

shall continue in the blood of her purifying [for sixty-six days (Lev. xii, 5). She shall not touch] any hallowed things, nor come into the Sanctuary until the days of her purification are completed] (Lev. xii, 4).

The Messianic Rule

(1QSa=1Q28a)

The Messianic Rule was published in 1955 by D. Barthélemy in *DJD*, I (Oxford, 1955, pp. 107-18). Originally included in the same Scroll as the Community Rule, this short but complete work presents the translator with great difficulties owing to its bad state of preservation and to the carelessness of the scribe.

Barthélemy named the work 'The Rule of the Congregation', but I have given it a new title for the following reasons: (1) it was intended for 'all the congregation in the last days'; (2) it is a Rule for a Community adapted to the requirements of the messianic war against the nations; (3) it refers to the presence of the Priest and the Messiah of Israel at the Council, and at the Meal described in column II.

As in the Cave 1 version of the Community Rule and in the Damascus Document, but contrary to the version preserved in 4QSD (=4Q258) and 4QSB (=4Q256), 'the sons of Zadok, the Priests' form the chief authority in the sect.

In the main, the precepts and the doctrinal concepts of the Messianic Rule foreshadow those of the War Rule. A mid-first-century BCE date may safely be proposed.

I *This is the Rule for all the congregation of Israel in the last days, when they shall join [the Community to walk according to the law of the sons of Zadok the Priests and of the men of their Covenant who have turned aside [from the] way of the people, the men of His Council who keep His Covenant in the midst of iniquity, offering expiation [for the Land]*

When they come, they shall summon them all, the little children and the women also, and they shall read into their [ears all] the precepts of the Covenant and shall expound to them all their statutes that they may no longer stray in their [errors].

And this is the Rule for all the hosts of the congregation, for every man born in Israel

From [his] youth they shall instruct him in the Book of Meditation and shall reach him, according to his age, the precepts of the Covenant. They [shall be edu]cated in their statutes for ten years . . .

At the age of twenty years [he shall be] enrolled, that he may enter upon his allotted duties in the midst of his family (and) be joined to the holy congregation. He shall not [approach] a woman to know her by lying with her before he is fully twenty years old, when he shall know [good] and evil. And thereafter, he shall be accepted when he calls to witness the judgements of the Law, and shall be (allowed) to assist at the hearing of judgements.

At the age of twenty-five years he may take his place among the foundations (i.e. the officials) of the holy congregation to work in the service of the congregation.

At the age of thirty years he may approach to participate in lawsuits and judgements, and may take his place among the chiefs of the Thousands of Israel, the chiefs of the Hundreds, Fifties, and Tens, the Judges and the officers of their tribes, in all their families, [under the authority] of the sons of [Aar]on the Priests. And every head of family in the congregation who is chosen to hold office, [to go] and come before the congregation, shall strengthen his loins that he may perform his tasks among his brethren in accordance with his understanding and the perfection of his way. According to whether this is great or little, so shall one man be honoured more than another.

When a man is advanced in years, he shall be given a duty in the [set]vice of the congregation in proportion to his strength.

No simpleton shall be chosen to hold office in the congregation of Israel with regard to lawsuits or judgement, nor carry any responsibility in the congregation. Nor shall he hold any office in the war destined to vanquish the nations; his family shall merely inscribe him in the army register and he shall do his service in task-work in proportion to his capacity.

The sons of Levi shall hold office, each in his place, under the authority of the sons of Aaron. They shall cause all the congregation to go and come, each man in his rank, under the direction of the heads of family of the congregation – the leaders, Judges, and officers, according to the number of all their hosts – under the authority of the sons of Zadok the Priests, [and] (under the direction) [of all the] heads of family of the

congregation. And when the whole assembly is summoned for judgement, or for a Council of the Community, or for war, they shall sanctify them for three days that every one of its members may be prepared.

These are the men who shall be called to the Council of the Community . . .

All the [wise men] of the congregation, the learned and the intelligent, men whose way is perfect and men of ability, together with the tribal chiefs and all the Judges and officers, and the chiefs of the Thousands, [Hundreds,] II Fifties, and Tens, and the Levites, each man in the [class] of his duty; these are the men of renown, the members of the assembly summoned to the Council of the Community in Israel before the sons of Zadok the Priests.

And no man smitten with any human uncleanness shall enter the assembly of God; no man smitten with any of them shall be confirmed in his office in the congregation. No man smitten in his flesh, or paralysed in his feet or hands, or lame, or blind, or deaf, or dumb, or smitten in his flesh with a visible blemish; no old and tottery man unable to stay still in the midst of the congregation; none of these shall come to hold office among the congregation of the men of renown, for the Angels of Holiness are [with] their [congregation]. Should [one] of them have something to say to the Council of Holiness, let [him] be questioned privately; but let him not enter among [the congregation] for he is smitten.

[This shall be the ass]embly of the men of renown [called] to the meeting of the Council of the Community

When God engenders¹ (the Priest-) Messiah, he shall come with them [at] the head of the whole congregation of Israel with all [his brethren, the sons] of Aaron the Priests, [those called] to the assembly, the men of renown; and they shall sit [before him, each man] in the order of his dignity. And then [the Messiah] of Israel shall [come], and the chiefs of the [clans of Israel] shall sit before him, [each] in the order of his dignity, according to [his place] in their camps and marches. And before them shall sit all the heads of [family of the congregation], and the wise men of [the holy congregation,] each in the order of his dignity.

And [when] they shall gather for the common [tab]le, to eat and [to drink] new wine, when the common table shall be set for eating and the

1. This reading (*yoitia*), which has been queried by many, including myself, seems to be confirmed by computer image enhancement.

new wine [poured] for drinking, let no man extend his hand over the
 20 firstfruits of bread and wine before the Priest; for [it is he] who shall
 bless the firstfruits of bread and wine, and shall be the first [to extend]
 his hand over the bread. Thereafter, the Messiah of Israel shall extend
 his hand over the bread, [and] all the congregation of the Community
 [shall utter a] blessing, [each man in the order] of his dignity.

It is according to this statute that they shall proceed at every meal at
 which at least ten men are gathered together.

The War Scroll

(1QM, 1Q33, 4Q491-7, 4Q471)

The nineteen badly mutilated columns of this manuscript from Cave 1 first appeared in 1954 in a posthumous work by E. L. Sukenik, and were re-edited in 1955, with an English introduction, under the title *The Dead Sea Scrolls of the Hebrew University* (Jerusalem). A few detached scraps are represented by 1Q33 and copious fragments of six further manuscripts were discovered in Cave 4, and published in 1982 by M. Baillet in *DJD*, VII (4Q491-6 or 4QM^{a-f}), 4Q497 represents tiny fragments of a related text, and 4Q471 or 4QM^f a shorter version of 1QM (cf. E. and H. Eshel, '4Q471 Fragment I and Ma'amadot in the War Scroll', *MQC* II, 611-20). For a new edition of all the War Scroll material except 4Q471 see J. Duhaime in J. H. Charlesworth et al., eds., *The DSS II, Damascus Document, War Scroll and Related Documents*, 1995, 80-203.

Some of the 4Q fragments basically reflect the Cave 1 text and help to complete its gaps: M^a, M^b, M^d and M^e have been used for this purpose, especially in columns 1, XIV and XIX. On the other hand, M^a and M^c attest different recensions of the War Rule. Representative sections from these manuscripts will be translated separately.

The contents of the War Rule are as follows:

- Proclamation of war against the Kitim (I)
- Reorganization of Temple worship (II)
- Programme of the forty years' war (II)
- The trumpets (III)
- The standards (III-IV)
- Disposition and weapons of the front formations (V)
- Movements of the attacking infantry (VI)
- Disposition and movements of the cavalry (VI)
- Age of the soldiers (VI-VII)
- The camp (VII)
- Duties of the Priests and Levites