and then continued וימ. || 19 The scribe seems to have initially written singular מעשה but then corrected it to plural construct מעשי. || 21 For וימ ending in גבורתם, see רוחם in 1QS 5:21 and 9:14, where *qameṣ* is phonologically represented by וי. See Qimron 1986, §200.143.

## COLUMN I

1 For [...] for his life, the book of the rule of the community. They shall seek  
 2 God wi[th a whole he]art and soul; they shall do what is good and right before him in accordance with that  
 which  
 3 he commanded through Moses and through all his servants the prophets; they shall love all  
 4 that he has chosen and hate all that he has rejected; they shall keep away from all evil  
 5 and cling to all good works; they shall practice truth, righteousness, and justice  
 6 in the land and not continue walking in the stubbornness of a guilty heart and of lustful eyes,  
 7 committing all evil. They shall admit into the covenant of love all those who willingly offer themselves to observe  
 the statutes of God,  
 8 so that they may be joined to the counsel of God and may walk perfectly before him in accordance with all  
 9 the things that have been revealed at the times appointed for their revelation and so that they may love all the  
 sons of light, each  
 10 according to his lot in the plan of God, and may hate all the sons of darkness, each according to his guilt  
 11 in the vengeance of God. And all those who willingly offer themselves to his truth shall bring all their knowl-  
 edge, their abilities,  
 12 and their wealth into the community of God, that they may purify their knowledge in the truth of the statutes  
 of God and may order their abilities  
 13 according to his perfect ways and all their wealth according to his righteous counsel. They shall not depart from  
 any one  
 14 of all the commandments of God concerning their times; they shall not anticipate their appointed times or be  
 behind  
 15 in any of their feasts. They shall not turn from his true statutes to go to the right or the left.  
 16 All those who join the order of the community shall enter into a covenant before God to do  
 17 all that he has commanded and not to turn back from following him through any fear or terror or trial  
 18 that takes place during the reign of Belial. When they enter into the covenant, the priests and the Levites shall  
 19 bless the God of salvation and all the deeds of his faithfulness, and all  
 20 those who are entering into the covenant say after them, "Amen, Amen!"  
 21 The priests recount the righteous acts of God manifested in his mighty deeds  
 22 and proclaim all his gracious acts of love toward Israel. And the Levites recount

- 23 את עוונות בני ישראל וכול פשעי אשמתם וחטאתם בממשלת  
 24 בליעל [וכו] הָּ העוברים בברית מודים אחריהם לאמור נעונו  
 25 [פ]שְׁעֵנוּ [חט]אנו הרשענו אנו [וא]בֹּחֲתֵינוּ מלפנינו ב>הָ< לכתנו  
 26 [ ] אמת וצדיק [ ] לְּ [ ] משפטו בנו ובאבותיִנָּה [ו]

## COLUMN II

- 1 ורחמי חסדו גָּמַל עלינו מעולם ועד עולם *vacat* והכוהנים מברכים את כול  
 2 אנשי גורל אל ההולכים תמים בכול דרכיו ואומרים יברככה בכול  
 3 טוב וישמורכה מכול רע ויאר לבכה בשכל חיים ויחונכה בדעת עולמים  
 4 וישא פני חסדיו ללכה לשלום עולמים *vacat* והלויים מקללים את־ל כול אנשי  
 5 גורל בליעל וענו ואמרו ארור אתה בכול מעשִׁי־ל־רשע אשמתכה יתנכה  
 6 אל זעוה ביד כול נוקמי נקם ויפקוד אחריכה כלה־ל־ביד כול משלמי  
 7 גמולים ארור אתה לאין רחמי־ךְ כחושך מעשיכה וזעום אתה  
 8 באפלת אש עולמים לוא יחונכה אל בקוראכה ולוא יסלח לכפר עוונִיךְ  
 9 ישא פני אפו לנקמתכה ולוא יהיה לכה שלום בפי כול אוחזי אבות  
 10 וכול העוברים בברית אומרים אחר המברכים והמקללים אמן אמן  
 11 *vacat* והוסיפו הכוהנים והלויים ואמרו ארור בגלולי לבו לעבור  
 12 הבא בברית הזות ומכשול עונו ישים לפניו להסֹג בו והיה  
 13 בשומעו את־ל־דברי הברית הזות יתברַךְ בלבבו לאמור שלום יהי־ל־לי  
 14 כיא בשרירות לבי אלכ־ ונספתה רוחו הצמאה עם הרוֹזָה לאין  
 15 סליחה אפ אל וקנאת משפטיו יבערו בו לכלת עולמים ידבקו בו כול  
 16 אלות הברית הזות ויבדילהו אל לרעה ונכרת מתוכ כול בני אור בהסוגו  
 17 מאחרי־ל־אל בגלוליו ומכשול עונו יתן גורלו בתוך־ ארורי עולמים  
 18 וכול באי הברית יענו ואמרו אחריהם אמן אמן *vacat*  
 19 *vacat* ככה יעשו שנה בשנה כול יומי ממשלת בליעל הכוהנים יעבורו

1QS 2:1–26 — 4QSB II, 9–13 (par. 1QS 2:4–5); 5QS 1 I, 2–6 (par. 1QS 2:4–7) 4QSC II, 1–8 (par. 1QS 2:4–11); 4QSB III, 1–4 (par. 1QS 2:6–11); 5QS 1 II, 1–3 (par. 1QS 2:12–14); 4QSC III, 1 (par. 1QS 2:26)

2:4 Word space in לכה חסדיו־ל not extant in 1QS. || Word space in את כול is extant in 4QSC but not in 1QS. || 5 Word space in מעשִׁי־ל־רשע not extant in 1QS. || 6 Word space in ביד כלה is extant in 4QSB but not in 1QS. || 7 כחושך 1QS || 8 עוונִיךְ 4QSB || כחושך 1QS || 9 עוונִיךְ 1QS || 10 עוונִיךְ 1QS || 11 In 1QS, the last letter of the line is clearly a *resh*, but some commentators (e.g., Knibb 1987, 83 and 87; Qimron and Charlesworth 1994b, 11 n. 31) suggest an emendation and read לעבוד. || 12 In 1QS, although להסֹג seems to be the more probable reading, להמוג is also possible. Cf. the shape of *samek* in חסדים in 1QS 4:5. || 13 Word space in את־ל־דברי not extant in 1QS. || Word space in יהי־ל־לי not extant in 1QS. || 17 Word space in מאחרי־ל־אל not extant in 1QS.

23 the iniquities of the children of Israel and all their guilty transgressions and their sins during the reign  
 24 of Belial. [And all] those who are entering into the covenant confess after them and say: "We have committed iniquity  
 25 [and tr]ansgressed, we have [sin]ned and acted wickedly, we [and] our [fath]ers before us, in that we have walked  
 26 [...] of truth and righteousness [...] his judgment upon us and upon our fathers,

## COLUMN II

1 but he has bestowed his loving grace upon us from everlasting to everlasting." And the priests bless all  
 2 the men of the lot of God who walk perfectly in all his ways and say: "May he bless you with all  
 3 good and keep you from all evil. May he enlighten your heart with understanding of life and graciously bestow upon you knowledge of eternity.  
 4 May he lift up the face of his mercy upon you in eternal peace." And the Levites curse all the men of the lot  
 5 of Belial and answer and say: "Cursed be you for all your guilty deeds of wickedness. May God give you up  
 6 to terror at the hand of all who take vengeance, and may he visit destruction upon you at the hand of all who exact  
 7 retribution. Cursed be you without mercy for the darkness of your deeds, and damned be you  
 8 in the gloom of everlasting fire. May God not show mercy to you when you call or forgive you by making expiation for your iniquities.  
 9 May he lift up the face of his anger to take vengeance on you, and may there be no peace for you in the mouth of all who make intercession."  
 10 And all those who are entering into the covenant say after those who bless and those who curse, "Amen, Amen!"

➤

11 And the priests and the Levites shall continue and say: "Cursed for the idols of his heart by which he transgresses  
 12 be the one who enters into this covenant while placing before himself the stumbling block of his iniquity so that he backslides because of it. When  
 13 he hears the terms of this covenant, he will bless himself in his heart and say, 'May there be peace for me, even though I walk in the stubbornness of my heart.' But his spirit shall be destroyed, the dry with the moist,  
 14 without  
 15 forgiveness. May the anger of God and the wrath of his judgments burn upon him for everlasting destruction. May all  
 16 the curses of this covenant cling to him. May God set him apart for evil, and may he be cut off from all the sons of light because of his backsliding  
 17 from God through his idols and the stumbling block of his iniquity. May he assign his lot among those who are cursed forever."  
 18 And all those who are entering the covenant answer and say after them, "Amen, Amen!"

➤

19 Thus they shall do every year, as long as the reign of Belial lasts. The priests shall enter

- 20 ברשונה בסרך לפי רוחותם זה אחר זה והלויים יעבורו אחריהם  
21 וכול העם <יעבורו בשלישית בסרכ זה אחר זה לאלפים ומאות  
22 וחמשים ועשרות לדעת כול איש ישראל איש בית מעמדו ביחד אל  
23 לעצת עולמים ולוא ישפל איש מבית מעמדו ולוא ירום ממקום גורלו  
24 כיא הכול יהיו ביחד אמת וענות טוב ואהבת חסד ומחשבת צדק  
25 אִישׁ לרעהו בעצת קודש ובני סוד עולמים וכול המואס לבוא  
26 [בברית א] ללכת בשרירות לבו לוא [י]חד אמתו כיא געלה

COLUMN III

- 1 נפשו ביסורי דעת משפטי צדק לוא חזק למשׁבֿ יח'ו ועם ישרים לוא יתחשב
  - 2 ודעתו וכוחו והונו לוא יב'או בעצת יחד כיא בסאון רשע מחרשו וג'א'ולים
  - 3 בשובתו ולוא יצדק במתור שרירות לבו וחושב יביט לדרכי אור בעין תמימים
  - 4 לוא יתחשב לוא יזכה בכפורים ולוא יטהר במי נדה ולוא יתקדש בימים
  - 5 ונהרות ולוא יטהר בכול מי רחצֿ טמא טמא יהיה כול יומי מואסו במשפטי
  - 6 אל לבלתי התיסר ביחד עצתו כיא ברוח עצת אמת אל דרכי איש יכופרו כול
  - 7 עוונותו להביט באור החיים וברוח קדושה ליחד באמתו יטהר מכול
  - 8 עוונותו וברוח יושר וענוה תכופר חטתו ובענות נפשו לכול חוקי אל יטהר
  - 9 בשרו להזות במי נדה ולהתקדש במי דוכ' ויהיכין פעמיו להלכת תמים
  - 10 בכול דרכי אל כאשר צוה למועדי תעודתיו ולוא לסור ימין ושמאל ואין
  - 11 לצעוד על אחד מכול דבריו אז ירצה בכפורי נוחוח לפני אל והיתה לו לברית
  - 12 יחד עולמים vacat

7

- 13 *vacat* למשכיל להבין וללמד את כול בני אור בתולדות כול בני איש  
14 לכול מיני רוחותם באותותם למעשיהם בדורותם ולפקודת נג'עיהם עם

**1QS 3:1-26** — 4QS<sup>c</sup> III, 1-14 (par. 1QS 3:1-10); 4QS<sup>h</sup> 1 1-4 (par. 1QS 3:4-5); 4QS<sup>a</sup> 2 1-9 (1QS 3:7-12)

2:26 Reconstruction of ל[בבריתא] is based on 1QS 5:8 and 10:10. || 4QSc preserves *yod* of the next word after לוא || 3:1 The reading is equally uncertain in 4QSc (ל[משׁוֹב]), and למשיב is an alternative, plausible reading in both 1QS and 4QSc. Because of the uncertainty of the reading, a variant between the manuscripts is possible. || *Het* חזי, while only partially preserved in 1QS (חזי), is fully extant in 4QSc. || 2 In both 1QS and 4QSc, either a *qal* or *hiphil* is possible to read in יבאיו, and a variant between the manuscripts is possible. || The superscript *aleph* in 1QS וגו' is preserved partially in 4QSc וגו' || 1QS רחצ || 4QSh רחיצה || 5 וגו' || 1QS רחצ || 4QSh רחיצה || 7 קדושה || 1QS קדושו || 4QSa קדושו || 8 עונותו || 1QS עונותו || 4QSa עונותו || Alexander and Vermes (1998) read עונותו || 4QSa, but color photograph B-511794 clearly shows that there is no *vav* between *nun* and *taw*. || 1QS יושר || 4QSa ישר || Read חטאתו as חטאתו || 9 במי || 1QS חטאתו || 4QSa חטאתו || Read חטאתו as חטאתו || 9 במי || 1QS חטאתו || 4QSa חטאתו || Alexander and Vermes as well as Qimron read חטאתו || 4QSa, but the letter preceding the lacuna does not appear to be a *pe*. It is more likely a *kaph*; for similar phraseology, see 1QS 11:10 and esp. 11:13. || 1QS להלכת || 4QSa להלכ || 10 תעודתו || 1QS תעודתו || 4QSa תעודתו || 11 לפני אל || 1QS לפני אל || 4QSa לפני אל ||

20 into the order first, one after another according to their spiritual status. And the Levites shall enter after them.  
 21 And thirdly all the people shall enter into the order, one after another, by thousands, hundreds,  
 22 fifties, and tens, so that every man of Israel may know his own position in the community of God  
 23 according to the eternal plan. No man shall move down from his position or move up from his allotted place.  
 24 For they shall all be in a community of truth, virtuous humility, kindly love, and right intention  
 25 toward one another in a holy council, and they shall all be members of an eternal fellowship. No one who refuses  
 to enter  
 26 [into the covenant of Go]d so that he may walk in the stubbornness of his heart [shall ... the comm]unity of his  
 truth, for

## COLUMN III

1 his soul has spurned the disciplines involved in the knowledge of the precepts of righteousness; he has not  
 devoted himself to the conversion of his life, and with the upright he shall not be counted.  
 2 His knowledge, his abilities, and his wealth shall not be brought into the council of the community, for he plows  
 with wicked step, and defilement  
 3 accompanies his conversion. He shall not be justified when he follows the stubbornness of his heart, for he  
 regards darkness as the ways of light. In the spring of the perfect  
 4 he shall not be counted. He shall not be made clean by atonement, or purified by waters for purification, or made  
 holy by seas  
 5 and rivers, or purified by any water for washing. Unclean, unclean shall he be as long as he rejects the precepts  
 6 of God by refusing to discipline himself in the community of his counsel. For it is through a spirit of true counsel  
 with regard to the ways of man that all  
 7 his iniquities shall be wiped out so that he may look on the light of life. It is through a holy spirit uniting him to  
 his truth that he shall be purified from all  
 8 his iniquities. It is through a spirit of uprightness and humility that his sin shall be wiped out. And it is through  
 the submission of his soul to all the statutes of God  
 9 that his flesh shall be purified, by being sprinkled with waters for purification and made holy by waters for  
 cleansing. Let him, therefore, order his steps that he may walk perfectly  
 10 in all the ways of God in accordance with that which he commanded at the times (when he made known) his  
 decrees, without turning to the right or left and without  
 11 going against any one of all his commandments. Then he will be accepted through soothing atonement before  
 God, and it will be for him a covenant  
 12 of the eternal community.



13 For the wise leader that he may instruct and teach all the sons of light about the history of all the sons of men  
 14 according to all the kinds of spirits revealed in the character of their deeds during their generations and accord-  
 ing to their visitation of chastisement as well as

- 15 קצי שלומם מאל הדעות כול הויה ונהייה ולפני היותם הכין כול מחשבתם  
 16 ובהיותם לתעודותם כמחשבת כבודו ימלאו פעולתם ואין להשנות בידו  
 17 משפטי כול והואה יכלכלם בכול חפציהם והואה ברא אנוש לממשלת  
 18 תבל וישם לו שתי רוחות להתהלך במ עד מועד פקודתו הנה רוחות
- 7
- 19 האמת והעול במעין אור תולדות האמת וממקור חושך תולדות העול  
 20 ביד שר אורים ממשלת כול בני צדק בדרכי אור יתהלכו וביד מלאך  
 21 חושך כול ממשלת בני עול ובדרכי חושך יתהלכו ובמלאך חושך תעות  
 22 כול בני צדק וכול חטאתם ועוונותם ואשמתם ופשעי מעשיהם בממשלתו  
 23 לפי'רזי אל עד קצו וכול נגועיהם ומועדי צרותם בממשלת משטמתו  
 24 וכול'רוחי גורלו להכשיל בני אור ואל ישראל ומלאכ אמתו עזר לכול  
 25 בנ' אור והואה ברא רוחות אור וחושך ועליהן יסד כול מעשה  
 26 [ועל] דרכ[יהן] כול עבודה ר' אחת אהב אל לכול

## COLUMN IV

- 1 [מו]עדי עולמים ובכול עלילותיה ירצה לעד אחת תעב סודה וכול דרכיה שנא לנצח
- 7
- 2 vacat ואלה דרכיהן בתבל להאיר בלבב איש ולישר לפניו כול דרכי צדק אמת ולפחד לבבו במשפטי  
 3 אל ורוח ענוה ואורכ אפים ורוב רחמים וטוב עולמים ושכל ובינה וחכמת גבורה מאמנת בכול  
 4 מעשי אל ונשענת ברוב חסדו ורוח דעת בכול מחשבת מעשה וקנאת משפטי צדק ומחשבת  
 5 קודש ביצר סמוכ ורוב חסדים על' כול בני אמת וטהרת כבוד מתעב'ת' כול גלולי נדה והצנע לכת

1QS 4:1–26 — 4QSc V, 1–8 + olim 4Q502 frag. 16 (par. 1QS 4:4–10); 4QSc V, 12–14 (par. 1QS 4:13–15); 4QSc VI, 2–5 (par. 1QS 4:23–25)

3:15 Reading הויה with Qimron (2010, 215), presuming that the scribe made a play on words using a single root (היה and not הוה). || 19 It is unclear whether the scribe intended to write מעון (dwelling) or מעין (spring). The stroke of yod seems quite long to support the reading of מעין, but, paralleled with מקור in this context, מעין seems more suited. Prov 25:26 similarly parallels מעין and מקור. See also 1QS 10:12, where vav/yod is similarly questionable. || 22 4QSa frag. A may provide a loose parallel to 1QS 3:20–25, but too little is preserved of the fragment to make a definitive identification. Line 2 of 4QSa frag. A ([דרכי איש]) can be compared with 1QS 3:20, line 4 ([כֹּחַ רוחות] איש) with 1QS 3:24, and line 5 ([חושך] אור וֹ) with 1QS 3:25. See photo B-371754 frag. 4. If, in fact, a parallel, the form of 4QSa is probably the earlier one. While 4QSa line 4 uses the generic בני איש, in 1QS it is supplanted by a theologized בני אור in 3:24. || In 1QS בממשלתו the last two letters have been written vertically in the margin. || 23 Word space in לפי'רזי not extant in 1QS. || 24 Word space in וכול'רוחי not extant in 1QS. || 26 The fragmentary text in 1QS [ע]בֹּדָה [כו]ל likely contains a dittography, with the words עבודה ועל דרכיהן כול עבודה copied twice. In line 26, the ceiling brackets indicate the position of the deletion. || 4:1 Qimron's reconstruction is probably correct in presuming that some letters preceded עדי, and his reconstruction of [מו]עדי is likely, especially since some traces of ink from the vav are extant. || 5 Word space in על' כול not extant in 1QS. || 1QS מתעב'ת' 4QSc. The reading of 4QSc is preferable in the context.



15 their times of reward. From the God of knowledge comes everything that is and will be. Before they existed he fixed all their plans,  
 16 and when they come into existence they complete their work according to their instructions in accordance with his glorious plan and without changing anything. In his hand  
 17 are the laws for all things, and he sustains them in all their concerns. He created man to rule  
 18 all the world, and he assigned two spirits to him that he might walk by them until the appointed time of his visitation; they are the spirits

➤

19 of truth and of injustice. From a spring of light come the generations of truth, and from a well of darkness the generations of injustice.  
 20 Control over all the sons of righteousness lies in the hand of the prince of lights, and they walk in the ways of light; complete control over the sons of injustice lies in the hand of the angel  
 21 of darkness, and they walk in the ways of darkness. It is through the angel of darkness that all the sons of righteousness go astray,  
 22 and all their sins, their iniquities, their guilt, and their deeds of transgression are under his control  
 23 in the mysteries of God until his time. All their afflictions and their times of distress are brought about by his rule of hatred,  
 24 and all the spirits of his lot make the sons of light stumble. But the God of Israel and his angel of truth help all  
 25 the sons of light. He created the spirits of light and of darkness, and upon them he founded every deed,  
 26 [and upon] their [ways] every work [...] God loves one for all

## COLUMN IV

1 times of eternity, and he delights in all its actions forever; the other, he loathes its counsel and hates all its ways forever.

➤

2 These are their ways in the world: to enlighten the heart of man, to make level before him all the ways of true righteousness, and to instill in his heart reverence for the precepts  
 3 of God, a spirit of humility, patience, abundant compassion, eternal goodness, insight, understanding, strong wisdom that trusts in all  
 4 the deeds of God and relies on the abundance of his kindness, a spirit of his knowledge with regard to every plan of action, zeal for the precepts of righteousness, a holy purpose  
 5 with a constant mind, abundant kindness toward all the sons of truth, a glorious purity that loathes all the impure idols, circumspection

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**3:26** 1QS contains a dittography: the words “and upon their ways every work” have been accidentally repeated. They have been deleted in the translation.

- 6 בערמת כול וחבא לאמת רזי דעת *vacat* אלה סודי רוח לבני אמת תבל ופקודת כול הולכי בה למרפא  
 7 ורוב שלום באורכ ימים ופרות זרע עם כול ברכות עד ושמחת עולמים בחיי נצח וכליל כבוד  
 8 עם מדת הדר באור עולמים *vacat*
- 7
- 9 *vacat* ולרוח עולה רחוב נפש ושפול ידיים בעבודת צדק רשע ושקר גוה ורום לבב כחש ורמיה אכזרי  
 10 ורוב חנפ קצור אפים ורוב אולת וקנאת זדון מעשי תועבה ברוח זנות ודרכי נדה בעבודת טמאה  
 11 ולשון גדופים עורון עינים וכבוד אוזן קושי עורפ וכבוד לב ללכת בכול דרכי חושך וערמת רוע ופקודת  
 12 כול הולכי בה לרוב נגזעים ביד כול מלאכי חבל לשחת עולמים באפ עברת אל נקמות לזעות נצח וחרפת  
 13 עד עמל כלמת כלה באש מחשכים וכול קציהם לדורותם באבל יגון ורעת מרורים בהיות חושב עד  
 14 כלותם לאין שרית ופליטה למו *vacat*
- 7
- 15 *vacat* באלה<sup>1</sup> תולדות כול בני איש ובמפלגיהן ינחלו כול צבאותם לדורותם ובדרכיהן יתהלכו וכול פעולת  
 16 מעשיהם במפלגיהן לפי נחלת איש בין רוב למועט לכול קצי עולמים היא אל שמן בד בבד עד קצ  
 17 אחרון ויתן איבת עולם בין מפלגות<sup>2</sup> תועבת אמת עלילות עולה ותועבת עולה כול דרכי אמת וקנאת  
 18 ריב על כול משפטיהן היא לוא יחד יתהלכו ואל ברזי שכלו ובחכמת כבודו נתן קצ להיות עולה ובמועד  
 19 פקודה ישמידנה לעד ואז תצא לנצח אמת תבל היא התגוללה בדרכי רשע בממשלת עולה עד  
 20 מועד משפט נחרצה ואז יברר אל באמתו כול מעשי גבר יזקק לו מבני איש להתם כול רוח עולה מתכמי  
 21 בשרו ולטהרו ברוח קודש מכול עלילות רשעה ויז עליו רוח אמת כמי נדה מכול תועבות שקר והתגולל  
 22 ברוח נדה להבין ישרים בדעת עליון וחכמת בני שמים להשכיל תמימי דרך היא בס בחר אל לברית עולמים  
 23 ולהם כול כבוד אדם ואין עולה יהיה לבושת כול מעשי רמיה עד הנה יריבו רוחי אמת ועול בלבב גבר  
 24 יתהלכו בחכמה ואולת וכפי נחלת איש באמת אצדק וכן ישנא עולה וכירשתו בגורל עול ירשע בו וכן  
 25 יתעב אמת היא בד בבד שמן אל עד קצ נחרצה ועשות חדשה והואה ידע פעולת מעשיהן לכול קצי  
 26 [ ] וינחילן לבני איש לדעת טוב [ ] ל[ה] פיל גורלות לכול חי לפי רוחו ב[ ] מועד [ה]פקודה

4:6 The *het* in וחבא has been redrawn. || 11 For the unusual form וכבוד, see Reymond 2014, 183; Qimron 2018, 331 (E 2.5.1). || 12 It is unclear whether the scribe first wrote אל נקמות (as in Ps 94:1) with *taw* as the last letter but then secondarily erased the *vav* preceding it with the intention of reading the last letter as a *he*, i.e., נקמה. A small speck of the left tick of the *vav* is clearly visible, as is the bottom of the vertical stroke. Alternatively, the intended text was אל נקמות, and the scribe made no erasure, but rather the surface of the leather later slit, effectively erasing the *vav* and posing the question of the interpretation of the last letter. || 13 Word space in עמל כלמת not extant in 1QS. || 15 Word space in באלה<sup>1</sup> תולדות not extant in 1QS. || 26 Reconstruction on the basis of 1QS 3:18.

6 linked to discernment in all things, and concealment of the truth of the mysteries of knowledge. These are the  
counsels of the spirit for the sons of truth in the world. The visitation of all those who walk in it will be healing,  
7 abundant peace with long life, fruitfulness with every everlasting blessing, eternal joy with life forever, and a  
crown of glory  
8 with a garment of honor in eternal light.

9 To the spirit of injustice belong greed, slackness in the service of righteousness, wickedness and falsehood, pride  
and haughtiness, lying and deceit, cruelty  
10 and great hypocrisy, impatience and abundant folly, zeal for insolence, abominable deeds committed in the  
spirit of lust, impure ways in the service of uncleanness,  
11 a blaspheming tongue, blind eyes, a deaf ear, a stiff neck, a stubborn heart causing a man to walk in all the ways  
of darkness, and an evil cunning. The visitation  
12 of all those who walk in it will be abundant chastisements at the hand of all the destroying angels, eternal  
destruction brought about by the anger of the avenging wrath of God, perpetual terror, and everlasting shame  
13 with the ignominy of destruction in the fires of darkness. And all the times of their generations (will be spent)  
in sorrowful mourning and bitter distress in the abysses of darkness until  
14 they are destroyed without remnant or survivor for them.

15 The history of all the sons of men is constituted by these (two spirits): in their (two) classes all their hosts in their  
generations have an inheritance, and in their ways they walk. All the work  
16 that they do (is carried out) in relation to their (two) classes, depending on whether a man's inheritance is great  
or small, for all the times of eternity. For God has established them in equal parts until the last time  
17 and has put eternal enmity between their (two) classes. An abomination to truth are the actions of injustice, and  
an abomination to injustice are all the ways of truth; there is a fierce  
18 struggle between all their principles, for they do not walk together. But God in his mysterious insight and glori-  
ous wisdom has assigned an end to the existence of injustice, and at the appointed time  
19 of the visitation he will destroy it forever. Then truth will appear in the world forever, for it has defiled itself in  
the ways of wickedness during the reign of injustice until  
20 the time decreed for judgment. Then God will purify by his truth all the deeds of man and will refine for himself  
the frame of man, removing all spirit of injustice from within  
21 his flesh, and purifying him by the spirit of holiness from every wicked action. And he will sprinkle upon him  
the spirit of truth like waters for purification (to remove) all the abominations of falsehood (in which) he has  
defiled himself  
22 through the spirit of impurity, so that the upright may have understanding in the knowledge of the Most High,  
and the perfect of way insight into the wisdom of the sons of heaven. For it is they whom God has chosen for  
the eternal covenant,  
23 and to them shall all the glory of Adam belong. There shall be no more injustice, and all the deeds of deceit shall  
be put to shame. Until now the spirits of truth and injustice struggle in the hearts of men,  
24 and they walk in wisdom or in folly. According to a man's inheritance in truth and righteousness, so he hates  
injustice; and according to his share in the lot of injustice he acts wickedly through it and so  
25 loathes truth. For God has established them in equal parts until the decreed end and the renewal. And he knows  
the work of their deeds for all the times  
26 [of eternity], and he has given them as an inheritance to the sons of men that they may know good [... and that  
he may deter] mine the fates of every living being according to the spirit within [him at the appointed time ... of  
the] visitation.

## COLUMN V (1QS)

4QS<sup>d</sup> I

1

- |  |  |   |
|--|--|---|
| <p>1 <u>vacat</u> וזה הסרכ לאנשי היחד המתנדבים לשוב מכול רע ולהחזיק בכול אשר צוה לרצונו להבדל מעדת אנשי העול להיות ליחד בתורה ובהון ומשיבים על פי בני צדוק הכהנים שומרי הברית ועל פי רוב אנשי היחד המחזקים בברית על פיהם יצא תכון הגורל לכול דבר לתורה ולהון ולמשפט לעשות אמת יחד ועונה</p> <p>4 צדקה ומשפט ואהבת חסד והצנע לכת בכול דרכיהם אשר לוא ילכ איש בשרירות לבו לתעות אחר לבבו</p> <p>5 ועיניהו ומחשבת יצרו כי אם למול ביחד עורלת יצר ועורפ קשה ליסד מוסד אמת לישראל ליחד ברית</p> <p>6 עולם לכפר לכול המתנדבים לקודש באהרון ולבית האמת בישראל והנלוים עליהם ליחד ולריב ולמשפט</p> <p>7 להרשיע כול עוברי חוק ואלה תכון דרכיהם על כול החוקים האלה בהאספם ליחד כול הבא לעצת היחד</p> | <p>1</p> <p>2</p> <p>3a</p> <p>3b</p> <p>4</p> <p>5</p> <p>6</p> | <p>1 מדרש למשכיל על אנשי התורה המתנדים להשיב מכל רע ולהחזיק בכל אשר צוה ול'ה'בדל מעדת אנשי העול ולהיות יחד בתור[ה] ובהון ומשיבים על פי הרבים לכל דבר לתורה ולהון ולעשות עונה</p> <p>3b וצדקה ומשפט ואהבת חסד והצנע לכת בכל דרכיהם לאשר לא ילך איש בשרירות לבו לתעות כי אם ליסד מוסד אמת לישראל ליחד לכל</p> <p>5 המתנדב לקדש באהרון ובית אמת לישראל והנלוים על ליה'ה' ליחד וכל הבא לעצת [היח]ד יקים על נפשו באסר לשוב אל ת'ורת משה ב'כל לב ובכל נפש כל הנגלה מן</p> |
|--|--|---|

1QS 5:1-26 — 4QS<sup>b</sup> IX, 1-13 (par. 1QS 5:1-20); 4QS<sup>d</sup> I, 1-11 (par. 1QS 5:1-20); 4QS<sup>d</sup> II, 1-5 (par. 1QS 5:21-26); 4QS<sup>g</sup> 1 1-6 (par. 1QS 5:22-24)

5:1 In 4QS<sup>d</sup>, there is a solitary *gimel* written in the top right margin. It is possible that the *gimel* signifies the third sheet in the manuscript. See Milik 1977, 75-81; Tov, 2004, 211. || 1QS וזה הסרכ לאנשי היחד ] 4QS<sup>d</sup> מדרש למשכיל על אנשי התורה ] 4QS<sup>d</sup> מדרש, 4QS<sup>b</sup> ולהבדל ] 1QS להבדל || 4QS<sup>d</sup> > 1QS לרצונו || 4QS<sup>d</sup> להשיב ] 1QS לשוב || 4QS<sup>d</sup> המתנדים ] 1QS המתנדבים || 4QS<sup>b</sup> למשכיל על בני צדוק הכהנים שומרי הברית ועל פי רוב אנשי היחד המחזקים 2-3 || 4QS<sup>d</sup> יחד ] 1QS ליחד || 4QS<sup>d</sup> ולהיות ] 1QS להיות || 2 || 4QS<sup>d</sup> ולבדל || 3 || In 1QS, the ink is smudged, and part of the surface of the leather appears damaged. It is unclear whether some letters were first erased and text was corrected or whether the smudged ink was created perhaps by a split tip of a quill. || 4QS<sup>d</sup> לעשות || 1QS ולמשפט || 4QS<sup>d</sup> > 1QS צדקה || 4QS<sup>d</sup> In 4QS<sup>d</sup> (line 3b), the scribe first wrote לכל by mistake but then corrected it to לכת. || In the copy text of 4QS<sup>d</sup>, 'חסד וה' is supplied by 4QS<sup>b</sup>. || In the copy text of 4QS<sup>d</sup>, 'אשר' is supplied by 4QS<sup>b</sup>. || 4QS<sup>d</sup> לתעות כי אם ליסד ] 1QS לתעות אחר לבבו ועיניהו ומחשבת יצרו יאאם למול ביחד עורלת יצר ועורפ קשה ליסד 4-5 || 1QS יאאם 5 ליחד ברית עולם לכפר לכול 5-6 || 4QS<sup>d</sup> ובית אמת לישראל ] 1QS ולבית האמת בישראל || 4QS<sup>d</sup> המתנדבים 6 || 4QS<sup>d</sup> ליחד לכל ] 1QS וכל. || 4QS<sup>d</sup>, some letters in 'על ליה'ה' are supplied by 4QS<sup>b</sup>. || In 4QS<sup>d</sup> (line 5), there is a possible *vacat* between ליחד and וכל. || 4QS<sup>d</sup> ליחד וכל ] 1QS ליחד ולריב ולמשפט להרשיע כול עוברי חוק ואלה תכון דרכיהם על כול החוקים האלה בהאספם ליחד כול 6-7

## COLUMN V (1QS)

4QS<sup>d</sup> I

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|---|--|
| <p>1 <i>This is the rule for the men of the community who willingly offer themselves to turn back from all evil and to hold fast to all that he has commanded as his will. They shall separate themselves from the congregation</i></p> <p>2 <i>of the men of injustice to form a community in respect of the law and of wealth. They shall be answerable to the sons of Zadok, the priests who keep the covenant, and to the multitude of the men</i></p> <p>3 <i>of the community who hold fast to the covenant; on their word the decision shall be taken on any matter having to do with the law, with wealth, or with justice. Together they shall practice truth and humility,</i></p> <p>4 <i>righteousness and justice, kindly love and circumspection in all their ways. Let no man walk in the stubbornness of his heart so as to go astray after his heart</i></p> <p>5 <i>and his eyes and the thought of his inclination! Rather, they shall circumcise in the community the foreskin of their inclination and of their stiff neck that they may lay a foundation of truth for Israel, for the community of the eternal covenant.</i></p> <p>6 <i>They shall make expiation for all those who willingly offer themselves to holiness in Aaron and to the house of truth in Israel, and for those who join them in community. In lawsuits and judgments</i></p> <p>7 <i>they shall declare guilty all those who transgress the statute. These are their rules of conduct, according to all these statutes, when they are admitted to the community. Everyone who joins the council of the community</i></p> | <p>1 <i>Instruction for the wise leader concerning the men of the law who willingly offer themselves to turn away from all evil and to hold fast to all that he has commanded.</i></p> <p>2 <i>And they shall separate themselves from the congregation of the men of injustice and form a community in respect of the la[w] and of wealth. They shall be answerable to the many on any matter</i></p> <p>3a <i>having to do with the law, with wealth, and they shall practice humility,</i></p> <p>3b <i>and righteousness and justice, kindly love and circumspection in all their ways.</i></p> <p>4 <i>Let no man walk in the stubbornness of his heart so as to go astray.</i></p> <p><i>Rather, they shall lay a foundation of truth for Israel for the community, for all those</i></p> <p>5 <i>who willingly offer themselves to holiness in Aaron and to the house of truth for Israel and for those who join them in community.</i></p> <p><i>And everyone who joins the council</i></p> <p>6 <i>of the community</i></p> |
|---|--|

- [illegible]

- 8 *shall enter into the covenant of God in the presence of all those who willingly offer themselves. He shall undertake by a binding oath to return to the law of Moses with all his* shall undertake by an oath to [return t]o the [l]aw of Mos[es] with all his heart and soul,
- 9 *heart and soul, following all that he has commanded and in accordance with all that has been revealed from it to the sons of Zadok, the priests who keep the covenant and seek his will, and to the multitude of the men of their covenant* (to) all that has been revealed from
- 10 *who together willingly offer themselves for his truth and to walk according to his will. He shall undertake by the covenant to separate himself from all the men of injustice who walk* 7a the [ ] to[ ] council of the men [of] the community [to separate himself from all the men] of injustice.
- 11 *in the way of wickedness. For they are not counted in his covenant because they have not sought or consulted him about his statutes in order to know the hidden things in which they have guiltily gone astray,*
- 12 *whereas with regard to the things revealed they have acted presumptuously, arousing anger for judgment and for taking vengeance by the curses of the covenant to bring upon themselves mighty acts of judgment*
- 13 *leading to eternal destruction without a remnant. He shall not enter the waters in order to touch the purity of the men of holiness, for men are not purified* 7b They shall not touch the purity of the men
- 14 *unless they turn from their evil, for he remains unclean among all the transgressors of his word. No one shall join with him with regard to his work or his wealth lest he burden him* 8a of holiness, and he shall not eat with him in the community.
- 15 *with iniquity and guilt. But he shall keep away from him in everything, for thus it is written, "You shall keep away from everything false." No one of the men of the community shall answer* No one of the men of the community [shall answer]
- 16 *to their authority with regard to any law or decision. No one shall eat or drink anything of their property or take anything at all from their hand,* 8b to their authority with regard to any  
9 law or decision and tha[t ] work. And no one from the men of holiness shall eat



- [illegible]



- 17 *except for payment, as it is written, "Have no more to do with man in whose nostrils is breath, for what is he worth?" For*
- 18 *all those who are not counted in his covenant, they and everything that belongs to them are to be kept separate. No man of holiness shall rely on any deeds*
- 19 *of vanity, for vanity are all those who do not know his covenant. He will destroy from the earth all those who spurn his word, and all their deeds are impure*
- 20 *before him, and all their wealth unclean. When a man enters into the covenant to act according to all these statutes that he may join the congregation of holiness, they shall examine*
- 21 *his spirit in common, distinguishing between one man and another, with respect to his insight and his deeds in regard to the law, under the authority of the sons of Aaron who have willingly offered themselves in the community to establish*
- 22 *his covenant and to pay attention to all his statutes that he has commanded men to perform, and under the authority of the multitude of Israel who have willingly offered themselves to return in the community to his covenant.*
- 23 *They shall register them in the order, one before another according to his insight and his deeds, that they may all obey one another, the one of lower rank obeying the one of higher rank. They shall*
- 10 [       ] l [       ] No one shall rely on an[y de]eds
- 11 of vanity, for vanity are all those who do not [know his covenant.] He will destroy from the earth [all those who spur]n his word, and their deeds are impure] bef[or]e him [       ] l [       ]
- 12 [       ]m gentiles. Oaths, dedications, and vows are in their mouths [       ]
- 13 ]dšl[       ]l[       ]
- 4QS<sup>d</sup> II
- 1a and *their* deeds in regard to the law, under the authority of the sons of Aaron who have willingly offered themselves to establish
- 1b his covenant and to pay attention to all his statutes that he has commanded men
- 2 to perform under the authority of the multitude of Israel who have willingly offered themselves to return in the community.
- They shall be registered, one before another, in the order, each man according to his insight*
- 3 and his deeds *in the law*, that they may all obey one another, the one of lower rank obeying the one of higher rank. They shall

COLUMN VI (1QS)

4QS<sup>d</sup> II (*cont.*)[illegible]

24 review their spirits and their deeds every year that they may promote each man *according* to his insight *and the perfection of his way*, or demote him according to his perversity. They shall reprove

25 one another *in tr[uth]*, *humility*, and kindly love *toward man*. Let no man speak to his neighbor in anger or in complaint

26 or *with a [stiff] neck* [or in a jealou]s *spirit of wickedness*, and *let him not hate him [...]* *of his heart*. *But let him reprove him on the same day lest*

review their spirits and their deeds

4a *in the law* every year that they may promote each man *in accordance with* his insight or demote him according to his perversity. They shall reprove

4b one another in kindly love.

5a *And* let no man speak to *another* in anger or in complaint or in jealous wickedness

## COLUMN VI (1QS)

1 *he incur guilt because of him*. And let no man bring a matter against his neighbor before the many except after reproof before witnesses. In these (ways)

2 shall they all walk in all their dwelling places, whenever *each man* encounters his neighbor. The one of lower rank shall obey the one of higher rank in regard to work and money. Together they shall eat,

3 together they shall pray, and together they shall take counsel. In every place where there are ten men from the council of the community, let there not be lacking among them *a man*

4QS<sup>d</sup> II (cont.)

5b and let no man bring a matter against his neighbor before the many

6 except after reproof before witn[esses]. *And* in these (ways)

shall they walk in all their dwelling places, whenever *one* encounters his neighbor. [The one of lower rank shall] obey the one of higher rank in regard to work and [money. ...]*klu*, toge[ther] they

7 shall pray, and together they shall take coun[sel.] In e[very pl]ace where there are [ten]

8	אנשים מִן [עצת היחד אל ימש מ] אתם כו[הן ואי] ש	4	כוהן ואיש כתכוננו ישבו לפניו וכן ישאלו לעצתם
	כתכוננו יש[בו]		לכול דבר והיה כיא יערוכו השולחן לאכול
			און[התירוש]
9	והיה כי [יערוכו השולחן לאכול או הת] ירוש[ן] לשתות	5	לשתות הכוהן ישלח ידו לרשונה להברך בראשית
	ה[כוהן יש] לח		הלחם[ן]
10	והתירוש[ן]	6	והתירוש ואל ימש במקום אשר יהיו שם העשרה
			איש דורש בתורה יומם ולילה
		7	תמיד חליפות[ן] איש לרעהו והרבים ישקודו ביחד
			את שלישית כול לילות השנה לקרוא בספר ולדרוש
			משפט
8			ולברך ביחד <i>vacat</i> הזה הסרף למושב הרבים איש
			בתכוננו הכוהנים ישבו לרשונה והזקנים בשנית ושאר
4QS <sup>d</sup> II			
9	כול העם ישבו איש בתכוננו וכן ישאלו למשפט ולכול		
1	איש את מד[עו]		עצה ודבר אשר יהיה לרבים להשיב איש את מדעו
	[ידבר[ן]]	10	לעצת היחד <i>vacat</i> אל ידבר איש בתוך דברי רעהו
			טרם יכלה אחיהו לדבר <i>vacat</i> וגם אל ידבר לפני
			תכוננו הכתוב
2	הרבים אל ידבר[ן]	11	לפניו האיש הנשאל ידבר בתרו ובמושב הרבים אל
			ידבר איש כול דבר אשר לוא להפצ הרבים וכיא
			האיש
3	לרבים אשר ]	12	המבקר על הרבים וכול איש אשר יש אתו דבר
			לדבר לרבים אשר לוא במעמד האיש השואל את
			עצת

6:4 כתכוננו 1QS, 4QS<sup>d</sup>, 4QS<sup>g</sup> ] 4QS<sup>i</sup> בת[כוננו] || In והיה, the scribe may have first written *aleph* as the last letter of the word, then corrected it to *heh*. || Word space in און[התירוש] not extant in 1QS. || 4–6 The text of 1QS includes a dittography: the words או ירוש[ן] לשתות הכוהן ישלח ידו לרשונה להברך בראשית הלחם have been repeated. In line 5, the ceiling brackets indicate the position of the deletion. || 7 In 4QS<sup>d</sup> line 10, if the word of which two letters are preserved is קד[יש], corresponding to ישקודו of 1QS 6:7, the text in 4QS<sup>d</sup> was shorter than in 1QS. || 1QS reads על יפות, but most scholars propose a textual emendation here: חליפות. || 8 The ink in the right leg of the first *he* in הזה has rubbed off, but it is unlikely that there would have been a deliberate erasure here. 9–13 The text in 4QS<sup>d</sup>, preserved only very fragmentarily, was shorter than in 1QS. It appears that לפני תכוננו הכתוב in 1QS 6:10–11 was an intentional addition. The proposals for reconstructing the text in 4QS<sup>d</sup> vary; compare, e.g., Metso 1997, 43; and Alexander and Vermes 1998, 103. A partial parallel to the text of 1QS 6:10–13 is also preserved in 4QS<sup>b</sup> XI, 5–8. Alexander and Vermes (1998, 55) propose that [ידבר[ן] of 4QS<sup>b</sup> XI, 5 overlaps with the latter part of the line in 1QS 6:10: וגם אל ידבר לפני תכוננו הכתוב. In light of 4QS<sup>d</sup>, however, it is more likely that [ידבר[ן] of 4QS<sup>b</sup> XI, 5 corresponds to an earlier phrase בתוך איש בתוך in the same line and that the clause starting with וגם was missing altogether. || 10 In the second *vacat*, there are traces of smudged ink.

- 4 *who* is a priest; they shall sit before him, each according to his rank, and in the same order they shall be asked their counsel in regard to any matter. When they prepare the table to eat or the new wine
- 5 to drink, the priest shall first stretch out his hand to bless the firstfruits of the bread ...
- 6 ... and the new wine. In the place where there are ten men, let there not be lacking a man who studies the law day and night
- 7 continually, one man being replaced by another. And the many shall watch together for a third of all the nights of the year to read the book, to study the law,
- 8 and to pray together. This is the rule for a session of the many. Each (shall sit) according to his rank.
- The priests shall sit in the first seats, the elders in the second, and then the rest
- 8 men from [the council of the community, let there not be lacking among] them a priest; they shall sit [ ]
- 9 When [they prepare the table to eat or the new wine to drink, the] priest shall stretch out [ ]
- 10 and the new wine [ ] *qd* [ ]

4QS<sup>d</sup> II

- 9 of all the people shall sit, each according to his rank. In the same order they shall be asked for judgment or concerning any counsel or matter that has to do with the many, each man offering his knowledge
- 10 to the council of the community. No man shall interrupt his neighbor's words before his brother has finished speaking or speak before one registered in rank
- 11 before him. A man who is asked shall speak in his turn. In the session of the many, no man shall say anything that is not approved by the many and, indeed, by the overseer
- 12 of the many. Any man who has something to say to the many but is not entitled to question the council
- 1 each man [offering] his knowledge [ ]
- interrupt [ ] shall
- 2 of the many no man shall say [ ] [...]
- 3 to the many but is [ ]

6:4–6 1QS contains a dittography: the words “or the new wine to drink, the priest shall first stretch out his hand to bless the first fruits of the bread” have been accidentally repeated. They have been deleted in the translation. || 7 The text parallel to 1QS 6:6b–7a was apparently shorter in 4QS<sup>d</sup>, but the text is too fragmentary there to be fully reconstructed. || 9–13 The text of 1QS is here about twice as long as in 4QS<sup>d</sup>, but due to the fragmentary state of 4QS<sup>d</sup>, it is difficult to get a clear idea how exactly the text differed. Presumably at least the words after the *vacat* of line 10 in 1QS, starting with נגנ (‘or...’), were missing in 4QS<sup>d</sup>, since נגנ is a commonly used redactional technique for additions.

דבר לדבר לרבים אם יא'א'ומרו לו

8 [ יִדְבָּר וְכוּל הֶמֶת ] נִדָּב

ידבר וכולה מתנדב מישראל

הרבים לשכלו ולמעשיו ואם ישיג מוסר יביאהו

15 בברית לשוב לאמת ולסור מכול עול וְ<sup>ה</sup>בִּינְהוּ

בכול משפטי היחד ואחר בבואו לעמוד לפני הרבים

ונשאלו

16 הכול על דבריו וכאשר יצא הגורל על עצת הרבים

11 [ הכול ]

יקרב אוֹלָרִיחַק ובקורבו לעצת היחד לוא יגע

בטהרת

17 הרבים עד אשר ידרושהו לרוחו ומעשו עד מִלֵּאת לוֹ

12 בַּטְהַרְתָּ הָרַבִּים עַד] מְ]וּלֵאת

שנה תמימה וגם הוא אל יתערב בהון הרבים

18 ובמולאת לו שנה בתוכ היחד ישאלו הרבים על

13 [ל'ו] שנה תמימה ישא[לו]

דבריו לפי שכלו ומעשיו בתורה ואם יצא לו הגורל

19 לקרוב לסוד היחד עלִי פִי הכוהנים ורוב אנשי בריתם יקר <i>י</i> בו גַם את הונו ואת מלאכתו אל יד האיש

20 המבקר על מלאכת הרבים יכתבו בחשבון בידו ועל הרבים לוא יוציאנו אל יגע במשקה הרבים עד

21 מִלֵּאָת לֹ שָׁנָה שְׁנִית בַּתּוֹךְ אֲנָשִׁי הֵיחָד וּבִמְלֹאָת לֹ שָׁנָה שְׁנִית יִפְקֹדֶהוּ עַל פִּי הָרַבִּים וְאִם יֵצֵא לֹ

22 הגורל לקרבו ליחד יכתובוהו בסרך תכונו בתוך אחיו לתורה ולמשפט ולטוהרה ולערב את הונו ויה' עצתו

23 ליחד ומשפטו *vacat*

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר יִשְׁפֹּטוּ בָם בַּמִּדְרָשׁ יַחַד עַל פִּי הַדְּבָרִים אִם יִמָּצֵא בָם אִישׁ אֲשֶׁר יִשְׁקֹר

25 בהון והואה יודע ויבדילהו מתוך טהרת רבים שנה אחת ונענשו את רביעית לחמו *vacat* ואשר ישיב את

6:13 Note that the copy text at this point changes to 4QSB, starting with 4QSB XI, 8. || 1QS יומרו ] יא'ומרו || 1QS וכולה מתנב || 4QSD. This variant may have been created by a simple scribal error, and the *he* at the end of וכולה most likely should be read adjoined with the next word, i.e., והמתנב. || 15 The scribe first wrote ולביניהו, then erased the first *vav* and the upper stroke of *lamed*, turning the *lamed* into a *vav*. He added a superlinear *he*, thus resulting in והביניהו. || 15–17 The text in 4QSB was shorter than in 1QS. On the basis of the spacing of the preserved parts, it is possible that phrases הגורל על עצת הרבים and כאשר יצא הגורל על עצת הרבים (1QS 6:16) and וגם הוא אל יתערב בהן הרבים (1QS 6:17) were missing in 4QSB, but since so little is preserved and there are variants in the extant words in 6:17, no reconstruction is offered. || 17 The words אשר ידרושו לרוחו ומעשו seem not to have been included in 4QSB, since the letter following עד plus a *lacuna* of one letter cannot have been a *shin* of אשר, for the stroke is too deep. Rather, it was more likely the bottom stroke of the *mem* in ולאת [מ'ולאת; see Tucker 2019, 185–92. This variant gives an indication that a shorter version of the text in 4QSB may have extended at least to the end of column VI in 1QS. Too little of the text in 4QSB is preserved, however, to present the parallel texts side by side from 1QS 6:19 onward. || 18 בתוב היחד || 1QS 4QSB. || 19 In 1QS, there is no word space extant in על'רפי. || 20 In the second word of the line in 1QS, the scribe first wrote אל, then corrected it into על by reshaping the first letter. || 24 בם במדרש יחד || 1QS > 4QSG || 25 בהון || 1QS במ[מן || 4QSG || 1QS והוא || 4QSG || 1QS ובידילו || 4QSG || 1QS והוא || 4QSG ||

13 of the community shall stand on his feet and say, "I 4 the [comm]unity  
have something to say to the many." If they tell him  
to speak,

4QS<sup>b</sup> XI

he shall speak. Anyone who willingly offers himself 8 he shall speak. Anyone who willin[gly offers himself  
from Israel

14 to join the council of the community, the officer in  
charge at the head of the many shall examine him  
with respect to his insight and his deeds. If he is  
suited to the discipline, he shall admit him

15 into the covenant that he may return to the truth  
and turn aside from all injustice and shall instruct  
him in all the rules of the community. And after-  
wards, when he comes to stand before the many,  
they shall all be asked

16 about his affairs, *and as the decision is taken on the* 11 ]all[  
*advice of the many*, he shall either draw near or keep  
away. If he draws near to the council of the commu-  
nity, he shall not touch the purity

17 of the many until *they have examined him with* 12 ]the purity of the many while he[ ]completes  
*respect to his spirit and his deeds while* he completes  
a full year, *nor shall he have any share in the wealth*  
*of the many.*

18 When he has completed a year *in the midst of the* 13 ]a full year [the many] shall be ask[ed  
*community*, the many shall be asked about his affairs  
with respect to his insight and his deeds in regard to  
the law. If, on the advice of the priests and the mul-  
titude of the men of their covenant, the decision is  
taken for him

19 to draw near to the fellowship of the community, both his wealth and his property shall be handed to the over-  
seer

20 of the property of the many; he shall enter it in the account with his own hand but shall not spend it on the many.  
He shall not touch the drink of the many until

21 he has completed a second year in the midst of the men of the community. When he has completed a second  
year, he shall be examined on the authority of the many. If the decision is taken for him

22 to draw near to the community, they shall register him in the order of his rank among his brothers, with respect  
to law, judgment, purity, and for pooling his wealth. His counsel

23 and his judgment shall be available to the community.

24 These are the rules by which they shall judge at a community inquiry according to the cases. If a man is found  
among them who has knowingly lied

25 about wealth, they shall exclude him from the purity of the many for one year, and he shall be fined a quarter of  
his food. Whoever answers



- 26 רעהו בקשי עורפ ידבר בקוצר אפים לפרוע את יסוד עמיתו ב<sup>1</sup>ה<sup>1</sup>מרות את פי רעהו הכתוב לפניהו  
27 [ה]ושיעה ידו ל<sup>1</sup>ו<sup>1</sup>ו<sup>1</sup>נ<sup>1</sup>א<sup>1</sup>ענ<sup>1</sup>ש שנה אח<sup>1</sup>ת ומובדל וא<sup>1</sup>שר יזכיר דבר בשם הנכבד על<sup>1</sup>כ<sup>1</sup>ול ה<sup>1</sup>ו<sup>1</sup> ]

## COLUMN VII (1QS)

- 1 ואם קלל או להבעת מצרה או לכול דבר אשר לו<sup>1</sup> < : : : : : > הואה קור<sup>1</sup>א בספר או מברכ והבדילהו  
2 ולוא ישוב עוד על עצת היחד vacat ואם באחד מן הכוהנים הכתובים בספר דבר בחמה ונענש שנה  
3 אחת ומובדל על נפשו מן טהרת רבים ואם בשגגה דבר ונענש ששה חודשים vacat ואשר יכח<sup>1</sup>ש במדעו  
4 ונענש ששה חודשים והאיש אשר יצחה בלי משפט את רעהו בדעהא ונענש שנה אחת  
5 ומובדל ואשר ידבר את רעהו במרום או יעשה רמיה במדעו ונענש ששה חודשים ואם  
6 vacat ברעהו יתרמה ונענש שלושה חודשים vacat ואם בהון היחד יתרמה לאבדו ושלמו > <  
7 vacat ברושו vacat
- vacat
- 8 ואם לוא תשיג ידו לשלמו ונענש ששים יום ואשר יטור לרעהו אשר לוא <>משפט ונענש (ששה חודשים) שנה אחת  
9 וכן לנוקם לנפשו כול דבר ואשר ידבר בפיהו דבר נבל שלושה חודשים ולמדבר בתוך דברי רעהו  
10 עשרת ימים ואשר ישוב וישן במושב הרבים שלושים ימים וכן לאיש הנפ<sup>1</sup> <>טר במושב הרבים  
11 אשר לוא בעצה וחנם עד שלוש פעמים על מושב אחד ונענש עשרת ימים ואם יז<sup>1</sup> <>קפו  
12 ונפטר ונענש שלושים יום ואשר יהלך לפני רעהו ערום ולוא היה אנוש ונענש ששה חודשים

1QS 7:1-25 — 4QS<sup>g</sup> 4 2-6 (par. 1QS 7:1-4); 4QS<sup>e</sup> I, 4-15 (par. 1QS 7:8-15); 4QS<sup>g</sup> 5 1-9 (par. 1QS 7:9-14); 4QS<sup>d</sup> V, 1 (par. 1QS 7:13); 4QS<sup>g</sup> 6 1-5 (par. 1QS 7:15-18); 4QS<sup>e</sup> II, 3-8 (par. 1QS 7:20-25); 11Q29 (par. 1QS 7:18-19)

6:26 For באמרות in 1QS, read בהמרות. || 27 In 1QS, instead of לוא, read לו. || In the word נעש<sup>1</sup>נ<sup>1</sup>א<sup>1</sup>ענ<sup>1</sup>ש in 1QS, the scribe—immediately after writing an *aleph*—seems to have wiped it off, for the surface of the letter is not scratched. He made a second error later in the word, however, by transposing the order of the second *nun* and *ayin*. Read ונענש. || The reconstruction of the second *lacuna*, וא<sup>1</sup>שר, is based on 1QS 7:3, 5. || In 1QS, the word space is not extant in על<sup>1</sup>כ<sup>1</sup>ול 7:1. The erasure in 1QS after לו was made using both a sharp instrument and cancellation dots. || In 1QS, read קורה as קורא (orth./phon.?). || 2 In the context, מן seems to be the most likely reading, but the shape of the *mem* is very unusual, more similar to a *bet*. || 3 In 1QS, the scribe first wrote אל, then corrected it to על. || 4QS<sup>g</sup> 4 לרבים || The reading in 1QS is יכחס. Although Clines (1993-2014) lists כחס as the root here, this is the only known occurrence of that root. It is more likely that the scribe made a sibilant error for כחש. || 6 In 1QS columns VII-VIII, there are a number of *vacats* in unexpected places, such as here at the beginning of line 6. It is possible that the *Vorlage* that the scribe was using was so poorly preserved that he could not read it properly and therefore left empty spaces for later emendation. || 8 In משפט<sup>1</sup> of 1QS, the scribe appears to have written המשפט first. || In 1QS, there appear to be parentheses surrounding ששה חודשים. The parentheses are faded enough to suggest they were erased. Compare the erased letters before משפט. In any case, an alternative punishment of שנה אחת is written above the line. In 4QS<sup>e</sup> I, 4 three letters are preserved: ] שים [. They should presumably be taken as corresponding to the text of 1QS: ששה חודשים. No parenthesis appears after ] שים [ in 4QS<sup>e</sup>. || 10 ישוב 1QS || 4QS<sup>e</sup> ישוב || 11 In וחנם of 1QS, *het* seems to have been written over *ayin*. || 12 Instead of אנוש in 1QS, in 4QS<sup>g</sup> Alexander and Vermes (1998, 181) read אנוס, but the reading is questionable. B-365864 (plate 705 frag. 10) shows a split down the center of the character, and the piece on the left is placed too close to the one on the right. The remaining ink strokes are compatible with other *shins* in the fragment, whereas no *samek* to compare is preserved anywhere in 4QS<sup>g</sup>.



- 26 his neighbor with obstinacy or speaks to him impatiently, ig[nor]ing the dignity of his companion by rebelling against the command of his neighbor who is registered before him,
- 27 [has] taken the law into his own hands. He shall be fined for on[e] year [and excluded. Who]ever affirms anything by the name of the one honored above all [...]

## COLUMN VII (1QS)

- 1 If he has blasphemed, either through being terrified by distress or whatever reason he may have, while he is reading the book or praying, they shall exclude him,
- 2 and he shall never return to the council of the community. If he has spoken in anger against one of the priests registered in the book, he shall be fined for one year
- 3 and excluded on his own from the purity of the many. But if he spoke through inadvertence, he shall be fined for six months. Whoever lies knowingly
- 4 shall be fined for six months. The man who knowingly and without cause insults his neighbor shall be fined for one year
- 5 and excluded. Whoever speaks deceitfully to his neighbor or knowingly acts deceitfully shall be fined for six months. If
- 6 he is negligent toward his neighbor, he shall be fined for three months. But if he is negligent with regard to the wealth of the community so that he causes its loss, he shall restore it
- 7 in full.
- 8 If he is unable to restore it, he shall be fined for sixty days. Whoever bears a grudge against his neighbor without cause shall be fined for six months/one year.
- 9 And likewise for anyone who avenges anything himself. Whoever speaks with his mouth anything foolish: three months. For the one who interrupts his neighbor's words:
- 10 ten days. Whoever lies down and falls asleep during a session of the many: thirty days. And likewise for the man who leaves a session of the many
- 11 without permission and without reason as many as three times in one session—he shall be fined for ten days, but if he leaves while they are standing,
- 12 he shall be fined for thirty days. Whoever goes naked before his neighbor without being compelled to do so shall be fined for six months.

- 13 ואיש אשר ירוק אל תוך מושב הרבים ונענש שלושים יום *vacat* ואשר יוציא ידו מתחת בגדו והוא  
 14 פוח ונראתה ערותו ונענש שלושים יום ואשר ישחק בסכלות להשמיע קולו ונענש שלושים  
 15 יום והמוציא את ידו שמאלו לשוח בה ונענש עשרת ימים והאיש אשר ילך רכיל ברעהו  
 16 והבדילו שנה אחת מטהרת הרבים ונענש ואיש ברבים ילך לשלח הוא מאתם  
 17 ולוא ישוב עוד והאיש אשר ילון על יסוד היחד ישלחו ולוא ישוב ואם על רעהו ילון  
 18 אשר לוא במשפט ונענש ששה חודשים והאיש אשר תזוע רוחו מיסוד היחד לבגוד באמת  
 19 וללכת בשרירות לבו אם ישוב ונענש שתי שנים ברשונה > . לוא יגע בטהרת הרבים  
 20 *vacat* > . . . . . > ובשנית לוא יגע > . . . . . > <sup>משקה</sup> הרבים ואחר כול אנשי היחד ישב ובמלואת  
 21 לו שנתים ימים ישאלו הרבים *vacat* על דבריו ואם יקרבהו ונכתב בתכוננו ואחר ישאל יע"ל המשפט  
 22 > < וכול איש אשר יהיה בעצת היחד > < על מלואת עשר שנים  
 23 *vacat* > < *vacat* < ושב רוחו לבגוד ביחד ויצא מ"לפני  
 24 הרבים ללכת בשרירות לבו לוא ישוב אל עצת היחד עוד ואיש מאנשי היחד אשר יתערב  
 25 עמו בטהרתו או בהונו אש"ר] הרבים והיה משפטו כמוהו לשל"חו]

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#### COLUMN VIII (1QS)

- 1 בעצת היחד שנים עשר איש וכוהנים שלושה תמימים בכול הנגלה מכול  
 2 התורה לעשות אמת וצדקה ומשפט ואהבת חסד והצנע לכת איש יע"מ רעהו  
 3 לשמור אמונה בארץ ביצר סמוך ורוח נשברה ולרצת עוון בעושי משפט  
 4 וצרת מצרף ולהתהלך עם כול ב>ע< מדת האמת ובתכון העת בהיות אלה בישראל

7

1QS 8:1-27 — 4QS<sup>e</sup> II, 9-18 (par. 1QS 8:1-10); 4QS<sup>d</sup> VI, 1-12 (par. 1QS 8:6-21); 4QS<sup>e</sup> III, 1-6 (par. 1QS 8:11-15); 4QS<sup>d</sup> VII, 1-2 (par. 1QS 8:24-27)

7:13 The reading corresponding to 1QS ואשר יום שלושים is highly uncertain in 4QS<sup>e</sup>. In particular, the ink marks in 4QS<sup>e</sup> I, 11 do not support the presence of יום following the final *mem* of שלושים. Whether the ink marks represent ואשר (omitting יום) is also uncertain. The ink traces and spacing suggest a different reading altogether, perhaps extending to all three words. 1QS ידו || 4QS<sup>e</sup>. In 4QS<sup>d</sup>, ידו is preserved, but the preceding word is not, so it is unclear which reading 4QS<sup>d</sup> supports. || The text in 4QS<sup>e</sup> is fragmentary, but one would expect to see some remains of a *vav* at the end of בגדו. None can be seen, which opens the possibility that 4QS<sup>e</sup> presents a variant and did not include the suffix. || 14 The scribe first wrote ונרעתה, then corrected it to ונראתה. || 15 Word space in את"ד not extant in 1QS. || 16 לשלח הוא מאתם || 1QS לשלח הוא מאתם || 4QS<sup>e</sup> שנים || 1QS שלושים || ונראתה || 11Q29 רוחו לבגוד || 1QS רוחו מיסוד היחד לבגוד || 18 לשלח || 1QS ישלחו || 17 ישלחו || 4QS<sup>e</sup>; no word space in 4QS<sup>e</sup> after ישלחו || 20 Qimron reads רבים for the first erased word in 1QS and בטהרת for the second (Qimron and Charlesworth 1994b, 32; Qimron 2010, 222 with note), but it is difficult to verify these readings from the photographs. Both readings are possible. || 21 In 1QS, the second to last word of the line is written אל but should be understood as על. || 22 על מלואת לו || 1QS על מלואת || 23 In 1QS, the scribe wrote ויצאם and after a narrow word space לפני, an error for מלפני. || 24 The reading היחד אשר is preserved in 4QS<sup>e</sup>. || 8:1 איש || 1QS אנשים || 4QS<sup>e</sup> || In 1QS, perhaps the scribe accidentally wrote the singular form תמים, then corrected it into a plural. This explains the final *mem* in the middle of תמימים. || 2 וצדקה || 1QS וצדקה || 4QS<sup>e</sup> || עמ in 1QS, read אמ || 3 סמוך || 1QS סמוך || 4QS<sup>e</sup> || 4 ולהתהלך || 1QS התהלך || 4QS<sup>e</sup>. Alexander and Vermes (1998, 139) read והתהלך in 4QS<sup>e</sup>, but there is no *vav*; rather, the upper stroke of a *lamed* a line below extends high enough to create an impression of an additional letter.

- 13 A man who spits into a session of the many shall be fined for thirty days. Whoever brings his hand out from beneath his garment and
- 14 is so raggedly dressed that his nakedness is seen shall be fined for thirty days. Whoever guffaws foolishly shall be fined for thirty
- 15 days. He who brings his left hand out to gesticulate with it shall be fined for ten days. The man who goes about slandering his neighbour
- 16 shall be excluded from the purity of the many for one year and fined. But a man who goes about slandering the community shall be sent away from them
- 17 and shall never return. The man who makes complaints about the authority of the community shall be sent away and shall not return. But if it is against his neighbour that he makes complaints
- 18 without cause, he shall be fined for six months. The man whose spirit so deviates from the fundamental principles of the community that he betrays the truth
- 19 and walks in the stubbornness of his heart, if he returns, he shall be fined for two years. In the first year he shall not touch the purity of the many,
- 20 and in the second he shall not touch the drink of the many, and he shall sit behind all the men of the community. When he has completed
- 21 two years, the many shall be asked about his affairs. If they allow him to draw near, he shall be registered in his rank, and afterwards he may be asked about judgement.
- 22 But no man who has been in the council of the community for ten full years
- 23 and whose spirit turns back so that he betrays the community, and who leaves
- 24 the many to walk in the stubbornness of his heart, shall ever return to the council of the community. Anyone from the men of the commun[ity who has any]thing to do
- 25 with him in regard to his purity or his wealth whi[ch...] the many, his sentence shall be the same: he shall be sent [away].



## COLUMN VIII (1QS)

- 1 In the council of the community (there shall be) twelve men and three priests, perfect in all that has been revealed from the whole
- 2 law, that they may practice truth, righteousness, justice, kindly love, and circumspection one toward another;
- 3 that they may preserve faithfulness in the land by a constant mind and a broken spirit; that they may pay for iniquity by the practice of justice
- 4 and (the endurance of) the distress of affliction; and that they may walk with all men according to the standard of truth and the rule of the time. When these exist in Israel,



- 4QS
- <sup>d</sup>
- VI

**וב>למ'ע עולם** || 6 || למ'ע עולם, then corrected it to בעת עולם, In 1QS, the scribe first wrote למ'שפט עולם [1QS למ'ע עולם 8:10] ובחירי 4QSe read 4QSe, but a close inspection of B-295975 reveals that no yod is attested between het and resh. The reading in 4QSe is thus ובחירי, which corresponds to the original reading in 1QS before a supralinear yod was added. || 7 || היאה היא [1QS היאה 7] 4QSD, e(?) ול'השיב [1QS ולהשב] In 4QSe, Alexander and Vermes (1998, 139) read היאה, but B-284709 shows that there is no he following the aleph. Thus, the shorter form of the pronoun is attested in 4QSe. || 8 || Although the text in both 4QSD and 4QSe is preserved only fragmentarily, space considerations indicate that the word יסודותיהו added above the line in 1QS was included in the text of 4QSD but not in 4QSe. || In 4QSe, although the downstroke of the nun מעון is very short, the letter cannot be a zayin (מ'עון) as suggested by Alexander and Vermes (1998, 139), for the top of the letter lacks the shape of zayin characteristic of the hand in 4QSe. || 10 || In 1QS, it is not entirely clear whether some of the ink marks are erasure dots or remains of the erased word(s). || 1QS להקם || 4QSD להקים || 1QS קודש || 11 || > 4QSe || 1QS נ'סתר || 4QSe לקדש || 1QS קודש || 11 || > 4QSe || 1QS נ'סתר || 4QSD נ'סתר || 1QS ונמצאו || 4QSe ונמצא || 12 || Some of the letters in 4QSe have been rewritten, and the text is difficult to decipher. For discussion, see Qimron and Charlesworth 1994a, 86–87; Metso, 1997, 53–54; Alexander and Vermes 1998, 145–46; and Qimron 2010, 225. || 12–13 || האלה בכתונים האלה אלה ליחד בישראל בתכונים האלה || 12–13 || Based on the line length in 4QSD, it is unlikely that the words ליחד and האלה added above lines 12–13 in 1QS were included in 4QSD. || 13 || In 1QS, in the phrase העול הנשי מושב, the word מתוך has been rewritten, but it is difficult to know what the original word was. In 4QSe, the word מתוך is omitted, but the reading is not מ'ושב, as suggested by Alexander and Vermes (1998, 144), but rather מושב. The vav is almost wholly preserved in 4QSe, and uninscribed leather on the left bottom of the letter precludes the possibility that it would have been a second mem. The first two letters of the word are visible on B-295966, and the last two letters of the word are visible on B-295967. In light of this, there is a distinct possibility that the reading in 4QSD VI, 6 would have followed that in 4QSe. In 4QSD, only מ'ידלו is preserved, but it is unclear whether it belongs to מתוך or מושב. || 1QS הנשי || 4QSD אנשי || There is ink in 4QSe, but the word is highly uncertain, possibly אנשי, as suggested by Alexander and Vermes (1998, 144). Qimron proposes that the word is in cryptic script (Qimron and Charlesworth 1994a, 86). || 1QS למדבר || 4QSe המ'ד[ב]ר[ה]. The suggestion of a locative he at the end

- 5 the council of the community shall be established in truth as an eternal plant, a holy house for Israel and a most holy assembly
- 6 for Aaron, witnesses of truth for the judgment and chosen by the will (of God), that they may make expiation for the land and pay

COLUMN VIII (*cont.*)4QS<sup>d</sup> VI

- 7 the wicked their reward. It shall be the tested wall, the precious cornerstone, whose foundations shall neither
- 8 shake nor stir from their place. (It shall be) a most holy dwelling
- 9 for Aaron, with all knowledge of the covenant of justice, and shall offer a soothing odor; and (it shall be) a house of perfection and truth in Israel
- 10 that they may establish the covenant according to the eternal statutes. *And they shall be accepted to make expiation for the land and to determine the judgment of wickedness, and there shall be no more injustice.* When these have been established in the fundamental principles of the community for two years in perfection of way,
- 11 they shall be set apart as holy within the council of the men of the community. And nothing that was hidden from Israel but found by the man
- 12 who studies shall he hide from these through fear of an apostate spirit. When these exist as a community in Israel
- 13 *in accordance with these rules*, they shall separate themselves from the settlement of the men of injustice and shall go into the wilderness to prepare there *the way of him*,
- 1 [ ... and] pay the wicked
- 2 [ from th]eir place. (It shall be) a most holy dwelling
- 3a [ in Isr]ael
- 3b that they may establish the covenant according to the eternal statutes.
- 4 [ in ]the fundamental principles of the community for two years
- 5 [ the men] of the commu[nity was h[idden from Is]rael but found
- 6 by the man [ ]  
When these exist [in Israel] they shall separate themselves fr[om ]
- 7 the men of [

of the word is by Alexander and Vermes (1998, 146). || 1QS | שמ[ה | 4QS<sup>e</sup> | הוואה | 1QS | האמת | 4QS<sup>e</sup>. In 1QS, the spelling הוואה with *aleph* at the end is unique. It occurs nowhere else in the nonscriptural or scriptural corpus of the Dead Sea Scrolls. || 14 Although the text in 4QS<sup>d</sup> is fragmentary, it is clear that the quote of Isa 40:3, added in 1QS 8:14, was not included in 4QS<sup>d</sup>. || 15 Both 1QS and 4QS<sup>e</sup> seem to be reading the feminine form היא here, *pace* Alexander and Vermes (1998, 144). || אשר | 1QS | 4QS<sup>e</sup> | ביד משה אלה החקים | 1QS | ביד משה לעשות | 1QS | א[ש] | 4QS<sup>e</sup>. In 4QS<sup>e</sup>, a large passage comprising 1QS 8:15b–9:11 is missing. || ככול | 1QS | כל | 4QS<sup>d</sup> || 16–17 מאנשי ברית היחד | 1QS | מאנשי ברית היחד | 4QS<sup>d</sup> || 18 ודרשו המשפט | 1QS | ודרשו המשפט | 4QS<sup>d</sup> || 19 ומהדל | 1QS | ומהדל | 4QS<sup>d</sup> || 20 בעצת | 1QS | בעצת | 4QS<sup>d</sup> || 21 ישפוט איש ולוא ישאל על כול עצה | 1QS | ישפוט איש ולוא ישאל על כול עצה | 4QS<sup>d</sup> || 22 אמר תתם בדרכו במושב | 1QS | אמר תתם בדרכו במושב | 4QS<sup>d</sup> || 23 לא הלך עוד בשגגה | 1QS | לא הלך עוד בשגגה | 4QS<sup>d</sup> || 24 מלאות | 1QS | מלאות | 4QS<sup>d</sup> || 25 שנתים | 1QS | שנתים | 4QS<sup>d</sup> || 26–27

- 14 *as it is written: "In the wilderness prepare the way of  
••••; make level in the desert a highway for our God."*
- 15 This (way) is the study of the law t[hat] he com- 7b of the l]aw that he commanded thro[ugh Moses, that  
manded through Moses, that they should act in th]ey should act in acc[ordance]  
accordance with all that has been revealed from  
time to time 8a time[
- 16 and in accordance with what the prophets revealed  
by his holy spirit. No man from among *the men of* 8b No man from among *the men of the covenant of the*  
*the community, the covenant* com[munity
- 17 *of the community*, who presumptuously leaves 9 [...] unfilled any one of the commands shall touch the  
purity of the men of holiness
- 18 or know any of their counsel until his deeds have 10 [...] been cleansed from all injustice by walking in per-  
fection of way. Then they shall admit him
- 19 to the council on the authority of the many, and 11 [ join] the community  
afterward he shall be registered in his rank. In accor-  
dance with this rule (they shall treat) all who join  
the community.
- 
- 20 These are the rules by which the men of perfect holi-  
ness shall walk with one another.
- 21 Everyone who joins the council of holiness, (the 12 [ ] Everyone who [join]s the c[ouncil ]  
council) of those who walk in perfection of way in  
accordance with what he has commanded—every  
man of them
- 22 who transgresses a word from the law of Moses pre-  
sumptuously or negligently shall be sent away from  
the council of the community
- 23 and shall never return; no man from among the men 4QS<sup>d</sup> VII  
of holiness shall have anything to do with his wealth  
or with his counsel in regard to any
- 24 matter. But if he acted through inadvertence, he shall 1a he shall be excluded from the purity and from the  
be excluded from the purity and from the council,  
*and they shall consult the rule:* council and *from the decision making* for tw[o yea]rs
- 25 "*He shall not judge anyone or be asked for any counsel*  
*for two years."* *If his conduct is perfect*
- 26 *in session*, in study, and in council [*according to the* 1b *and shall return* in study and in council if he does  
*man*]y, if he does not *act inadvertently* again through-  
out two
- 27 years— 2a throughout two years

15 The section 1QS 8:15b–9:11 is lacking in 4QS<sup>c</sup>.



COLUMN IX (1QS)	4QS <sup>d</sup> VII (cont.)
1 כיא על <> שגגה אחת יענש שנתים ולעושה ביד רמה לוא ישוב עוד אכ השוגג	2b כי על שגגה אחת יענש שנתים וליד הרמה לא ישוב עוד אך
2 יבחן שנתים ימים לתמים דרכו ועצתו על פי הרבים ואחר יכתוב בתכוננו ליחד קודש	3 שנתים [י]מים יבחן לתמים דרכו ולעצתו על פי הרבים ונכתב בתכוננו ליחד קודש
3 vacat בהיות אלה בישראל ככול התכונים האלה ליסוד רוח קודש לאמת	4 [בהיו] ת אלה בישראל ליחד כתכונים האלה ליסוד רוח קודש לאמת עולם לכפר על אשמת פשע
4 עולם לכפר על אשמת פשע ומעל חטאת ולרצון לארצ מבשר עולות ומחלבי זבח <sup>1</sup> ואתרומת	5 [ומעל חטא] ת ולרצון לארץ [מבשר] עלות וחלבי זבחים ותרומות ונדבת שפתים למ[שפ]ט כניחוח
5 שפתים למשפט כניחוח צדק ותמים דרכ בגדבת מנחת רצון בעת ההיא יבדילו אנשי	6 [צדק ותמים] דרך כנדב[ת מנחת vacat ר]צון בעת ההיא יבדלו בית אהרון לקודש לכל [ ]
6 היחד בית קודש לאהרון להיחד קודש קודשים ובית יחד לישראל ההולכים בתמים	7 [ליש] ראל ההלכים בתמ[ ]ם רק בני אה[רן] ימש[ל]ו [ב]משפט ובהון vacat והון[ ]
7 רק בני אהרון ימשלו במשפט ובהון ועל פיהם יצא והגורל לכול תכון אנשי היחד	8a [ההולכי]ם בתמים אל יתע[רב הונם ע]ם הון[ ] אנשי הר[מ]יה [אשר]
8 והון אנשי הקודש ההולכים בתמים אל יתערב הונם עם הון אנשי הרמיה אשר	8b לא הזכ[ו]
9 לוא הזכו דרכם להבדל מעול וללכת בתמים דרכ ומכול עצת התורה לוא יצאו ללכת	9 [ ] [ר] [להתהלך ב] [ונשפטו]
10 בכול שרירות לבם ונשפטו במשפטים הרשונים אשר החלו אנשי היחד לתיסר במ	[ ] במ

1QS 9:1-26 — 4QS<sup>d</sup> VII, 2-9 (par. 1QS 9:1-10); 4QS<sup>e</sup> III, 6-19 (par. 1QS 9:12-20); 4QS<sup>d</sup> VII, 13-VIII, 1-10 (par. 1QS 9:15-26); 4QS<sup>b</sup> XVIII, 1-7 (par. 1QS 9:18-23); 4QS<sup>e</sup> IV, 1-6 (par. 1QS 9:20-24); 4QS<sup>f</sup> I, 1-2 (par. 1QS 9:23-24)

1QS וועצתו || 4QS<sup>d</sup> שנתים [י]מים יבחן | 1QS יבחן שנתים ימים || 2 4QS<sup>d</sup> > 1QS השוגג || 4QS<sup>d</sup> וליד הרמה | 1QS ולעושה ביד רמה 9:1 | 1QS ומחלבי זבח<sup>1</sup> ואתרומת שפתים || 4-5 4QS<sup>d</sup> ליחד כתכונים | 1QS ככול התכונים || 3 4QS<sup>d</sup> ונכתב | 1QS ואחר יכתוב || 4QS<sup>d</sup> ולעצתו || 5-6 4QS<sup>d</sup> יבדלו | 1QS יבדילו || 5 זבח<sup>1</sup> ואתרומת | 4QS<sup>d</sup>. In 1QS, the word space is not extant in זבח<sup>1</sup> ואתרומת || 4QS<sup>d</sup>. The word space was written over other letters in 1QS. Three letters in the middle of the word were erased, and an erasure dot was placed above before correcting to read הקודש || 9-10 4QS<sup>d</sup> להתהלך | 1QS וללכת || 9 Based upon the preserved ink marks in line 9 of 4QS<sup>d</sup>, it is unclear to what extent its text corresponded to that of 1QS. The text in 1QS appears to have been longer. For discussion, see Alexander and Vermes 1998, 111 and 114.



## COLUMN IX (1QS)

4QS<sup>d</sup> VII (cont.)

- 1 because it is for one sin of inadvertence that he is punished for two years, whereas the one who acts presumptuously shall never return. Only *the one who sins inadvertently*
- 2 shall be tested for two years with regard to the perfection of his way, and his counsel on the authority of the many, and *afterward* he shall be registered in his rank in the community of holiness.
- 3 When these exist in Israel in accordance with *all* these rules as a foundation of the spirit of holiness in eternal truth,
- 4 to make expiation for the guilt of transgression and the unfaithfulness of sin, and that the land may be accepted without (or: through) the flesh of burnt offerings and without (or: through) the fat of *sacrifice*—and the proper offering
- 5 of the lips is like a soothing (odor) of righteousness and perfection of way like an acceptable freewill offering—at that time *the men of the community* shall separate themselves
- 6 as a holy house for Aaron, that they may be united as a holy of holies and as a house of community for Israel, for those who walk in perfection.
- 7 Only the sons of Aaron shall rule in matters of justice and wealth, *and on their word the decision shall be taken with regard to every rule of the men of the community.*
- 8 And the wealth of the men of holiness who walk in perfection, their wealth shall not be mixed with the wealth of the men of deceit who
- 9 have not made their way clean by separating themselves from injustice and by walking in perfection of way. They shall not depart from any counsel of the law to walk
- 10 in all the stubbornness of their heart, but they shall be governed by the first rules in which the men of the community began to be instructed
- 2b because it is for one sin of inadvertence that he is punished for two years, whereas the one who acts presumptuously shall never return. But
- 3 he shall be tested for two years with regard to the perfection of his way, and his counsel on the authority of the many, and he shall be registered in this rank in the community of holiness.
- 4 [When these ex]ist in Israel *for the community* in accordance with these rules as a foundation of the spirit of holiness in eternal truth
- 5 to make expiation for the guilt of transgression [and the unfaithfulness of s]in, and that the land may be accepted [without (or: through) the flesh of] burnt offerings and the fat of *sacrifices and offerings*, and the proper freewill offering of the lips is like a soothing (odor) of
- 6 [righteousness and perfection] of way like an acceptable freew[ill offering]—at that time *they* shall separate themselves as a holy house for Aaron *to all* [...]
- 7 fo]r Israel, for those who walk in perfection. Only the sons of Aaron shall rule in matters of justice and wealth. And the wealth [...]
- 8a who walk in perfection, their wealth shall not be mixed with the wealth of the men of deceit who
- 8b have not made cle[an ]
- 9 ] shall walk with [ ], but they shall be governed by the [ ]

4 The translation of the Hebrew preposition in “without (or: through)” is ambiguous. Either meaning is possible. || 10 The text parallel to 1QS 9:9–10 was different and shorter in 4QS<sup>d</sup>, but the text in 4QS<sup>d</sup> is only fragmentarily preserved.

11 עד בוא נביא ומשיחי אהרון וישראל *vacat*



12 *vacat* אלה החוקים למשכיל להתהלך במ עם כול

חי לתכון עת ועת ולמשקל איש ואיש

13 לעשות את רצון אל ככול הנגלה לעת בעת ולמוד

את כול השכל הנמצא לפי העתים ואת

14 חוק העת להבדיל ולשקול בני הצדוק *vacat* לפי

רוחם ובבחירי העת להחזיק על פי

13 ואיש ]כבר כ[פיו לקרבו

4QS<sup>d</sup> VIII

15 רצונו כאשר צוה ואיש כרוחו כן לעשות משפטו

ואיש כבור כפיו לקרבו ולפי שכלו

16 להגישו וכן אהבתו עם שנאתו *vacat* ואשר לוא

להוכיח ולהתרובב עם אנשי השחת

17 ולסתר את עצת התורה בתוך אנשי העול ולהוכיח

דעת אמת ומשפט צדק לבוחרי

18 דרך איש כרוחו בתכון העת ולהנחותם בדעה וכן

להשכילם ברזי פלא ואמת בתוך

19 אנשי היחד לה <> לכ תמים איש את רעהו בכול

הנגלה להם <ה> היאה עת פנות הדרך

20 למדבר ולהשכילם כול הנמצא לעשות בעת הזוואת

והבדל מכול איש ולוא הסר דרכו

21 מכול עול *vacat* ואלה תכוני הדרך למשכיל בעתים

האלה לאהבתו עם שנאתו שנאת עולם

1 ולפי שכלו להגישו וכן אהבתו עם שנאתו ואשר

לא יוכיח איש ולא יתרובב עם אנשי השח <ע>ת

2 ולסתר עצתו בתוך אנשי העול ולהוכיח דעת אמת

ומשפט צדק לבחירי דרך איש כרוחו וכתכון

3 העת ל' הנחות פ'ם בדעה וכן להשכילם ברזי פלא

ואמת בתוך אנשי היחד להלך תמים איש את

4 רעהו בכול ר' [ה] נגלה להם היא עת פנות הדרך

למדבר להשכילם בכל הנמצא לעשות *vacat* בעת

5 [הזוואת והבדל] מכל איש אשר לא הסיר דרכיו מכול

עול *vacat* ואלה תכוני הדרך למשכיל בעת[ים]

9:11–12 The space between lines 11 and 12 is unusually large, equal to an unscripted line in between. || 13 In 4QS<sup>e</sup> III, 8, it is difficult to determine the word preceding רצון. The reading in 1QS is לעשות את רצון, but Alexander and Vermes (1998, 144, 146) suggest לע[ש]ות רצון in 4QS<sup>e</sup>. || 14 4QS<sup>e</sup> לפני ] 1QS לפי || 15 4QS<sup>e</sup> ר[נ]חמה ] 1QS רוחם || 4QS<sup>e</sup> את בני הצדק ] 1QS בני הצדוק || 16 4QS<sup>e</sup> לפי ] 1QS, 4QS<sup>d</sup> [פי] || 17 לבחירי ] 1QS, 4QS<sup>d</sup> עצתו || 4QS<sup>e</sup> עצת התורה || 18 4QS<sup>e</sup> ולסתר || 1QS, 4QS<sup>d</sup> לבח[ירי] (?) || 19 רעהו || 1QS, 4QS<sup>b</sup> רעהו || 4QS<sup>e</sup>. The reading in 4QS<sup>e</sup> contains a scribal error and should be corrected to רעהו. Alexander and Vermes (1998, 145) follow Qimron and Charlesworth (1994a, 88) in reading רעיו, but the top left stroke of the third letter is broad and does not correspond to the sharp hook of a *yod* typical of the hand in 4QS<sup>e</sup>. || 20 ולהשכילם || 1QS, 4QS<sup>b, d</sup> || 4QS<sup>e</sup> כול || 1QS כול || 4QS<sup>e</sup> ואלהמשילם, || 21 למשכיל || 1QS, the scribe appears first to have made a spelling error; the letter preceding the second *lamed* has been redrawn, and the *lamed* seems to have been slightly raised because of the minimal space.

11 until the coming of the prophet and the messiahs of Aaron and Israel.

12 These are the statutes by which the wise leader shall walk with every living being according to the rule appropriate to each time and according to the weight of each man.

13 He shall do the will of God in accordance with all that has been revealed from time to time. He shall learn all the wisdom that has been found throughout time and the

14 statute of time. He shall separate and weigh the sons of righteousness according to their spirit. He shall keep firm hold of the chosen ones of the time in accordance with

15 his will, in accordance with what he has commanded. He shall administer justice to each man according to his spirit. He shall admit each man according to the cleanness of his hands and cause him to approach according to his insight.

16 And likewise his love and his hatred. He shall not argue or quarrel with the men of the pit

17 but shall hide *the counsel of the law* in the midst of the men of injustice. He shall admonish with true knowledge and righteous judgment those who choose

18 the way, each man according to his spirit and according to the rule of the time. He shall guide them with knowledge and likewise instruct them in the mysteries of wonder and truth in the midst

19 of the men of the community that they may walk perfectly with one another in all that has been revealed to them. This is the time to prepare the way

20 to the wilderness, and he shall teach them everything that has been found to be done at this time and to separate themselves from every man who has not turned his *way*

21 from all injustice. These are the rules of conduct for the wise leader in these times with regard to his love and his hatred. (He shall maintain) eternal hatred

13 admit each man ]according to the cleanness of his h[ands

4QS<sup>d</sup> VIII

1 and cause him to approach according to his insight. And likewise his love and his hatred. He shall not argue or quarrel with the men of the pit

2 but shall hide *his* counsel in the midst of the men of injustice. He shall admonish with true knowledge and righteous judgment those who choose the way, each man according to his spirit and according to the rule

3 of the time. He s[hall guide] them with knowledge and likewise instruct them in the mysteries of wonder and truth in the midst of the men of the community that they may walk perfectly with one

4 [another in all that has been re]vealed to them. This is the time to prepare the way to the wilderness, and he shall teach them *in* everything that has been found to be done at

5 [this time and to separate themselves] from every man who has not turned his ways from all injustice. These are the rules of conduct for the wise leader in these times

9:22 שחת 1QS ] 4QSD<sup>d</sup> השחת ] לעזוב 1QS, 4QSE<sup>e</sup> ] 4QSD<sup>d</sup> ולעזוב ] 1QS ] 4QSD<sup>d</sup> הון ץ ובצע ץ 4QSD<sup>d</sup> ץ 23 משה 1QS ] משה 4QSF<sup>f</sup> (orth./gram.?) ץ 24 The reading in 1QS is לו, but in the context it should clearly be understood as a negative לוֹא. ץ 25 For אל, the name of God, 4QSD<sup>d</sup> uses Paleo-Hebrew. ץ After the parallel of 1QS 9:25, 4QSE<sup>e</sup> starts with the text of 4QOTot (4Q319), in place of the hymn paralleling 1QS 9:26–10:22. ץ 26 The reconstruction of שפתים [תרומת is based on 1QS 10:6 par. 4QSB<sup>b</sup> XIX, 4. ץ 10:1 It is not entirely clear whether the scribe intentionally added a *vacat* after עם or whether there already was a defect or a hole (visible now) in the leather that the scribe had to get around. ץ 1QS. The reading in 1QS, חקקא, is either a scribal error or a deliberate abbreviation. ץ 1QS ] אל 4QSD<sup>d</sup> אל 1QS ] על ץ 10:2 אשמורי 4QSD<sup>d,f</sup> ] 4QSF<sup>f</sup> א[מורות ] 1QS ] 1QS ] עלת 1QS. In 1QS, the reading עלת is possibly a deliberate abbreviation, or the *Vorlage* was too damaged to be read properly. The word space following *taw* is slightly larger than normal; cf. the *nun* in 1QS 10:4. ץ 1QS ] באופיע 4QSF<sup>f</sup> בתקופתו ] 1QS ] ובתקופתו ץ 1QS, 4QSD<sup>d</sup> ] 3 קודש 1QS ] קודשו 4QSB<sup>b</sup> ] במבוא ץ 4QSD<sup>d</sup> ] 4QSF<sup>f</sup> ובבוא ץ In 4QSB<sup>b</sup>, לימי has been written above the line. ץ 1QS, 4QSD<sup>d</sup> ] 4QSB<sup>b</sup> תקופתיהמה. Alexander and Vermes (1998, 59) read תקופתיהמה in 4QSB<sup>b</sup> XIX, 2, but there is no *vav* between *pe* and *taw* in the manuscript. ץ 4 ] 1QS ] > 4QSD<sup>b,d</sup>. The solitary medial *nun* following ואות was written by the scribe of 1QS by mistake or perhaps because of an unreadable *Vorlage*. ץ 1QS ] חסדיו 4QSD<sup>d</sup>; see Qimron 1986, §200.18 and 322.141.

- |   |  |
|---|--|
| <p>22 toward the men of the pit in a spirit of secrecy. He shall leave to them wealth and <i>wages</i> like a slave to his master and an oppressed man before</p> <p>23 the one who rules over him. He shall be a man zealous for the statute and its time, until the day of vengeance. He shall do the will (of God) in everything he undertakes</p> <p>24 and in everything he controls, as he has commanded. He shall willingly delight in everything that happens to him and have no pleasure in anything except the will of God.</p> <p>25 [In al]l the words of his mouth he shall delight and shall not desire anything that he has not commanded but shall watch continually for the decision of God.</p> | <p>6 [with regard to his love and] his hatred. (He shall maintain) eternal hatred toward the men of the pit in a spirit of secrecy. He shall leave to them wealth <i>and profit</i></p> <p>7 [and wages like a slave to his master and an oppressed man before the one who rules over him. He shall be a man zealous for the statute and its time, until the day of vengeance. He [shall do]</p> <p>8 [the will (of God) in everything he undertakes and in every]thing he controls, as he has comma[nded]. He shall willingly delight in everything that happens to him and have [no pleasure] in anything except the will [of God].</p> <p>9 [In all the words of his mouth he shall delight and shall not desire a]nything[ that he has not commanded, but sha]ll watch continually [for the deci-]sion of God.</p> |
|---|--|

\*\*In 4QS<sup>e</sup>, Otot (4Q319) starts here.\*\*

\*\*In 4QS<sup>e</sup>, Otot (4Q319) starts here.\*\*

- |  |  |
|--|--|
| <p>26 [...] he shall bless his maker, and in everything that happens he shall rec[ount]... With the offering] of the lips he shall bless God</p> | <p>10 [... he shall bless his maker, and in everything that happens he shall rec[ount]. With the offering] of the lips he shall bless him [at the times]</p> |
|--|--|

#### COLUMN X (1QS)

#### 4QS<sup>d</sup> VIII (cont.)

- |   |   |
|---|---|
| <p>1 at the times he has ordained: at the beginning of the dominion of light, when it rises, and when it is gathered in to its appointed abode;</p> <p>2 at the beginning of the watches of darkness, when he opens its storehouse and lets it out into the world, and when it sets and is gathered in prior to the light; at the emergence of</p> <p>3 the luminaries from <i>the holy realm</i> and at their being gathered to the abode of glory. At the introduction of the seasons at the (first) days of the month as well as at their turning points</p> | <p>11 [God has ordained: at the beginning of the dominion of light, w]hen it rises, and when it is gat[hered] in to its appointed abode; at the beginning [of the watches of]</p> <p>12 [darkness, when he opens its storehouse and lets it out into the world, and when it sets and is gathered in pr]ior to the light; the luminaries from <i>his holy realm</i></p> <p>13 and at their being gathered to the abode of glory. At the introduction of the seasons at the (first) days of the month as well as at their turning points and when and when they suc[ce]ded each other</p> |
|---|---|

#### 4QS<sup>d</sup> IX

- |  |  |
|--|--|
| <p>4 and when they succeed each other. Their renewal is a great day for the holy of holies and a sign of the opening of his everlasting <i>mercies</i></p> | <p>1 Their renewal is a great day for the holy of holies and a sign of the opening of his everlasting <i>mercy</i></p> |
|--|--|

10:5 There is a *paraphros* below line 5 in 1QS, although the ink is mainly lost. || בראשית 4QSD<sup>b</sup> || 6 There are traces of ink at the beginning of the line, but it is not clear whether they are the result of an intentional erasure or are accidental smudges. || 4QSD<sup>b, d</sup> || 7 The reading in 1QS is in error. || 8 למועד 1QS || 9 In 4QSD IX, 8, the name of God is written in Paleo-Hebrew. || 4QSD. Alexander and Vermes (1998, 161) suggest that 4QSD<sup>f</sup> read אֱלֹהֵי נְבִלִי with 4QSD<sup>d</sup>, but an inspection of an enlarged B-284303 shows that the first two letters in 4QSD<sup>f</sup> preserved are נִב. Both the spacing and the ink traces support the reading of 1QS נְבִלִי || 10 In אבואה 1QS, the fourth letter has been redrawn. The scribe appears to have first accidentally omitted the *aleph* and written *he* but, noticing his mistake, correctly spelled אֵה-אשׁים || 11 1QS || 12 The scribe in 1QS wrote erroneously הַבְּחָרָה; read אֲבַחְרָה. See a similar guttural error in 1QS 10:6.



- 5 at the beginning of feasts in all times to come. At  
 ➤ the beginning of months at the times determined for  
 them and on holy days according to their order, as a  
 remembrance in their appointed times
- 6 I will bless him with the offering of the lips accord-  
 ing to the statute engraved forever; at the beginning  
 of years and at their appointed ends, when the stat-  
 ute of their rule is fulfilled
- 7 on the days appointed by him, which follow one  
 another; from the time of the (early) harvest until  
 the summer, from the time of sowing until the time  
 of the emerging crop, on yearly feasts, which follow  
 the weeks (of years),
- 8 from the beginning of their weeks (of years) to the  
*time* of jubilee. As long as I live, the engraved statute  
 will be on my tongue as a fruit of praise and an offer-  
 ing of my lips.
- 9 I will sing with understanding, and all my music will  
 be for the glory of God. *My lyre and* my harp accord  
 with his holy order, and I will raise the flute of my  
 lips according to his just measure.
- 10 At the arrival of day and night I will walk in the cov-  
 enant of God; at the departure of evening and morn-  
 ing I will recite his statutes. When these occur I will  
 set my
- 11 boundary so as not to turn back. I acknowledge his  
 judgment concerning my sin. My iniquity is in front  
 of my eyes like an engraved statute. I will say to God:  
 "My righteousness,"
- 12 and to the Most High: "The one who prepares my  
 good lot," "Well of Knowledge" and "Spring of Holi-  
 ness," "Height of Glory" and "Omnipotent Eternal  
 Splendor." I will choose what
- 2 at the beginning of feasts in all times to come. At  
 the beginning of months at the times determined for  
 them
- 3 and on holy days according to their order, as a  
 remembrance in their appointed times I will bless  
 him with the offering of the lips
- 4 according to the statute engraved forever; at the  
 beginning of years and at their ap[po]inted ends,  
 when the statute of their rule is fulfilled
- 5 on the days appointed by him, which follow one  
 another; from the ti[me of the (early) harvest until  
 the summer, from the time of sowi]ng until the time
- 6 of the emerging crop, on ye[ar]ly feasts, which follow  
 their weeks (of years), [from the beginning of the  
 w]eeks (of years) to the *times* of jubilee.
- 7 As long as I live, the [en]graved statute will be on  
 [my tongue] as a fruit of praise and an off]ering of  
 my lips. I will sing
- 8 with understanding, and all my music will be for the  
 glory of God. *I will strike up* [my] harp in accord  
 with his [holy] order, and I will raise [the flute]
- 9 [of my lips] according to his [j]ust meas[ure]. [At  
 the arrival of] day and nig[ht] I will walk in the cov-  
 enant of
- 10 [God; at the departure of evening and morning I  
 will recite his statutes.] When these occur I will set  
 my
- 11 [boundary so as not to turn back. I acknowledge  
 his judgment concerning my sin. My ini]quity is in  
 front of my eyes
- 12 [like an engraved statute. I will say to God: "My  
 righteousness," and to the Most High:] "The one  
 who prepares my good lot," "Well of
- 13 [Knowledge" and "Spring of Holiness," "Height  
 of Glory" and "Omnipotent Eternal Glory." I will  
 choose what]

- 13 יורני וארצה כאשר ישופטני בראשית משלח ידי ורגלי אברך שמו בראשית צאת ובוא  
 14 לשבת וקום ועם משכב יצועי ארננה לו ואברכנו תרוסת מוצא שפתי במערכת אנשים  
 15 ובטרם ארים ידי להדשן בעדני תנובת תבל ברשית פחד ואימה ובמכון צרה עם בוקה  
 16 אברכנו בהפלא מ'א'ודה ובגבורתו אשוחח ועל חסדיו אשען כול היום ואדעה כיא בידו משפט  
 17 כול חי ואמת כול מעשיו ובהפתח צרה אהללנו ובישועתו ארננה יחד לוא אשיב לאיש גמול  
 18 רע בטוב ארדפ גבר כיא את אל משפט כול חי והואה ישלם לאיש גמולו לוא אקנא ברוח  
 19 רשעה ולהון חמס לוא תאזה נפשי וריב אנש שחת לוא א > < תפוש עד יום נקם ואפיא לוא  
 20 אשיב מאנשי עולה ולוא ארצה עד הכין משפט לוא אטור באפ לשבי פשע ולוא ארחם  
 21 על כול סוררי דרך לוא אנחם בנכאים עד' אתום דרכם ובליעל לוא אשמור בלבבי ולוא ישמע בפי  
 22 נבלות וכחש עוון ומרמות וכזבים לוא ימצאו בשפתי ופרי קודש בלשוני ושקוצים  
 23 לוא ימצא בה בהודות אפתח פי וצדקות אל תספר לשוני תמיד ומעל אנשים עד תום  
 24 פשעם רקים אשבית משפתי נדות ונפתלות מדעת לבי בעצת תושיה אס'פ'ר דעת  
 25 ובערמת דעת אשוד [בעד]ה גבול סמוך לשמור אמנים ומשפט עוז לצדקת אל אהלקה  
 26 חוק בקו עתים וד' [צדק אהבת חסד לנוכנעים וחזוק ידיים לנמהר'] [

**10:13–15** The text in both 4QS<sup>b</sup> and 4QS<sup>d</sup> is only fragmentarily preserved, but the size of the lacunae indicates that in 4QS<sup>d</sup> the text was shorter than in 1QS. No reconstruction of the shorter version is attempted here. For discussion, see Metso 1997, 47; and Alexander and Vermes 1998, 125. || **13** בראשית 1° 1QS ] 4QS<sup>b</sup> ברשית. The third letter of בראשית of 1QS has been redrawn. The scribe may have initially skipped the *aleph* and started drawing *shin* but, realizing his error, redrew the letter; it is unclear, however, what the scribe intended. Most editions (e.g., Burrows 1951, pl. X; Qimron 2010, 228) mark the letter as erased, but the leather shows no marks of scraping or visible erasure dots. || **14** In 1QS, in the second-to-last word of the line, במערכת, the scribe wrote *bet* over an initial *mem*. || **15** ברשית 1QS ] אשית 4QS<sup>f</sup> בר' ובמכון of 1QS, there is extra ink connecting the *bet* with the following *mem*. It appears that the scribe started drawing *mem* directly after *vav*. || 1QS ] בוקה 4QS<sup>f</sup> || **16** מודה 1QS, 4QS<sup>f</sup> || 4QS<sup>f</sup> הוא 1QS ] והואה 4QS<sup>f</sup> לטוב || 1QS ] בטוב **18** || 4QS<sup>f</sup> > 1QS, 4QS<sup>b</sup> ] ואדעה כיא בידו || מאודה 4QS<sup>f</sup>. Read as מאודה. || **19** In 1QS, the second *vav* appears to be written twice. || In 1QS, the superlinear *shin* is a result of the scribe's initial haplography following אנש. || In 1QS, the scribe erased three words except for the first *aleph* and wrote א תפוש עד יום above the erasure. Qimron suggests that the erased text was <א, טוֹר בֶּאֱפֶ לְשִׁבִי>, but he notes (Qimron and Charlesworth 1994b, 45 n. 45) that the erased letters should not be read, for “it is an error introduced when the scribe let his eye wander to the next line in which these three words appear.” || 1QS ] ואפיא || 4QS<sup>f</sup> || **20** באפ 1QS ] > 4QS<sup>f</sup> || Following לשבי פשע, the text in 4QS<sup>f</sup> (only partially preserved) appears to have differed from that of 1QS, since there is no correspondence in 1QS to אנשי of 4QS<sup>f</sup> IV, 10. After לשבי פשע, the text in 1QS continues ולוא ארחם. Both 1QS and 4QS<sup>f</sup> have preserved the words that follow: || **21** על כול סוררי דרך || 1QS ] ובליעל || 4QS<sup>f</sup> || The word space in אתום עד' is not extant in 1QS. || The last three letters of 1QS have been written over an erasure. The dot underneath ב appears accidental. || **22** There appears to be a defect in the leather in 1QS under עוון, and the last two letters are slightly smudged. The scribe may have first written עול, then erased the third letter and corrected the word to עוון. || **23** In 4QS<sup>f</sup>, the word space is missing between אל and תספר. || **24** Regarding אס'פ'ר in 1QS, the scribe wrote אס'פ'ר, with *tav* as the third letter; he then placed a cancellation dot under it and the correct *pe* above it. || **25** Guilbert (1961, 74–75 n. 110) suggests to reconstruct the lacuna as [בעד]ה on the basis of Job 1:10, and it makes sense in the context. || **25** The top traces of letters preserved in the last word of the line in 1QS allow אהלקה. || **26** At the end of the line Guilbert (1961, 74–75 n. 116) reconstructs לנמה[רי לב] according to Isa 35:4. Lohse (1986, 38) reconstructs [לנמה[רי לב וללמד]]. Qimron (2010, 228), however, reconstructs [לנמה[רי לב וללמד]].



- 13 he teaches me and rejoice in how he judges me. Before I stretch my hand or foot, I will bless his name. Before I go out or come in,  
14 sit down or get up, or lie down on my bed, I will rejoice in him and bless him with an offering that rises from my lips from among the ranks of men,  
15 and before I raise my hand to nourish myself with the delicious bounty of the earth. At the onset of fear or terror in a place of distress and desolation,  
16 I will bless him for his great wonders. I will meditate on his strength and rely on his mercies all day. I know that the judgment of all the living is in his hand  
17 and that all his deeds are truth. When distress is released, I will praise him and rejoice in his salvation as well. I will repay no one the reward of evil  
18 but strive for good for everyone, for to God belongs the judgment of all the living, and it is he who will give each his reward. I will not be zealous  
19 in the spirit of falsehood, nor will my soul covet ill-gotten riches. I will not engage with the men of the pit until the day of vengeance, yet my hatred  
20 will not turn from the men of injustice, and I will not be satisfied until judgment has been meted out. I will not bear a grudge in anger toward those who turn from evil, but I will have no pity  
21 on those who rebel against the way. I will not comfort the smitten until their way is perfect. Belial I will not keep in my heart,  
22 and no folly will be heard in my mouth, and no sinful lies, deceit or falsehood will be found on my lips. The fruit of holiness will be on my tongue,  
23 and no abomination will be found there. In thanksgiving I will open my mouth; my tongue will tell without ceasing God's righteous deeds and the evil of men until their transgression ends.  
24 Vanities I will remove from my lips, impurity and cunning from the knowledge of my heart. With wise counsel I will impart knowledge,  
25 and with prudent knowledge I will fence it in within a firm boundary to guard faithfulness and strong judgment in accordance with God's righteousness. I will share  
26 the statute with the measurement of the times [...] righteousness and lovingkindness toward the downtrodden, encouragement to the alar[med, ...]

## COLUMN XI

- 1 לתועי רוח בינה ולהשכיל רוכנים בלקח ולהשיב ענוה לנגד רמי רוח וברוח נשברה לאנשי  
 2 מטה שולחי אצבע ומדברי און *vacat* ומקני הון כיא אני לאל משפטי ובידו תום דרכי עמ ישור לבבי  
 3 ובצדקותו ימח פשעי כיא ממקור דעתו פתח אורו ובנפלאותיו הביטה עיני ואורת לבבי ברז  
 4 נהיה והיֵא עולם משען ימיני בסלע עוז דרך פעמי מפני כול לוא יִזְדַּעַזַּע<sup>9</sup> כיא אמת אל היאה  
 5 סלע פעמי וגבורתו משענת ימיני וממקור צדקתו משפטי אור בלבבי מרזי פלאו בהיֵא עולם  
 6 הביטה עיני תושיה אשר נסתרה מאנוש דעה ומזמת ערמה מבני אדם מקור צדקה ומקוה  
 7 גבורה עמ מעין כבוד מסוד בשר לאש<sup>10</sup> <ר> בחר אל נתנמ לאוחזת עולם וינחי<sup>11</sup> <לם> בגורל  
 8 קדושים ועם בני שמים חבר סודם לעצת יחד וסוד מבנית קודש למטעת עולם עם כול  
 9 קץ נהיה ואני לאדם רשעה ולסוד בשר עול עוונותי פשעי חטאתי < . . > עם נעוֹיִת לבבי  
 10 לסוד רמה והולִדִי *vacat* חושך כיא לאדם דרכו ואנוש לוא יכין צעדו כיא לאל המשפט ומידו  
 11 תום הדרך ובדעתו נהיה כול וְדוֹל הִיָּה במחשבתו יכִנּוּ ומבלעדיו לוא יעשה *vacat* ואני אם  
 12 אמוט חסדי אל ישועתי לעד ואמ אכשול בעוון בשר משפטי בצדקת אל תעמוד לנצחים  
 13 ואם יפתח צרתי ומשחת יחלץ נפשי ויכן לדרך פעמי ברחמיו הגישני ובחסדיו יביא  
 14 משפטי בצדקת אמתו שפטני וברוב טובו יכפר בעד כול עוונותי ובצדקתו יטהרני מנדת  
 15 אנוש וחטאת בני אדם להודות לאל צדקו ולעליון תפארתו < . > <ברוך אתה אלי הפותח לדעה
- 16 לַב עֲבַדְכָּה הכן בצדק כול מעשיו והקם לבן אמתכה כאשר רציתה לבחירי אדם להתיצב  
 17 לַפְּנִיכָה לעד כיא מבלעדיכה לוא תתם דרך ובלי רצונכה לוא יעשה כול אתה הוריתה  
 18 כול דעה וכול הנהיה ברצונכה היה ואין אחר זולתכה להשיב על עֲצַתְכָּה ולהשכיל  
 19 בכול מחשבת קודשכה ולהביט בעומק רזיכה ולהתבונן בכול נפלאותיכה עם כוח  
 20 גבורתכה ומי יכול להכיל את כבודכה ומה אפ הואה בן הֵאָדָם במעשי פלאכה

1QS 11:1-22 — 4QS<sup>d</sup> XII, 4 (par. 1QS 11:7-8); 4QS<sup>j</sup> 1-10 (par. 1QS 11:14-22); 4QS<sup>d</sup> XIII, 1-3 (par. 1QS 11:14-15); 4QS<sup>b</sup> XXIII, 1-3 (1QS 11:22)

11:3 As is the case with many letters in final position, *zayin* in ברז is somewhat larger. || 4 In 1QS, read יזד עזרע as יזדעזע || 9 In 1QS, there are cancellation dots above and below the erased space of three letters preceding עם || 10 The negative לוא in 1QS should be understood as covering the previous clause as well; it is possible that the negative was lost before לאדם as a result of haplography. || 11 In 1QS, note the final *kaph* in medial position in וְדוֹל, possibly covering over an erased letter. || 15 The ink of the first letter of לאל is smudged. It is possible that the scribe started writing ע, anticipating עליון, but then corrected the letter into ל. Alternatively, the smudging was simply accidental. || The scribe has placed dots above and below the space after תפארתו || עֲצַתְכָּה || 18 4QS<sup>j</sup> [ה]ורית || 1QS הוריתה || 4QS<sup>j</sup> מבלעדיך || 1QS לפניך || 1QS לפניכה || 17 4QS<sup>j</sup> עבדך || 1QS עבדכה || 16 1QS נפלאותיכה || 19 1QS נפלאותיכה || עֲצַתְכָּה || In 1QS, a crease in the leather slightly separates the first letter from the rest in עֲצַתְכָּה || 4QS<sup>j</sup> [עצ]תך || 1QS גבורתכה || 20 4QS<sup>j</sup> פלאך || 1QS פלאכה || 4QS<sup>j</sup> גבורתך || 1QS גבורתכה || 20 4QS<sup>j</sup> נפלאותיך

## COLUMN XI

- 1 understanding to the erring spirit to teach instruction to those who grumble so they can answer with humility  
to the haughty and with a broken spirit
- 2 to oppressors, who point with a finger, speak falsehood, and seek riches. But as for me, my judgment is with  
God. In his hand is the perfection of my way and the uprightness of my heart,
- 3 and in his righteousness he will wipe away my sins. For from the well of his knowledge he has let forth his light,  
my eyes have seen his wondrous deeds, and my heart has been illumined with the mystery to come.
- 4 The Eternal One, he is the support of my right hand, and the road beneath my feet is on a solid rock that does  
not tremble in the face of anything. For the truth of God
- 5 is the rock beneath my feet, and his might is the staff of my right hand. From the well of his righteousness is my  
justice; the light in my heart is from his wondrous mysteries. Upon him who is forever
- 6 my eyes have gazed, wisdom hidden from humankind, knowledge and wise prudence (hidden) from mortals,  
the well of righteousness
- 7 and the reservoir of strength, as well as the spring of glory (hidden) from the council of humans. To those  
chosen by God, he has given them as an eternal possession, and he has bestowed upon them
- 8 the lot of the holy ones. With the heavenly beings he has joined their assembly as a council of the community,  
an assembly of the building of holiness, as an eternal planting
- 9 for all ages to come. As for me, I belong to sinful humankind and to the assembly of evil flesh. My transgressions  
and iniquities, my sins and the degradations of my heart
- 10 belong to the assembly of worms and to those who walk in darkness. For one's way is not his own, and no one  
can determine his own steps. For to God belongs the judgment, and from his hand is
- 11 perfection of the way. By his knowledge all things happen, and all that exists he establishes by his plan, and  
without him nothing is done. As for me,
- 12 if I stumble, the mercy of God is my everlasting salvation. If I trip by the iniquity of flesh, my judgment is by  
God's righteousness that stands forever.
- 13 If my distress is released, he delivers my soul from the pit and establishes my step on the way. By his compassion  
he has brought me near, and by his mercies comes my
- 14 justification. In his righteous truth he has judged me, and in his great goodness he will atone for all my trans-  
gressions. In his righteousness he will cleanse me
- 15 from the impurity of humankind and from the sinfulness of mortals to give thanks to God for his righteousness  
and to the Most High for his glory. Blessed are you, my God, who opens to knowledge
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- 16 the heart of your servant. Establish in righteousness all his deeds, and strengthen the child of your handmaid, as  
is your wish for those chosen from mortals, so that he will serve
- 17 before you forever. For without you there is no perfection of the way, and without your will nothing is done. You  
have taught
- 18 all wisdom, and all that happens is by your will. There is no one beside you to dispute your counsel or compre-  
hend
- 19 anything of your holy plan or perceive the depth of your mysteries or fathom any of your wonders or your  
mighty
- 20 power. And who can contain your glory? Indeed, what is a human being in the midst of your wonders?

21 וילוד אשה מה > . < ישב לפניכה והואה מעפר מגבלו ולחם רמה מדורו והואה מצוררק

22 חמר קורצ' ולעפר תשוקתו מה ישיב חמר ויוצר יד ולעצת מה יבין

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**11:21** In 1QS between מה and ישב, the scribe placed dots above and below the line to mark a word division that he had accidentally omitted. Most likely, ישב should be understood as a *hiphil* of שוב, paralleling מה ישב in the line below. || והוא [1QS והואה || והוא [4QS<sup>j</sup> || In 1QS, מצוררק is written as one word, and 4QS<sup>j</sup> confirms the reading. Clines (1993–2014) lists the word under \*[מצור] and emends and translates מצוררק (4QS<sup>j</sup>) as “formation of spittle.” For further discussion, see Alexander and Vermes 1998, 204. Qimron (2010, 230) reads מצירוק, but the letter preceding *qoph* in both 1QS and 4QS<sup>j</sup> (see B-284305) is *resh*. || 22 יבין is the last word in 1QS, but in 4QS<sup>b</sup> the text continues with at least two lines, of which only little remains.

- 21 Born of a woman, what can he respond before you? He is kneaded from clay, and food of worms is his dwelling.  
He is a formation of spittle,
- 22 clay that is molded, and to dust is his longing. What can clay respond and the one molded by hand? What counsel can he understand?

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22 In 4QS<sup>b</sup> this was not the last sentence of the Community Rule but the text seems to have continued there.

