

SOME OF THE FRAGMENTS FROM THE DEAD SEA SCROLLS UNCOVERED

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Legal discussion was a major element of Jewish life in the period of the Scrolls, and legal disagreements were a primary factor in the formation of groups and sects. These discussions were grounded in a desire to implement the Commandments of Elohim, and necessary because the Bible's demands were often not complete or entirely clear. Thus interpretation entered the picture, and with it disagreements. Though appearing to dwell on insignificant points, these arguments illustrate how anxious the people were to obey Elohim. Even the smallest details of His requirements had to be obeyed. And no compromise was possible. How could one compromise what Elohim required? Thus competing groups could arise around differences of legal interpretation.

When compared to those of Rabbinic literature, the legal positions of the Scrolls are generally conservative. The Scrolls are relatively harsh, too, often seemingly favoring priests over lay people, that is, if one ignores the esotericism of some of the commentaries. Compare this harshness with a story about Jesus found in the Gospel of Matthew. In the context of a challenge to his practice of healing on the sabbath, Jesus is pictured as asking his audience, 'Suppose one of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out?' (Matt. 12:11). Clearly the expected answer was that yes, of course, anyone would lift that sheep out. But the author of A Pleasing Fragrance (Halakah A) below would not. The sabbath was so Holy in his eyes that one might save a human from a pit, but not an animal. Saving an animal was 'work', and work on the sabbath was forbidden by the Bible.

Some of the works collected below are of the most explosive significance. Though seemingly mired in legal minutiae that to modern readers might appear quite trivial, they actually give a picture of the mindset of the people in Palestine at this critical juncture in the formation of what is now called Western Civilization. We are on fairly safe ground if we imagine this mindset of extreme apocalyptic zeal, as being the dominant one – not the mindset of the Pharisees or Herodians, which has been the popular picture up until now, but rather that of 'opposition' groups and other's sectarian, in the Jerusalem of this time, normally thought of as [Cetta.inly](#). the 'Zealots' were parties to it, as probably were that group now referred to as 'Jewish Christians, i.e., those Jerusalem Church supporters or followers of James the Just called 'zealous for the Law' in Acts 21:21. It would be like imagining, for the purposes of discussion, a non-Muslim venturing into Mecca during the pilgrimage season and seeing the atmosphere of zeal and militancy that would normally be widespread there. Of course, a non-

Muslim could not do this; he would not be permitted. But that is just the point.

The same atmosphere held sway in Jerusalem on the Temple Mount in the period we are considering, including the same restrictions regarding 'foreigners' on the Temple Mount, at least where so-called 'Zealots' and the partisans of the literature: we have before us were concerned. The use in the two Letters on Works Righteousness, with which we begin this chapter, of the language Paul uses in Romans and Galatians to describe the significance of Abraham's salvatory state also used in Islam with a slightly different twist to produce similar new departures) is of the most fundamental importance for understanding the foundations of Western Civilization. These two letters are also important for deciphering the sectarian situation in the Jerusalem of this period.

The last document in this chapter is equivalent to the last column of what we have been referring to throughout this work as 'the Damascus Document'. We have been relying on the two copies of these materials found in the Cairo Genizah by Solomon Schechter at the end of the last century. Columns representing the first column of this document have

now been found in the unpublished materials from Qumran; they are not, however, the first column of the Qumran document, i.e. there is indecipherable material belonging to an additional column or columns to the right of the material paralleling the Cairo version on the unpublished plates. A good deal of the other Damascus - 'WJ.....,l&.Aent

materials found among the unpublished fragments from Qumran do parallel the Cairo recensions; therefore we have not included them.

This last column does not, though it alludes to passages and themes in the Cairo recensions. Therefore, we have included it. We have also included it because it is so interesting and so well preserved.

Revealingly, it is an excommunication text of the most heightened and unbending kind. It absolutely embodies the ethos we have been delineating in this chapter and concern for the Torah of Moses - words it actually uses. It would certainly have been directed against someone of the mindset of a Paul, had Paul ever been to the 'Damascus' the Qumran text so reveres.

35. THE FIRST LETTER ON WORKS RECKONED AS RIGHTEOUSNESS (4Q394-398) ('Some of our Words concerning the Torah of Elohim')

This text is of the most crucial importance for evaluating the Qumran community, mindset and historical development. Parts of it have been talked about, written about and known about for over three decades. Particularly in the last decade, parts have circulated in various forms, some under the by now popular code 'MMT'. In turn, this is often incorrectly spoken of as 'some words of the Torah'. This title would only be appropriate to the First Letter, but the allusion on which it is based actually does not occur until Line 30 of the Second Letter. Its proper translation would be 'some works of the Torah' (*italics ours*). Where the history of Christianity is concerned, this is an important distinction.

Our reconstruction, transliteration and translation here are completely new. We have not relied on anyone or any other work, but rather sifted through the entire unpublished corpus, grouping like plates together, identifying all the overlaps, and making all the joins ourselves. As it turns out, this is not very difficult, as these group out fairly readily and are quite easily put together. Nor did we rely on the recently published extended Claremont catalogue, because our work was completed before this became available. We also added the calendrical materials at the beginning of the First Letter, which have never been known in any form and are not unimportant, as we have seen, since the control and

regulation of society are often based on these.

What we actually have here are two letters, something like Corinthians 1 and Corinthians 2 or Thessalonians 1 and Thessalonians 2 in the New Testament. It would appear from the multiple copies of them, that these letters were kept and recopied as important Community documents. The addressee of the Second Letter looks very like a king of some kind -: like the addressee of the Paeon to King Jonathan in Chapter 8 at the end of this collection - or, if one prefers 'the Leader of the Community' at the beginning. In our view, if the letter is to be placed in the first century BC and grouped with other texts mentioning historical figures in Chapter 4 and Chapter 8, this . could be 'King Jonathan', i.e. Alexander Jannaeus, or his zealot minded and more populist son, Aristobulus, or either of the latter's two like-minded sons, Alexander or Antigonus, the second having actually been a king.

If placed in the first century, where we would prefer to place it because of its language - a form of 'proto-Mishnaic Hebrew' - and clear typological parallels with similar 'early Christian' efforts; then the addressee is most probably Agrippa I (c. AD 40), who according to the extant literature, if nothing else, made a pretense at Torah observance, or possibly his son Agrippa II (c. AD 60), who was less positively regarded. If it is 'the Leader of a Community', then it is someone who is not at odds with this Community, or who is at least sympathetic enough to be addressed by it in such a comradely and collegial tone. In the first part the text lays out its calendrical reckonings relating to festivals and sabbaths, ending up with the by now familiar 364-day scheme set forth in the Genesis Florilegium, Jubilees and Priestly texts above, that is, it sets forth the calendar according to the feast days it recommends. Since, superficially, it mentions no other calendar, one must assume the situation had not yet been finally regulated one way or the other and was to a certain extent still in flux. The very fact of its polemic, though, would seem to imply that a lunisolar calendar of the type set forth in Chapter 4 was being used in the Temple.

It then moves on to discuss serious, if seemingly 'nit-picking' legal issues of a different kind - the key words here being 'reckoned as' or 'counted for' in Lines 2, 10, 34, 50, etc. We have seen these words used above in various contexts. Associated with them is an emphasis on 'doing' (cf. Line 62), and of course, the ultimate Hebrew variation of the root of this word, 'works'.

These words 'reckoned as' or 'counted for' are summed up best in the climactic conclusion of the Second Letter, where they are used as follows: 'And finally, we wrote to you about some of the works of the Torah, which we reckoned for your Good and for that of your people. . . ' (italics ours). The relation of these words to Paul's use of the same language in discussing Abraham's faith in Rom. 3:28: 'We reckon that by faith a man is justified and not by works of the Law'; or in Rom. 4:9: 'Faith was counted to Abraham as Righteousness' based on Gen. 15:6; or finally in Gal. 3:6 to the same effect, is crucial (italics ours). Both the Qumran letters and Paul's are operating in similar ideological frameworks, the only difference being that the Qumran ones are completely 'works' and Torah-oriented; Paul's, the opposite.

As Paul puts it: 'If Righteousness is through the Law then Christ died for nothing' (Gal. 2:21, introducing Chapter 3 above). This will have particular relevance to his analysis of why Christ's having taken upon himself 'the curse of the Law' would 'redeem' those Paul is newly converting from 'the curse of the Law' and enable them to be 'adopted sons' and through faith 'receive the promised Spirit' (Gal. 3:13-14 and 4:5-6). We will have occasion to discuss this cluster of allusions relative to such Deuteronomic 'cursing' at the end of the Damascus Document below.

Gen. 15:6's words, 'counted for him as Righteousness', concerning Abraham, were also applied in Ps.

106:31 to the high priest Phineas' act in fending off foreign pollution from the camp in the wilderness. This must have been a matter of some excitement for 'Zealots'. Phineas' 'zeal for Elohim' in killing backsliders because of interaction with Gentiles (a subject too of the present letter) was, as we have seen, an archetypal event for the Maccabean family (cf. Mattathias' fare well speech to his sons in I Mace. 2:54), as it was for the so-called 'Zealot' movement that followed. We say 'so-called', because Ant. 18:23 never really calls it this - only 'the Fourth Philosophy' - and also because it was 'Messianic'. The evocation of critical words such as these in the several various settings above further concretizes the relationships of these movements.

Some of the positions enumerated in the recitation of legal minutiae before us, such as fluids transmitting the impurity of their containers along the course of the poured liquid, have been identified in the Talmud as 'Sadducean'. But the Talmud can hardly be considered historically precise. By 'Sadduki', i.e. 'Sadducee' or 'Zadokite', it often means sectarian generally (min) - including even Jewish Christians. The group responsible for these two letters could certainly not have been 'establishment Sadducees' of the Herodian period and the group pictured in the New Testament. Josephus describes these as 'dominated in all things by the Pharisees'. It could, however, have been the Maccabean Sadducees of an earlier period, in so far as they - or their heirs - were not dominated by the Pharisees or involved in the acceptance of foreign rule, foreign involvement in the affairs of the society, or foreign gifts or sacrifices in the Temple.

Maccabees, Sodomites, Christians and Qumran: A New Hypothesis of Qumran Origins, Leiden, 1983, set forth on the basis of Josephus' writings, the Qumran texts, and Talmudic materials a *sitz im leben* for these matters without benefit of either these letters or the Temple Scroll. It identified - at least in the Herodian period - two groups of Sadducees, one 'establishment' and another 'opposition'. The latter can also be called 'Messianic Sadducees'. In the Maccabean period they can be called 'Purist Sadducees'. These last devolve into groups that are called 'Zealot', 'Essene', or even 'Jewish Christian', depending on the vantage point of the observer, just so long as one understands their 'opposition' nature and their nationalist, unbending and militant attachment to the Law (which Josephus calls 'national tradition'). This is exemplified in the two letters on Works Righteousness which we present here, by the strong attachment to the Law throughout. For instance, if one wants to call attitudes such as these 'Essene', one would have to redefine to a certain extent what one meant by that term.

The group responsible for this First Letter on 'those works of the Torah reckoned as good for you', or to use the language of Paul, 'reckoned as Righteousness' or 'reckoned as justifying you', are very interested in the Temple as per the parameters of the Damascus Document and the Temple Scroll, with which it can be typologically grouped. They are particularly concerned with 'pollution of the Temple'. This last, as we have seen, along with 'fornication' - a theme the letter also addresses - constituted two out of the 'three nets' which 'Belial (Herod?) deceived Israel into considering as Righteousness' (CD,iv-v).

The idea that the literature at Qumran was anti-Temple, which developed in the early days of Qumran research from considering the Community Rule only and misunderstanding its splendid imagery, is just not accurate. The 'zeal' shown for the Temple in these letters and other works is pivotal throughout, but this Temple must be one 'purified' of all polluted works. It should be noted that this 'nationalistic' attachment to the Temple in Jerusalem, and a consonant xenophobia related to it, is tangible throughout the document.

Here Gentile gifts (5ff.) and the 'vessels' that bear them (particularly 'skins'; cf. 18ff.) exercise the

document's authors to no little degree. This theme, particularly as it relates to the 'skins', also exercises the authors of the Temple Scroll, Columns 46-7, where it is linked to Qumran approach and stated as such in Line 64. This theme is at the root of the problems in the Temple signaled in the Damascus Document too, for instance those relating 'fornication' to Temple 'pollution' (v.6-7). It is also at the root of the exegesis of 'preparing a Way in the wilderness' (IQS,viii.11-13), which is introduced by the injunction 'separate yourselves'.

In the Damascus Document, it is contended that they do not observe proper 'separation' in the Temple (i.e. between 'pure' and 'im pure'), and therefore 'pollute' the Temple, because 1) they sleep with women during their periods and 2) because every man of them marries his niece. These two charges are fundamental to the Qumran mindset and are sufficient to develop a *sitz im leben*.

The first charge no doubt relates to the perception of sexual relations with Gentiles; the second, most probably to the Herodian family, as no other group before them can be demonstrably so identified. Niece marriage was a practice the Herodians indulged in habitually as a matter seemingly of family policy. It may well have something to do with their Idumaeen/ Arab origins, and even today, the practice is not uncommon among heirs to these cultures. This conjunction of antagonism to foreigners and niece marriage becomes most perfectly embodied in the Herodian family and those incurring their pollution by intercourse - sexual or social - with them (see CD, vi.14-15, following the allusion to 'vipers' and 'firebrands': 'No man that approaches them shall be free of their guilt').

Finally, it should be noted that in one unpublished version of the Damascus Document there appears to be material relating to the problem of 'copper vessels' signaled in Line 6, itself not unrelated to the issue of gifts from Gentiles. Also, the distinction made in Lines 77-8 between intentional and inadvertent sin is :discussed at some length in the Community Rule (vi.24ff. and viii.22ff.).

TRANSLATION (MMT 1)

Calendrical Exposition:

Month 1: In the first month, on the fourth of it is a sabbath; on the eleventh of it is a sabbath; on the fourteenth of it is the **Passover**; on the eighteenth of it is a sabbath; on the twenty-fifth of it is a sabbath; afterward, on the twenty-sixth of it is the **Waving of the Omer**.

Month 2: On the second of the second month on that day is a sabbath; on the ninth of it is a sabbath; on the fourteenth of it is the **Second Passover**; on the sixteenth of it is a sabbath; on the twenty third of it is a sabbath; on the thirtieth of it is a sabbath.

Month 3: In the third month on the seventh of it is a sabbath; on the fourteenth of it is a sabbath; afterward, on the fifteenth of it is the **Festival of Weeks**; on the twenty-first of it is a sabbath; on the twenty-eighth of it is a sabbath; after 1st-day and 2nd-day, an *extra* 3rd-day is added.

Month 4: In the fourth month on the fourth of it is a sabbath; on the eleventh of it is a sabbath; on the eighteenth of it is a sabbath; on the twenty-fifth of it is a sabbath.

Month 5: On the second of the fifth month is a sabbath; afterward, on the third of it is the **Festival of New Wine**; on the ninth of it is a sabbath; on the sixteenth of it is a sabbath; on the twenty third of it is a sabbath; *on the thirtieth of it is a sabbath*.

Month 6: In the sixth month, on the seventh is a sabbath; on the fourteenth of it is a sabbath; on the twenty-first of it is a sabbath; on the twenty-second of it is the **Festival of New Oil**; afterward, on the

twenty-*third* is the **Offering of Wood**; on the twenty-eighth of it is a sabbath; after the 1st-day and 2nd-day **an extra 3rd-day is added**.

Month 7: On the first of the seventh month is the **Day of Remembrance**; on the fourth of it is a sabbath; on the tenth of it is the **Day of Atonement**; on the eleventh of it is a sabbath; on the fifteenth of it is the **Festival of Booths**; on the eighteenth of it is a sabbath; on the twenty-second of it is the **Gathering**; on the twenty-fifth of it is a sabbath.

Month 8: On the second of the eighth month is a sabbath; on the ninth of it is a sabbath; on the sixteenth of it is a sabbath; on the twenty-third of it is a sabbath; on the *thirteenth* of it is a sabbath.

Month 9: In the ninth month, *the seventh is a sabbath; on the fourteenth of it is a sabbath; on the twenty-first of it is a sabbath; on the twenty-eighth of it is a sabbath;* after *First* and *Second*, **an extra Third is added**.

Month 10: In the tenth month on the *fourth of it is a sabbath;*] on the *eleventh* of it is a sabbath; on the eighteenth of it is a sabbath; on the twenty-fifth of it is a sabbath.

Month 11: On the second *of the eleventh month is a sabbath. On the ninth of it is a sabbath;* on the sixteenth of it is a sabbath; on the twenty-third of it is a sabbath; on the thirtieth of it is a sabbath.

Month 12: In the twelfth month, the seventh is a sabbath; on the fourteenth of it is a sabbath; on the twenty-first of it is a sabbath; on the twenty-eighth of it is a sabbath; after *1st and 2nd* **an extra 3rd is added**. Thus the year is complete: three hundred and *sixty-four* days.

Legal Issues: (1) These are some of our words concerning *the Law of Elohim*, that is, *some of the works that we reckon as justifying you*. All of them have to do with *holy gifts* and purity issues.

Now, *concerning the offering of grain by the Gentiles, who .. and they touch it ... and render it impure ... One is not to eat any Gentile grain, nor is it permissible to bring it to the Temple. Concerning the sin offering that is boiled in vessels of Gentile copper, by which means they (the priests) render impure the flesh of their offerings, and (further, that) they boil in the courtyard of the Temple and thereby pollute it (the Temple) with the soup they make - we disagree with these practices.* Concerning sacrifices by Gentiles, *we say that* (in reality) *they sacrifice to the idol that seduces them; (therefore it is illicit).*

Further, regarding the thank offering that accompanies peace offerings that they put aside on one day for the next, we reckon that the grain offering is to be eaten with the fat and the flesh on the day that they are offered. It is incumbent upon the priests to assure that care is taken in this matter, so that the priests will not bring sin upon the people.

Also, with regard to the purity of the heifer that purifies from sin (the Red Heifer): he who slaughters it and he who burns it and he who gathers its ashes and he who sprinkles *the water* (of purification from) sin - all of these are to be pure with the *setting of the sun*, so that (only) the pure man will be sprinkling upon the impure. The sons of Aaron *must give warning in this matter ... Concerning the skins of cattle and sheep their skins* (vessels) . . . *One is not to bring them to the Temple ..*

Also, regarding the skins *and bones of unclean animals - for they are making from the bones and from the skins handles for vessels - one is not to bring them (the vessels) to the Temple. With regard to the skin from the carcass of a clean animal, he who carries that carcass must not touch holy items susceptible to impurity. . .*

Also concerning ... that the [y ... The members of the priesthood must [be careful about all these matters, so that they will not bring sin upon the people. Concerning (the fact) that it is written, 'And he

shall slaughter it on the side of the altar ... ; they are slaughtering bulls and lambs and she goats outside the 'camp.' On the contrary, the (lawful) *place of slaughter is at the north within the 'camp.'* We reckon that the Temple *is 'the Tent of Witness,' while Jerusalem is the 'camp.'* 'Outside the camp' means *'outside Jerusalem.'* (It refers to) the 'camp of their cities,' outside the 'camp' *which is Jerusalem.*

Regarding the sin offering, they are to remove the offal of the altar and burn it outside Jerusalem, for it is the place that He chose from among all the tribes of Israel, to establish His Name there as a dwelling they are not slaughtering in the Temple. Regarding pregnant animals, we maintain that one must not slaughter (both) the mother and the fetus on any one day.

Also, concerning anyone eating the fetus, we maintain that he may eat the fetus that is in its mother's womb (only) after its (separate) slaughter. You know that this is the proper view, since the matter stands written, 'A pregnant animal ..

With respect to the Ammonite and the Moabite and the bastard and the man with crushed testicles and the man with a damaged male organ who are entering the assembly ... and taking wives, to make them 'one bone' ... polluted. We also reckon that one must not ... and one must not have intercourse with them. .. And one must not integrate them and make them 'one bone' ... And one must not bring them in ... And you know that some of the people... integrating... For the sons of Israel must guard against all illicit marriage and (thus) properly revere the Temple.

In addition, concerning the blind, who cannot see so as to avoid polluting mingling, and to whom sinful mingling is invisible - as well as the deaf, who hear neither law, nor statute, nor purity regulation, and do not hear the statutes of Israel - for 'He who cannot see and cannot hear does not know how to perform (the Torah)' - these people are trespassing on the purity of the Temple!

Concerning poured liquids, we say that they possess no intrinsic *purity*. Poured liquids do not (properly) separate between the impure and the pure (vessels), because the fluid of poured liquids and that of a receptacle used with them is one and the same (the pollution travels between the vessels along the path of the fluid).

One is not to bring dogs into the Holy 'camp' because they eat some of the bones in the Temple while the flesh is (still) on them. Because Jerusalem is the Holy 'camp' - the place that He chose from among all the tribes of Israel. Thus Jerusalem is the foremost of the 'camps of Israel.'

Regarding trees planted for food in the land of Israel, (the fruit of the fourth year) is analogous to a first fruit offering and belongs to the priests. Likewise the tithe of cattle and sheep belongs to the priests.

In the matter of those suffering from a skin disease, we say that they should not come with holy items susceptible to impurity. Rather, they must stay alone *outside the camps*. And it is also written, 'From the time when he shaves and bathes, let him stay outside his tent seven days.' But at present, while they are still impure, those suffering from a skin disease are coming home with holy items susceptible to impurity. You know that anyone who sins by inadvertence (not by planning), who breaks a commandment and is forgiven for it, must bring a sin offering (but they are not doing so). As for the intentionally disobedient, it is written, 'He is a despiser and a blasphemer.' While they suffer impurities caused by skin diseases, they are not to be fed with holy food until the sun rises on the eighth day (after they are cured).

Concerning *impurity caused by contact with a dead person*, we say that every (human) bone, whether it is *skeleton* or still covered (with flesh), is governed by the statute for the dead person or those slain in

battle.

As for the fornication taking place among the people, they are (supposed to be) a Holy People, as it is written, 'Israel is Holy' (therefore, it is forbidden).

Concerning a man's clothes, *it is written, 'They are not to be of mixed fabric;'* and no one should plant his field or *his vineyard with mixed crops.* (Mixing is forbidden) because (the people) is Holy, and the sons of Aaron are *Holy of Holy . . . nevertheless, as you know, some of the priests and the people are mixing* (intermarrying). *They* are intermarrying and (thereby) polluting the *holy seed, as well as their own seed, with fornication ...*

MMT 2 (4Q397-399) ('Some Works of the Law We Reckon as Justifying you')

That this text is a second letter is clearly signaled in Lines 29-30, quoted above, which refer to a first letter already having been written on the same subject - 'works reckoned as justifying you' (italics ours). Though fragments of the two letters are in the same handwriting, it is not clear that these are directly connected or on the same or succeeding columns. That the same scribe wrote both letters would not be either unexpected or surprising - nor would the possibility that both letters were already circulating as part of the same document or manuscript, as for instance 1 and 2 Corinthians or 1 and 2 Thessalonians noted above.. The second letter is, in any event, extant in a single document.

This short epistle of some 35 extant lines is also of the most far reaching significance for Qumran studies, not only for all the reasons set forth in our discussion of the First Letter, but also because this text is clearly eschatological. The question then becomes, when were people thinking in such an eschatological manner, i.e. using expressions in daily correspondence like 'the End of Days' (13 and 24) or a less familiar one used here for the first time in the new materials we have been considering, 'the End Time' (15-and 33)? Together these terms are used four times in an extant document of only some 35 lines. This also

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distinguishes this letter to a certain extent from the first one, where they were not used, at least not in extant fragments.

Besides these points, the exact nature and context of the 'split' between the group responsible for these writings and 'the majority of the people' is delineated here. Its words are pregnant with meaning: 'we broke with the majority of the people and refused to mix with or go along with them on these matters.' The word used in Line 7 is *paras*, the presumable root of the word 'Pharisee', but these are obviously not anything resembling normative Pharisees. The very issue of 'mixing' in Line 8 (cf. Line 87 above) is, of course, related to that of 'improper separation' and not 'separating clean from unclean' just discussed above. This sentence alone - known but not revealed for over 35 years - would be sufficient to identify our group as sectarian - at least according to their own evaluation. And it definitively identifies them as a group - a movement.

Finally, the issues over which the split occurred are brought into stark relief. These are always firmly attached to 'the Law', repeatedly and unequivocally called here 'the Book of Moses' (11, 16, 24, and compare Line 6 of the last column of the Damascus Document below: 'the Torah of Moses'). Added to these are the Prophets, David (presumably Psalms), and some additional writings, probably Chronicles and the like (10-11); that is, we are at a point when the Bible, as we know it, has to a very considerable

extent emerged and the Deuteronomic blessings and curses are recognized as being intimately connected with the arrival of 'the last days' (23-24). These 'blessings and curses' will also be the focal point of the last column of the Damascus Document at the end of this chapter.

The vocabulary is rich in Qumranisms throughout, including references to hamas ('violence'), (ma'al) ('rebellion'), zanut ('fornication'), Sheker ('Lying'), and 'heart' and 'Belial' imagery. Many of these phrases are to be found in the Damascus Document. For instance, CD,iv.7, as we have seen, actually uses the terminology 'condemning the Wicked'

(25) - as opposed to 'justifying the Righteous' - when describing the eschatological activity of 'the sons of Zadok ... in the last days'.

Probably reinforcing the impression. that this is addressed to an actual king, the particular example of David is developed in Line 27ff., as are his works - which were in their view 'Pious' (Hasidim). Again the 'Way' terminology, so widespread in these materials, is evoked, a phrase, as we have seen, delineated in the Community Rule in terms of the 'study of the Torah' and known to the Book of Acts as a name for early Christianity in Palestine from the 40s to the 60s (22:4,

24:22, etc). Here, forgiveness from sin is found in 'seeking the Torah', just as in the Community Rule 'the Way in the wilderness' - applied in the Gospels to John the Baptist's activities - is interpreted as 'the study of the Torah' and, immediately thereafter, 'being zealous for the Law and the time of the Day of Vengeance' (note the parallel use of the word 'time' again). This expression 'study of the Torah', familiar in Rabbinic Judaism too, will reappear in the last line of the Damascus Document below.

The text ends with a ringing affirmation, as we have noted above, of what can be described as the Jamesian position on 'justification': that by 'doing' these 'works of the Law' however minute (note the emphasis on doing again) in the words of Gen. 15:6 and Ps. 106:31 - a psalm

packed with the vocabulary we are considering here - 'it will be

reckoned to you as Righteousness'. As a result, you will have kept far from 'the counsel of Belial' and 'at the End Time you will rejoice' (32-3). This last most surely means either 'being resurrected' or 'enjoy the Heavenly Kingdom', or both - an interesting proposition to be putting to a king or Community Leader in this time. Note, too, the allusion to this word 'tiime' paralleling the second exegesis of 'the Way in the wilderness' material in IQS, ix.19 above. The tone of the address, like that to King Jonathan below, is again most certainly warm and conciliatory.

MMT 2

... because they come ... will be ... and concerning women And the rebellion ... *For by reason of these ... because of violence and fornication some places have been destroyed.*

*Further, it is written in the Book of Moses, 'You are not to bring the abomination to your house, because the abomination is despised (by Elohim). Now, you know that **we broke with the majority of the people and refused to mix or go along with them on these matters.** You also know that no rebellion or Lying or Evil *should be found in His Temple. It is because of these things we present these words and (earlier) wrote to you, so that you will understand the Book of Moses and the words of the Prophets and of David, along with the chronicles of every generation.**

In the Book (of Moses) it is written , ... so that not ... It is also written, '*If you turn from the Way, then Evil will meet you.*' Again, it is written, 'It shall come to pass that when *all these things come upon you*

in the **End of Days**, the blessing *and* the curse that I have set before you, *and you call them to mind*, and return to me with all your heart and with *all your soul*' . . . **at the End Time**, then you will live . . .

Once again, it is written in the Book of Moses and in the words of the Prophets that blessings and curses will come upon you . . . the blessings that came upon it (Israel) in his days and in the days of Solomon the son of David, as well as the curses that came upon it from the days of Jeroboam the son of Nebat until the exile of Jerusalem and Zedekiah the king of Judah. For he may bring them upon ...

And we recognize that some of the blessings and curses have come, those written in the *Book of Moses*; therefore **this is the End of Days**, when (those) in Israel are to return to the *Torah of Elohim with all their heart*, never to turn *back* (again). Meanwhile, the wicked will increase in wickedness and . . . Remember the kings of Israel, and understand their works. Whoever of them feared *the Torah* was saved from sufferings; when they *sought* the Torah, *then* their sins *were forgiven* them. Remember David. He was a man of Pious works, and he, also, was *saved* from many sufferings and forgiven. And finally, we (earlier) wrote you about **some of the works of the Torah**, which we reckoned for your own Good and for that of your people, for we see that you possess discernment and Knowledge of the Torah. Consider all these things, and beseech Him to grant you proper counsel, and to keep you far from evil thoughts and the counsel of Belial. Then you will rejoice at the **End Time**, when you find some of our words were true. Thus, 'It will be reckoned as Righteousness,' your having done what is upright and good before Him, for your own good and for that of Israel.

Works Reckoned as Righteousness:

The Dialectic Between James, Paul and the Qumranites

Dialectic or dialectics, also known as the dialectical method, is at base a discourse between two or more people holding different points of view about a subject but wishing to establish the truth through reasoned arguments.

Genesis 15:5-7 And (YHWH) took (Abraham) outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And (YHWH) said to him, "So shall your descendants be." Then he believed in YHWH; and He reckoned it to him as righteousness. And He said to him, "I am YHWH who brought you out of Ur of the Chaldeans, to give you this land to possess it."

RIGHTEOUSNESS, the fulfillment of all legal and moral obligations. Righteousness is not an abstract notion but rather consists in doing what is just and right in all relationships; "...keep justice and do righteousness at all times" (Ps. 106:3; cf. Isa. 64:4; Jer. 22:3; Ezek. 18:19–27; Ps. 15:2). Righteous action results in social stability and ultimately in peace: And the work of righteousness shall be peace (Isa. 32:17; cf. Hos. 10:12; Avot 2:7).

In the Bible righteousness bears a distinctly legal character; the righteous man is the innocent party, while the wicked man is the guilty one: "And the judges judge them by justifying the righteous and condemning the wicked" (Deut. 25:1; cf. Ex. 23:7; II Sam. 15:4; Isa. 5:23). Righteousness requires not merely abstention from evil, but a constant pursuit of

justice and the performance of positive deeds (Deut. 16:20; Jer. 22:3; cf. Prov. 16:17; Gen. R. 30:9; Jub. 7:20; Tob. 3:2; Kid. 40a). The meaning of righteousness is broadened to include actions beyond the letter of the law in the realms of ethics and ritual (Ezek. 8:5; Tob. 1:10–12; Eccles. 7; Lev. R. 27:1). Paralleling the concept of righteousness is that of wickedness (see *Zedaqah and *Rish'ah). Failure to perform obligations leads indirectly to the upsetting of social stability and, ultimately, to the deliberate undermining of the social structure (Isa. 5:23; Hos. 10:13; Amos 5:12; Avot 5:18; Sanh. 101b; RH 17a). (Jewish Virtual Library)

James (Ya'aqov) chapter 2 - RSV dates it at about 90 AD, thirty years after Ya'aqov was dead and 35 years after Galatians. The following parallel makes it clear that Ya'aqov was actually written before 55 AD.

*Paul to the Galatians chapter 3 - RSV dates it at 55 AD -- we agree with this date. Ya'aqov is still alive at this time. It is obvious that Paul was **following** the text of Ya'aqov, which would strongly indicate an earlier date for Ya'aqov's letter.*

I see the parallels below as proof enough that the Epistle of James was written in or before 55 AD, with Paul rebutting James phrase by phrase. At least chapter 2 of James was not written circa 90 AD as scholars contend, but 35-40 years earlier.

5. Listen, my beloved brethren. Has not Elohim chosen **those who are poor (ebionim) in the world to be rich in faith and heirs of the kingdom** which he has promised to those who love him?

..

Make your own conclusions

4. But because of false brethren secretly brought in, who slipped in to spy out our freedom which we have in the Anointed Yahshua, that they might bring us into bondage 5. **to them we did not yield submission** even for a moment, that the truth of the gospel might be preserved for you.

Paul speaks of Ya'aqov here as among the 'reputed':

6. And from *those who were reputed to be something*(what they were makes no difference to me; Elohim shows no partiality)--those, I say, who were of repute added nothing to me; 7. but on the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to

Ya'aqov speaking of Paul:

6. But you have dishonored the **poor** man.

the circumcised 8. (for he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles, 9. and when they perceived the grace that was given to me, Ya'aqov and Cephas and John, *who were reputed to be pillars*, gave to me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; 10. only they would have us *remember the poor*, which very thing I was eager to do.

*Is it not the rich who **oppress** you, is it not they who *drag you into court*?*

Josephus & Clement imply that Paul was rich.

7. Is it not they who blaspheme the honorable name which was invoked over you? 8. If you really fulfill the royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. 9. But **if you show partiality**, you commit sin, and are convicted by the law as transgressors.

11. But when Cephas came to Antioch I **opposed** him to his face, because he stood condemned. 12. For before **certain men came from Ya'aqov**, he ate with the Gentiles; but when they came he drew back and separated himself, **fearing the circumcision party**. 13. And with him the rest of *the Jews acted insincerely*, so that even Barnabas was carried away by their insincerity.

10. For whoever **keeps the whole law** but fails in one point has become guilty of all of it. 11. For **he who** said, "Do not commit adultery," said also, "Do not kill." If you do not commit adultery but do kill, you have become a **transgressor of the law**.

12. So speak and so act as those who are to be **judged under the law** of freedom. 13. For judgment is without mercy to one who has shown no mercy; yet mercy triumphs over judgment. 14. What does it *profit*, my brethren, if a man says he has faith but has not works? **Can his faith save him?**

16. yet who know that a man is **not justified by works of the law** but through faith in Yahshua the **Anointed**, even we have believed in the **Anointed Yahshua**, in order to be **justified** by faith in the Anointed One, and not by **works of the law**, because by **works of the law** shall no one be justified. 17. But if, in our endeavor to be **justified in the Anointed One**, we ourselves were found to be sinners, is the Anointed One then an agent of sin? Certainly not! 18. But if I *build up* again those things which I tore down, then I

	<p>prove myself a transgressor.</p> <p>19. For I <i>through the law died to the law</i>, that <i>I might live to Elohim</i>.</p>
<p>20. Do you want to be shown, <i>you shallow man</i>,</p>	<p>1. <i>O foolish Galatians!</i> Who has bewitched you, before whose eyes Yahshua the Anointed One was publicly portrayed as crucified? 2. Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? 3. <i>Are you so foolish?</i> Having begun with the Spirit, are you now ending with the flesh? 4. Did you experience so many things in vain?-if it really is in vain.</p>
<p>that <i>faith apart from works</i> is barren?</p>	<p>5. Does he who supplies the Spirit to you and <i>works</i> miracles among you do so by <i>works of the law</i>, or by hearing with <i>faith</i>?</p>
<p>21. Was not <i>Abraham</i> our father justified by works, when he offered his son Isaac upon the altar? 22. You see that <i>faith</i> was active along with his works, and faith was completed by works, 23. and the scripture was fulfilled which <i>says</i>, "<i>Abraham believed Elohim</i>, and it was <i>reckoned to him as righteousness</i>"; and he was called the friend of <i>Elohim</i>.</p>	<p>6. Thus <i>Abraham</i> "<i>believed Elohim</i>, and it was <i>reckoned to him as righteousness</i>." 7. So you see that it is men of <i>faith</i> who are the sons of Abraham. 8. And the scripture, foreseeing that <i>Elohim</i> would justify the Gentiles by <i>faith</i>, preached the gospel beforehand to <i>Abraham</i>, saying, "<i>In you shall all the nations be blessed</i>." 9. So then, those who are men of <i>faith</i> are blessed with <i>Abraham</i> who had <i>faith</i>.</p>
<p>24. You see that a <i>man is justified by works</i></p>	<p>10. For <i>all who rely on works</i> of the law are under a curse; for it is written, "Cursed be every one who does not abide by all things written in the book of the law, and do them." 11. Now it is evident that no man is justified before Elohim by the law; for "He who through faith is</p>

	<p>righteous shall live"; 12. but the law does not rest on faith, for "He who does them shall live by them." 13. the Anointed One redeemed us from the curse of the law, having become a curse for us-for it is written, "Cursed be every one who hangs on a tree"--</p>
<p>and <i>not by faith</i> alone.</p>	<p>14. that in the Anointed One Yahshua the blessing of Abraham might come upon the Gentiles, that we might <i>receive the promise of the Spirit through faith.</i></p>
<p>25. And in the same way was not also <i>Rahab the harlot</i> justified by works when she received the messengers and sent them out another way?</p>	<p>15. To give a <i>human example</i>, brethren: no one annuls even a man's will, or adds to it, once it has been ratified.</p>
<p>26. For as the body apart from the spirit is dead, so <i>faith apart from works is dead.</i></p>	<p>24. So that the law was our custodian until the Anointed One came, that <i>we might be justified by faith.</i></p>
<p>More Astounding Similarities</p>	
<p>3:1. Let not many of you <i>become teachers</i>, my brethren,</p>	<p>6:6. Let him <i>who is taught</i> the word share all good things with him <i>who teaches.</i></p>
<p>2. for you know that <i>we who teach shall be judged</i> with greater strictness.</p>	<p>7. Do not be deceived; Elohim is not mocked, for whatever a man sows, that <i>he will also reap.</i></p>
<p>5. So the tongue is <i>a little member and boasts</i> of great things. How great a forest is set ablaze by a small fire!</p>	<p>4. But let each one test his own work, and then <i>his reason to boast</i> will be in himself alone and not in his neighbor.</p>
<p>13. Who is wise and understanding among you? <i>By his good life</i> let him show his works in the meekness of wisdom.</p>	<p>10. So then, as we have opportunity, <i>let us do good to all men</i>, and especially to those who are of the household of faith.</p>

<p>14. But if you have bitter <i>jealousy</i> and selfish <i>ambition</i> in your hearts, do not <i>boast</i> and <i>be false</i> to the truth.</p> <p>15. This wisdom is not such as comes down from above, but is earthly, unspiritual, devilish.</p> <p>16. For where jealousy and selfish ambition exist, there will be disorder and every vile practice.</p>	<p>19. Now the works of the flesh are plain: fornication, impurity, licentiousness,</p> <p>20. idolatry, sorcery, enmity, strife, <i>jealousy</i>, anger, <i>selfishness</i>, dissension, party spirit,</p> <p>21. envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of Elohim.</p>
<p>17. But the wisdom from above is first pure, then <i>peaceable</i>, gentle, open to reason, full of mercy and <i>good fruits</i>, without uncertainty or insincerity.</p>	<p>22. But the <i>fruit of the Spirit</i> is love, joy, <i>peace</i>, patience, kindness, goodness, faithfulness, 23. gentleness, self-control; against such there is no law. 24. And those who belong to the Anointed Yahshua have crucified the flesh with its passions and desires.</p> <p>25. If we live by the Spirit, let us also walk by the Spirit. 26. Let us have no self-conceit, no provoking of one another, no envy of one another.</p>
<p>18. And the <i>harvest of righteousness</i> is sown in peace by those who make peace.</p>	<p>9. And let us not grow weary in <i>well-doing</i>, for <i>in due season</i> we shall <i>reap</i>, if we do not lose heart.</p>

3 7 A PLEASING FRAGRANCE (Halakhah A-4Q251) (Plate 17)

This text is typical of the kind of legal minutiae found at Qumran. It further fleshes out our view of the basic legal approach there. In it, there are parallels to both the Community Rule and the Damascus Document. For instance, the enumerations contained in Fragment 1 parallel many in the Community Rule. Those in Fragment 2 parallel similar materials in the Damascus Document. In both cases the parallels are precise, though the language varies. For instance, the penalty for 'knowingly Lying' in Line 7 of Fragment 1 and in the Community Rule are exactly the same, though the offense is described slightly differently (IQS, vii.3).

The same applies to pulling a beast out of a pit or cistern on the sabbath in the Damascus Document (xi.13-14) and pulling a beast out of the water on the sabbath in this document (2.5- 6). It is also true for wearing soiled garments on the sabbath (2.3 and xi.3). Since, in fact, there are overlaps in legal issues between the Damascus Document in the Cairo recensions and the Community Rule (e.g. the

CHAPTER 1 - Messianic and Visionary Recitals

These texts constitute some of the most thought-provoking in the corpus. We have placed them in the first chapter because of the importance of their Messianic, visionary and mystical - even Kabbalistic - content and imagery. These are not the only texts with such import. This kind of thrust will grow to a climax in Chapters 5 and 7.

But the Messianic theorizing these texts exhibit is particularly interesting - it has heretofore either been underestimated or for some reason played down in the study of the Scrolls. In at least two texts in this chapter (not to mention other chapters), we have definite Messianic allusions: the Messianic vision text we call, after an allusion in its first line, the Messiah of Heaven and Earth, and the Messianic Leader (Nasi) text. In both there are clear correspondences to recognized Messianic sections in the Prophet Isaiah.

Interestingly, we do not have the two-Messiah doctrine highlighted in a few of the texts from the early days of Qumran research, like the Damascus Document found in two recensions at the end of the last century in the Cairo Genizah or the Community Rule from Cave 1, but rather the more normative, single Messiah most Jews and Christians would find familiar. Though in the Messianic Leader (Nasi) text, this figure is nowhere declared to be a 'Messiah' as such, only a Messianic or eschatological 'Leader', the Messianic thrust of the Biblical allusions underpinning it and the events it recounts clearly carry something of this signification. Its relation to the Damascus Document, further discussed in our analysis of the Messianic Florilegium in Chapter 4, do as well.

But even in the published corpus, there is a wide swath of materials, particularly in the Biblical commentaries (the pesharim) on Isaiah, Zechariah, Psalms, etc., and compendiums of Messianic proof texts, that relate to a single, more nationalist, Davidic-style Messiah, as opposed to a second with more priestly characteristics that has been hypothesized. This last is, of course, in evidence too in the Letter to the Hebrews, where the more eschatological and high-priestly implications of Messiah-ship are expounded.

Even - i n the Damascus Document, there is some indication in the first column of the Cairo recension that the Messianic 'Root of Planting out of Aaron and Israel' has already come. The 'arising' or 'standing up' predicted in the later sections can be looked upon, as well, as something in the nature of a Messianic 'return' - even 'resurrection' (see Dan. 12:13 and Lam R ii.3.6 using 'amod or 'standing up' in precisely this vein and our discussion of the Admonitions to the Sons of Dawn below). Nor is it completely clear in the Cairo Damascus Document that the allusion to 'Aaron and Israel' implies dual Messiahs, and not a single Messiah out of two genealogical stalks, which was suggested by scholars in the early days of research on it, and is, as we shall see, the more likely reading.

The very strong Messianic thrust of many of the materials associated with Qumran has been largely overlooked by commentators, in particular the presence in the published corpus in three different places of the 'World Ruler' or 'Star' prophecy from Num. 24:17 - that 'a Star would rise out of Jacob, a Sceptre to rule' the world - i.e. in the Damascus Document, the War Scroll, and one of the compendiums of Messianic proof texts known as a Florilegium. There can be little doubt that the rise of Christianity is predicated in this prophecy. Our own Genesis Florilegium, playing on this title, also ends up with an exposition of another famous Messianic prophecy - the 'Shiloh' from Gen. 49:10, which also includes the 'sceptre' aspect of the above prophecy .

The first-century Jewish historian Josephus, an eye-witness to the events he describes, identifies the

world ruler prophecy as the moving force behind the Jewish revolt against Rome in AD 66- 70 (War 6. 317). Roman writers dependent on him, like Suetonius (Twelve Caesars 10.4) and Tacitus (The Histories 2.78 and 5.13) do likewise. Rabbinic sources verify its currency in the events surrounding the fall of the Temple in AD 70 (ARN 4 and b. Git 56b). However, reversing its thrust, these last present their hero, Rabbi Yohanan b. Zacchai as applying it - as Josephus himself does - to the destroyer of Jerusalem and future Roman Emperor Vespasian! The Bar Kochba uprising in AD 132-6 can also be thought of as being inspired by this prophecy, as Bar Kosiba 's original name seems to have been deliberately transmuted not be integral to it - are taken into consideration, then there is some allusion to 'anointed ones' or 'messiahs' plural, probably referring to the priests doing service in the Temple. The two columns of the major fragment on this plate (no. 1) very definitely, however, evoke a singular, nationalist Messiah, as does the interpretation of the 'Shiloh Prophecy' related to it in the Genesis Florilegium below.

He is to a certain extent a supernatural figure in the manner of Dan. Ts 'Son of Man coming on the clouds of Heaven'. This imagery is re capitulated in Column xif. of the War Scroll from Cave 1 at Qumran, which interprets the 'Star Prophecy' in terms of it and the rising of 'the Meek' in some final apocalyptic war. The War Scroll, of course, also uses eschatological 'rain' imagery to identify these 'clouds' with the 'Holy Ones' ('the Kedoshim' or 'Heavenly Host'). In the Messiah of Heaven and Earth text, not only are the 'heavens and the earth' subsumed under the command of the Messiah, but so, too, are these presumed 'Kedoshim' or 'Holy Ones' from the War Scroll.

There are also the very interesting allusions to 'My Lord'/Adonai, referred to in Isa. 61:1, which seems to underlie much of the present text; but since the sense of this is often so imprecise, it is impossible to tell whether the reference is to Elohim or to 'His Messiah' whom it so celebrates. If the latter, this would bring its imagery closer still to similar New Testament recitations. The reader should note, however, that for Josephus mentioned above, one of the determining characteristics of those he calls Essenes and Zealots was that they would not 'call any man Lord' (italics ours).

By far the most important lines in Fragment 1 Column 1 are Lines 6-8 and 11-13, referring to 'releasing the captives', 'making the blind see', 'raising up the downtrodden', and 'resurrecting the dead'. The last allusion is not to be doubted. The only question will be, who is doing this raising, etc. - Elohim or 'His Messiah'? In Lines 6-8 the reference seems to be to Elohim. But in Lines 11-13, it is possible that a shift occurs, and the reference could be to 'His Messiah. The editors were unable to agree on the reconstruction here.

In any event, language from Isa. 61:1 (see above) is also clearly identifiable in both line 8 and line 11. But likewise, there are word for-word correspondences to the Eighteen Benedictions, among the earliest strata of Jewish liturgy and still a part of it today: 'You will resurrect the dead, uphold the fallen, heal the sick, release the captives, keeping faith with those asleep in the dust... ', referring obviously to Elohim. It should be noted too that these portions include reference to the Hasidim, also evoked several times in the present text. It is also

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interesting to note that Isa. 60:21, which precedes Isa. 61:1, contains the 'Root of Planting' imagery used in the first column of the Damascus Document referred to above and the 'Branch' imagery that will be so prominent in the Messianic Leader (Nasi) text that follows below.

The reference to 'raising the dead' solves another knotty problem that much exercised Qumran

commentators, namely whether those responsible for these documents held a belief in the resurrection of the dead. Though there are numerous references to 'Glory' and splendid imagery relating to Radiance and Light pervading the Heavenly abode in many texts, this is the first definitive reference to resurrection in the corpus. It should not come as a surprise, as the belief seems to have been a fixture of the Maccabean Uprising as reflected in 2 Mace. 12:44-45 and Dan. 12:2, growing in strength as it came down to first-century groups claiming descent from these archetypical events.

A PLEASING FRAGRANCE (Halakhah A-4Q251)

Fragment I Column 2 *The skies* and the earth will obey His Messiah, . . . *and all that* is in them. He will not turn aside from the Commandments of the Holy Ones. Take strength in His service, *you* who seek YHWH. Shall you not find YHWH in this, all you who wait patiently in your hearts? For YHWH will visit the Pious Ones (Hasidim) and the Righteous (Zaddikim), will He call by name. Over the meek will His Spirit hover, and the Faithful will He restore by His power.

He shall glorify the Pious Ones (Hasidim) on the Throne of the Eternal Kingdom. He shall release the captives, make the blind see, raise up the *downtrodden*. *Forever* will I cling *to Him* ... and *I will trust* in His Piety (Hesed, also 'Favor'), and *His Goodness* . . . of Holiness will not delay ... And as for the wonders that are not the work of YHWH, when He ... then He will heal the sick, resurrect the dead, and to the Meek announce the gospel . . . He will lead the *Holy Ones*; He will shepherd *them*; He will do ... and all of it . . . ; ::

Fragment I Column 3 And the Torah will be pursued. I will free them ... #Among men, the fathers are honored above the sons ... I will sing the blessing of YHWH with his favor ... The *land* went into exile (or, 'rejoiced') everywhere . . . And all Israel in exile will rejoice

Fragment 3 Column 1 ... he will not serve these people ... strength ... they will be great

Fragment 3 Column 2 They gathered the nobles And the eastern parts of the skies ... *And* to all *your* fathers

Fragment 4 ... they will shine ... a man. Ya'aqov ... and all of His Holy implements ... and *to* all her anointed ones (Messiahs) ... YHWH will speak ... YHWH in *his* might ... the eyes of

Fragment 5 ... they *will* see all ... and everything in it ... and all the fountains of water, and the canals ... and those who make . . . for the sons of Adam . . . among these *cursed ones*. And what ... the soothsayers of my people ... for you ... YHWH ... and He opened ...

THE MESSIANIC LEADER (NASI - 4Q285)

We released this text at the height of the controversy over access to the Dead Sea Scrolls in November 1991. Since then much discussion has occurred concerning it. Our purpose in releasing it was to show that there were very interesting materials in the unpublished corpus which for some reason had not been made public and to show how close the scriptural contexts in which the movement or community responsible for this text and early Christianity were operating really were.

However one reconstructs or translates this text, it is potentially very explosive. As it has been reconstructed here, it is part of a series of fragments. There is no necessary order to these fragments, nor in that of other similar materials reconstructed in this book. Such materials are grouped together on the basis either of content or handwriting or both, and the criterion most often employed is what

seemed the most reasonable.

Here, the key question is whether Fragment 7 comes before or after Fragment 6. If after, as we have placed it in our reconstruction, then the Messianic Nasi or 'Leader' would be alive after the events described in Fragment 6 and could be the one 'put to death'. This was our initial assessment. If before, then it is possible that the Messianic Leader does the 'putting to death' mentioned in the text, though such a conclusion flies in the face of the logic of the appositives like 'the Branch of David...' grouped after the expression 'the Nas'i ha-'Edah', which would be clumsy even in Hebrew.

Another question that will arise concerning this text is whether the individual who appears to be brought before 'the Leader of the Community' in Fragment 6 is the same as the one referred to in Fragment 7 by the pronoun 'him', if in fact a 'him' can be read into this line at all and not simply the plural of the verb, 'kill/killed'. In Hebrew the spelling is the same. The reader should keep in mind that whether there is any real sequentiality in these fragments or whether they even go together at all is conjectural, and these questions will probably not be resolved on the basis of the data before us.

In favour of the Nasi ha_Edah being killed - which, all things being equal, makes most sense if Fragment 7 is considered by itself only, even without the accusative indicator in Biblical Hebrew, 'et' - there are many texts at Qumran and from the Second Temple period generally that are not careful about the inclusion of the object indicator in their Hebrew, including the Messiah of Heaven and Earth above and the Eighteen Benedictions mentioned above. Another counter example where the object indicator is not employed occurs in Column ii.12 of the Damascus Document, where reference is made to 'His Messiah making known the Holy Spirit', also mentioned above. Concerning whether our reconstruction of Line 4 of Fragment 7 attaching 'the Branch of David' to 'the Leader of the Community' is correct, it is interesting to note that not only is 'the Prophet Isaiah' mentioned in Line 1, but Line 2 quotes 11:1: 'A staff shall rise from the stem of Jesse and a shoot shall grow from his roots.' There even seems to be an allusion to its second line, 'the Spirit of the Lord shall rest upon Him', in Line 6 of the Messiah of Heaven and Earth above, and we will see this same passage actually evoked at the end of the beautiful Chariots of Glory text in Chapter 7 below. This prophecy was obviously a favorite proof text at Qumran, as it very definitely was in early Christianity. But this prophecy has already been subjected to exegesis in the already-published Isaiah Commentary a from Cave 4. There are many such overlaps in Qumran exegeses, including that of the 'Star Prophecy' already noted.

In 4Qpisa, the exegesis of Isa. 11:1-3 is preceded by one of Isa. 10:33-4 about 'Lebanon being felled by a Mighty One' amid allusions to 'the warriors of the Kittim' and 'Gentiles'. This seems to be the case in the Messianic Leader (Nasi) text as well, where allusions to 'the Kittim' in other fragments - including 'the slain of the Kittim' - abound, showing the context of the two exegeses to have been more or less parallel. These kinds of texts about 'the falling of the cedars of Lebanon' or 'Lebanon being felled by a Mighty One', as it is expressed in both texts, usually bear on the fall of the Temple or the priesthood. In Rabbinic literature, Isa.10:33-4 is interpreted in this way, and specifically - and one might add definitively - tied to the fall of the Temple in AD 70 (see ARN 4 and b. Gitt 56a).

Sometimes 'Lebanon' imagery, which like 'Kittim' is used across the board in Qumran literature, relates especially when the imagery is positive, to the Community leadership. The reference is to the 'whitening' imagery implicit in the Hebrew root 'Lebanon'. This is played upon to produce the exegesis, either to Temple, because the priests wore white linen there, or to the Community Council, presumably because its members also appear to have worn white linen. Readers familiar with the New Testament will recognize 'Community' and 'Temple' here as basically parallel allusions, because just as Jesus is

represented as 'the Temple' in the Gospels and in Paul, the Community Rule, using parallel spiritualized 'Temple' imagery in viii.5-6 and ix.6, pictures the Qumran Community Council as a 'Holy of Holies for Aaron and a Temple for Israel'. This imagery, as we shall see, is widespread at Qumran, including parallel allusions to 'atonement', 'pleasing fragrance', 'Cornerstone', and 'Foundation' which go with it. Completing the basic commonality in these texts, 4Qp^{is}• also sympathetically ekes 'the Meek' and goes on to relate Isaiah 11:1's 'Staff' or 'Branch' to the 'Branch of David' in Jeremiah and Zechariah. Highlighting these Messianic and eschatological implications, it describes the Davidic 'Branch' as 'standing at the end of days' (note the language of 'standing' again). In the process, it incorporates 'the Sceptre' language from the 'Star Prophecy', which will also reappear, as we shall see, in the Shiloh Prophecy in the Genesis Florilegium below. The 'Star Prophecy', too, as the reader will recall, was quoted in a passage in the War Scroll with particular reference to 'the Meek'. The War Scroll too makes continual reference to 'Gentiles' and 'Kittim'. To complete the circularity, 4Qp^{is}• ends with an evocation of 'the Throne of Glory', again mentioned in the Messiah of Heaven and Earth text above and alluded to in Jer. 33:18 - which in turn also evokes 'the Branch of David' again - and other texts below like the Hymns of the Poor and the Mystery of Existence. We are clearly in a wide-ranging universe here of interchangeable metaphors and allusions from Biblical scripture.

The reference to 'woundings' or 'pollutions' in Line 5 of Fragment 7 of the present text and the total ambiance of reference to Messianic prophecy from Isaiah, Jeremiah, Zechariah, etc. heightens the impression that a Messianic 'execution' of some kind is being referred to. This is also the case in Isa. 11:4 where the Messianic Branch uses 'the Sceptre of his mouth . . . to put to death the wicked', however this is to be interpreted in this context.

The reader should appreciate that the Nasi ha-'Edah does not necessarily represent a Messiah per se, though he is being discussed in this text in terms of Messianic proof texts and allusions. 'Nasi' is a term used also in Column v. 1 of the Damascus Document when alluding to the successors of David. In fact, the term "Nasi ha-'Edah' itself actually appears in CD's critical interpretation of the 'Star Prophecy' in Column vii, which follows. In its exegesis CD ties it to 'the Sceptre' we shall see in Chapter 3 below. Not only is it used in Talmudic literature to represent scions of the family of David, but coins from the Bar Kochba period also use it to designate their hero, i.e. 'Nasi Israel' - 'Leader of Israel'. Today the term is used to designate the President of the Jewish State.

This reference to meholalot (woundings) in Line 5 of

Fragment 7, Messianic and Visionary Recitals 27

followed by an allusion to ha-cohen (the priest) - sometimes meaning the high priest - would appear to refer to an allusion from Isa. 53:5 related to the famous description there of the 'Suffering Servant', so important for early Christian exegetes, i.e. 'for our sins, was he wounded' or 'pierced'. Though it is possible to read meholalot in different ways, the idea that we have in this passage an allusion to the 'suffering death' of a Messianic figure does not necessarily follow, especially when one takes Isa. 11:4 into consideration. Everyone would have been familiar with the 'Suffering Servant' passages in Isaiah, but not everyone would have used them to imply a doctrine of the suffering death of a Messiah.

In fact, it is our view that the progenitors of the Qumran approach were more militant, aggressive, nationalistic and warlike than to have entertained a concept such as this in anything more than a passing manner. It has also been argued that this Messianic Nasi text should be attached to the War Scroll. This would further bear out the point about violent militancy, because there is no more warlike, xenophobic, apocalyptic and vengeful document - despite attempts to treat it allegorically - in the

entire Qumran corpus than the War Scroll.

There can be no mistaking this thrust in the present document, nor the parallel 4Qp1sa. Its nationalistic thrust should be clear, as should its Messianism. If these fragments do relate to the War <:roll, then they simply reinforce the Messianic passages of the last named document. The 'Kittim' in the War Scroll have been interpreted by most people to refer to the Romans. The references to Michael and the 'Kittim' in the additional fragments grouped with the present text simply . reinforce these connections, increasing the sense of the Messianic nationalism of the Herodian period. However these things may be, the significance of all these allusions coming together in a little fragment such as this cannot be underestimated.

TRANSLATION - THE MESSIANIC LEADER (NASI - 4Q285)

Fragment 1 ... the Levites, and *half* .. . *the ram's horn*, to blow on them . . . the Kittim, and . . .

Fragment 2 ... and against . . . for the sake of Your Name . . . Michael ... with the Elect

Fragment 3 ... rain . . . and spring *rain* .. . as great as a mountain. And the earth . . . to those without sense ... he will not gaze with understanding ... from the earth. And nothing .. . His Holiness. It will be called ... your and in your midst . . .

Fragment 4 ... until ... you, to *Elohim* ... and in the sky . . . in its time, and to . . . *heart*, to . . . and not . . . all . . . for Elohim

Fragment 5 . . . from the midst of *the Yahad* . . . Riches *and* booty .. , and your food ... for them, gravels . . . *their* slain ... of iniquity will return ... in compassion and . . . Israel ...

Fragment 6 ... Wickedness will be smitten ... the *Mevaqqre* of the Yahad and all Israel . . upon the mountains of ... *the Kittim* ... the *Mevaqqre of the Community* as far as the *Great Sea* . . . before Israel in that time . . . he will stand against them, and they will muster against them . . . they will return to the dry land in that time . . . they will bring him before the *Mevaqqre of the Yahad* .. .

Fragment 7 ... Isaiah the Prophet, *The thickets of the forest* will be felled with an axe and Lebanon shall flail by a mighty one. A staff shall rise from the root of Jesse, and a Planting from his roots will bear fruit. . . . the Branch of David. They will enter into Judgment with . . . and **they will put to death the Mevaqqre of the Yahad, the Branch of David.**

{this might also be read, depending on the context, 'and the Mevaqqre of the Yahad, the Branch of David', **will put him to death** . . . }

and with woundings, and the (high) priest will command . . . *the slain of the Kittim* ...

THE SERVANTS OF DARKNESS (4Q471)

This is a text of extreme significance and another one related to the War Scroll. The violence, xenophobia, passionate nationalism and concern for Righteousness and the Judgements of Elohim are evident throughout. Though these may have a metaphoric meaning as well as an actual one, it is impossible to think that those writing these texts were not steeped in the ethos of a militant army of Elohim, and hardly that of a peaceful, retiring community. Their spirit is unbending, uncompromising. They give no quarter and expect none.

There is the particularly noteworthy stress on 'Lying', a theme one finds across the spectrum of Qumran

literature, in particular where the opponents of the community or movement responsible for these writings are concerned. There is also the actual use of the verb *ma'as* (meaning to 'reject' or 'deny') in Fragment 2. 7, paralleling similar usages in the Community Rule, the Habakkuk Peshar, et c.

In texts such as these, *ma'as* is always used to portray the activities

of the ideological adversary of the Righteous Teacher, the 'Liar'/'Spouter' who 'rejects the Law in the midst of the whole congregation' or the parallel activities of those archetypical 'sons/servants of Darkness' who do likewise. Here it is used in contradistinction to 'choosing'

- in this case the groups' opponents reverse the natural order; they 'choose the Evil', instead of 'the Good', which they 'reject'.

Similar reversals occur across the board in Qumran literature - one particularly noteworthy one in Column i of the Damascus Document, where 'justifying the Wicked and condemning the Righteous' on the part of 'the Breakers' of both 'Law and Covenant' is juxtaposed in Column iv with the proper order noted below of 'justifying the Righteous and condemning the Wicked'. This last is definitive of 'the sons of Zadok', itself synonymous probably too with 'the Zaddikim' in Line 5 of the Messiah of Heaven and Earth text. Both texts use the same reference, 'called by name', as descriptive of these respective terminologies.

There is the usual emphasis on fire, presumably the Judgements of Hell fire, and there is no shirking the duty for war, which is to be seen in some sense, if Fragment 4 is taken into account, as being fought under levitical or priestly command (cf. War Scroll ii.1-3). There is the usual emphasis on 'works' (Fragment 2, Column 4 reconstructed) and particularly noteworthy is the reference to 'Servants of Darkness' as opposed presumably to 'Servants of Light'.

The Jamesian parallels to the theme of 'works' should be clear; so too should Paul's characterization in 2 Cor. 11-12 of the Hebrew 'archapostles' - presumably including James - as disguising themselves as 'Servants of Righteousness' (cf. the actual use of this allusion in the Testaments of Naphtali below) and 'apostles of Christ', when in fact they are 'dishonest workmen and counterfeit apostles'. Paul also employs 'Light' terminology in this passage, not to mention an allusion to 'Satan' so important in referring to Mastemoth/Mastema and its parallels below, i.e. 'even Satan disguises himself as an Angel of Light.' Emphasizing 'Truth' (the opposite, it will be noted, of 'Lying') and at the same time parodying the position of everyman according to his works, in 11:31 he revealingly insists, 'he does not lie', thus demonstrating his awareness of the currency of these kinds of accusations at this time. His application of such 'Lying' terminology - so widespread in these Qumran documents - to himself, even if inadvertently, is noteworthy indeed.

One should also note, in particular, the widespread vocabulary of 'Judgement', the 'Heavenly Hosts' and even 'pollution'. Notice, too, the consistent emphasis on 'Righteousness' and 'Righteous Judgement', and on 'keeping', i.e. 'keeping the Law' - 'Covenant' in this text. The group responsible for these writings is extremely Law oriented and their zeal in this regard is unbending. The very use of the word 'zeal' connects the literature with the Zealot mentality and movement.

The terms 'keeping' and 'Keepers of the Covenant' also relate to the second definition in Column 4 of the Community Rule of 'the sons of Zadok', a term with probable esoteric parallels and variations in 'sons of Righteousness', as we have seen above. One should also note the use of the word 'reckoned' in Line 5 of Fragment 1, which resonates with the use of this term in the key Letters on Works Righteousness below in Chapter 6.

TRANSLATION - THE SERVANTS OF DARKNESS – 4Q471

Fragment 1 . . . the time You have commanded them not to . . . and you shall lie about His Covenant . . . they say, 'Let us fight His wars, for we have polluted ... your *enemies* shall be brought low, and they shall not know that by fire ... gather courage for war, and you shall be reckoned ... you shall ask of the experts of Righteous Judgment and the service of . . . you shall be lifted up, for He chose *you* . . . for shouting ... and you shall burn . . . and sweet ...

Fragment 2 to keep the testimonies of our Covenant . . . all their hosts in forbearance ... and to restrain their heart from every *work* . . . *Servants of Darkness*, because the Judgment ... in the guilt of his lot . . . *elohim* and to choose the Evil ... Elohim hates and He will erect ... all the good that ...

Fragment 3 Eternal, and He will set us ... *He judges* His people in Righteousness and *His nation in* . . . in all the Torot of . . . us in *our sins* ...

Fragment 4 from all *that* . . . every man from his brother, because . . . and they shall remain with Him always and *shall serve* . . . each and every tribe, a man . . . *twenty-six* and from *the Levites sixteen* . . . and *they shall serve before Him* always upon . . . *in* order that they may be instructed in . . .

THE DEAD SEA SCROLLS AND ELECTION

Based on Translations by Vermes

Within the Dead Sea Scrolls, there are many references to Election, Predestination, El's Sovereignty, Double Predestination and Foreknowledge. Here is a selection of passages using these terms.

1QH:I:1:17-22 Habakkuk Peshar

And to the spirit of man that You have formed in the world, You hast given dominion over the works of Your hands for everlasting days and unending generations ... in their ages You have allotted to them tasks during their generations, and judgment in their appointed seasons according to the rule *of the two spirits*. For You have established their *ways* forever and ever, *and have ordained from eternity* their visitation for reward and chastisements; You have allotted it to all their seed for eternal generations and everlasting years ... In the wisdom of Your knowledge You did establish their destiny before they ever were. All things *exist* according to *Your will* and without You nothing is done.

1QH:III:7:35-41 Habakkuk Peshar

The way of man is not Established except by the spirit which G-d created for him to make Perfect a Way for the children of men, that all his creatures may know the Might of His Power, and the Abundance of His Mercies towards all the sons of His Grace.

1QH:VII:12:30-41 Habakkuk Peshar

Yet You bring all the sons of Your truth in forgiveness before You, *to cleanse* them of their faults through Your great goodness, and to establish them before You through the multitude of Your mercies for ever and ever.

For You are an eternal Eloah; all Your ways are determined for ever *and ever* and there is none other besides You. And what is a man of naught and vanity that he should understand Your marvelous mighty works?

1QH:X:8:1-22 Habakkuk Peshar

I thank You, O YHWH, for You have *fastened Your* eye upon me. You have saved me from the zeal of lying interpreters, and from the congregation of those that seek smooth things. You have redeemed the soul of the ebion whom they planned to destroy by spilling his blood because he served You.

Because *they knew not* that my steps were directed by You, they made me an object of shame and derision in the mouth of all the seekers of falsehood. But You, O Eli, have succored the soul of the poor and the needy against one stronger than he; You have redeemed my soul from the hand of the mighty. You have not permitted their insults to dismay me so that I forsook Your service for fear of the wickedness of the *unrighteous*, or bartered my steadfast heart for folly.

1QH:XIII:20:1-11 Habakkuk Peshar

All these things *You established in Your wisdom. You appointed* all Your works before ever creating them: the host of Your spirits and the Yahad of the qadoshim, the skies and all their armies and the earth and all it brings forth. In the seas and deeps... ..and an everlasting task; for You have established them from before eternity.

1QS:ix,5-7 Yahad Rule

Out of the source of His justice arise the norms of the light in my heart. From the Secrets of His miraculous power my eye saw the eternal ground of being of the world, a salvation, which is hidden from him who seeks knowledge, and wise insight, that is greater than that of the sons of men, namely the origin of justice and the concentration of strength together with the place of *His* glory. Among mortals, Elohim gave it (this Salvation) to those whom He elected (chose), for their eternal possession, and let them participate in the Lot of the Qadoshim, and with the sons of the skies He combined their assembly, thereby forming the Council of the Yahad (i.e. the executive council).

The New Jerusalem (4Q554) (Plate 3)

The Aramaic work known as 'The New Jerusalem' has turned up in Qumran Caves 1, 2, 4, 5 and 11 with the most extensive portions coming from Caves 4 and 5. The author is obviously working under the inspiration of Ezekiel's vision of the new Temple or the Temple of the end of days referred to above (Ezek. 40-48), which he elaborates or extends into the ideal picture of Jerusalem. This vision is reminiscent not only of Ezekiel's description of how he measures out the new Temple, but also of parts of the Temple Scroll from Qumran and the New Testament Book of Revelation.

In the New Jerusalem the visionary, most likely Ezekiel himself though in the extant fragments no name is accorded him - is led around the city that will stand on the site of Zion. His companion, presumably an Angel - possibly even Gabriel or Michael of the previous visionary recitals - points out various structures while measuring them with a cane seven cubits long, i.e. about 10.5 feet.

A precise understanding of the text remains elusive because of several problems: the use of rare or previously unknown vocabulary, the many breaks in the manuscripts, and the inherent difficulty of using words to convey ideas that really require an architectural drawing. In spite of these problems, these Cave 4 materials contribute substantially to our knowledge of the city that the author envisaged.

He conceived of a city of immense size, a rectangle of some 13 x 18 miles. Surrounding the city was a

wall through which passed twelve gates, one for each of the twelve tribes of Israel. In keeping with the priestly emphasis of the text, an emphasis common to other texts like the Testament of Levi or the Testament of Kohath, which might indicate a Maccabean or at least a pro-Maccabean ethos to the vision, the Gate of Levi stood in the position of greatest honour in the centre of the eastern wall - that is to say, directly in line with the sacrificial altar and the entrance to the Temple.

With the Cave 4 additions to what was previously known of this text, we find that nearly 1,500 towers, each more than 100 feet tall were to guard the city. The final fragment, if it is part of the manuscript in the manner indicated (Column 11 or later), moves into more apocalyptic and eschatological motifs. The 'Kittim' are specifically referred to. It is generally conceded that, as in the Book of Daniel, the Kittim refer to the Romans (Dan. 11:30), though in 1 Macc. 1:1 the expression is applied to Alexander the Great's forces.

These 'Kittim', as noted, are a key conceptuality in the literature found at Qumran, and reference to them, as we have seen, is widespread in the corpus, particularly in texts like the War Scroll, the Nahum Peshar, the Habakkuk Peshar, the Isaiah Peshar a, etc., not to mention the Messianic Leader (Nasi) text.

The reference here reinforces the impression of the total homogeneity of the corpus, i.e. that manner of the War Scroll, the Nahum Peshar (where they come after Greek Seleucid Kings like Antiochus and Demetrius) and the Habakkuk Peshar, then references to Edom, Moab and the like could refer to various petty kingdoms what in the Damascus Document are called 'the Kings of the Peoples' like the Herodians and others.

At the end of the New Jerusalem the Aramaic equivalent to the word 'Peoples' is also signalled. This is an expression used in the jargon of Roman law to refer to petty kingdoms in the eastern part of the Empire. In both the Damascus Document, where the expression 'Kings of the Peoples' is actually used (viii. 10) and in the Habakkuk Peshar, where the terms ha-'Amim and yeter ha-'Amim ('the additional ones of the Peoples') are expounded (Ox. 5T), similar meanings can be discerned. This expression also has to be seen as generically parallel to Paul's important use of it in Rom. 11:11-13 when describing his own missionary activities (i.e. he is 'the Apostle to the Peoples'). However, it is possible that we do not have a chronological sequentiality here.

At the end of Column 11 according to our reconstruction, it is clear that Israel is to emerge triumphant; and there may even be a reference to that Messianic 'Kingdom' that 'will never pass away' first signalled in Dan. 2:45 and, in fact, referred to in the Pseudo-Daniel texts later in this collection. The intense imagery of these great eschatological events centred in some way on Jerusalem might seem strange to the modern reader, but such ideas are directly in line with the scheme of the War Scroll already referred to, not to mention the Book of Revelation, where the same word 'Babylon' occurs and is clearly meant to refer to Rome.

That such religious and nationalistic intensity could be bound up with measurement and the matter-of-factness of often barren description is precisely the point: the future could be so certain as to acquire such a patina. This was reassuring indeed.

Column 2

...sixteen ... and all of them, from this building ... *and he measured from the northeast corner towards the south, up to the first gate, a distance of thirty-five res.* The name of this gate is called the Gate of Simeon. From this gate until the middle gate he measured thirty-five red. The name of this gate, by which they designate it, is the Gate of Levi. From this gate he measured southwards thirty-five res. The name of this gate they call the Gate of Judah. From this gate he measured until the corner at the southeast; then he measured from this corner westwards twenty-five res. The name of this gate they call the Gate of Joseph. Then he measured from this gate as far as the middle gate, twenty-five res. This gate they call the Gate of Benjamin. From this gate he measured as far as the third gate, twenty-five res. They call this one the Gate of Reuben. And from this gate he measured as far as the western corner, twenty-five res. From this corner he measured as far as ...

Column 3

... he measured twenty five res. They call this gate the Gate of Dan. And he measured from this gate to the middle gate, 25 res. And they call that gate the Gate of Naphtali. From the gate he measured to the gate... and they call the name of that gate the Gate of Asher. And he measured from that gate to the northern corner, 25 res. And he brought me into the city, and measured every block for length and width: 51 canes by 51 canes square, 357 cubits in every direction. And a free space surrounded the squares on the outside of each street: its measurement in canes three, in cubits 21. In like manner he showed me the measurements of all the squares. Between every two squares (ran a road, width measuring in canes six, in cubits 42. As for the great roads which went out from east to west, they measured in canes as to width ten, in cubits 70 for 2 of them; a third, which was on the north of the temple, he measured at 18 canes width, which is in cubits one-hundred and twenty six. As for the width of the streets which went out from south to north, two of them were nine caked 4 cubits each, which is sixty seven cubits. And he measured the central one, which was in the middle of the city. Its width: 13 canes and one cubit, in cubits 92. And every street and the entire city was paved with white stone.

Column 4

... marble and jasper. And he showed me the dimensions of the eighty side doors. The width of the side doors was two canes, i.e., fourteen cubits. ... each gate had two doors made of stone. The width of the doors was one cane, i.e., seven cubits. Then he showed me the dimensions of the twelve ... The width of their gates was three canes, i.e., twenty-one cubits. Each such gate possessed two doors. The width of the doors was one and one-half canes, i.e., ten and one-half cubits ... Alongside each gate were two towers, one to the right and one to the left. Their width and their length were identical: five canes by five canes, by cubits thirty five. The staircase that ascended alongside the inner gate, to the right of the towers, was of the same height as the towers. Its width was five cubits. The towers and the stairs were five canes and five cubits, i.e., forty cubits in each direction from the gate. Then he showed me the dimensions of the gates of the blocks of houses. Their width was two canes, i.e., fourteen cubits. And the width of the ..., their measurements in cubits. Then he measured the width of each threshold, two canes, i.e., fourteen cubits; and the roof, one cubit. And above each threshold he measured the doors that belonged to it. He measured the interior structure of the threshold, length fourteen cubits and width twenty-one cubits. He brought me inside the threshold, and there was another threshold and yet another gate. The interior wall off to the right had the same dimensions as the exterior gate: its width, four cubits; its height, seven cubits. It had two doors. In front of this gate was a threshold extending inwards. Its width was one cane-seven cubits-and its length extended toward the inside two canes or

fourteen *cubits*. Its height was two canes, i.e., fourteen cubits. Gates opposed gates, opening toward the interior of the blocks of houses, each possessing the dimensions of the outer gate. On the left of this entry way he showed me a building housing a *spiral* staircase. Its *width* was the same in every direction: two canes, i.e., fourteen cubits. *Gate opposed gate*, each with dimensions corresponding to those of the house. A pillar was located in the middle of the structure *upon which* the staircase was supported as it *spiraled* upward. Its *the pillar's* width and length

Column 5

were a single measurement, six cubits by six cubits *square*. The staircase that *rose by its side* was four cubits wide, spiraling *upward to a height of two canes until...*] *Then he brought me inside the blocks of houses and showed me houses there*, fifteen *from gate to gate*: eight in one direction as far as the corner, *and seven from the corner to the other gate*. The length of the houses was three canes, i.e., twenty-one cubits, and their width *was two canes, i.e., fourteen cubits*. *Of corresponding size were all the chambers*. Their height was two canes, i.e., fourteen cubits, and each had a gate in its middle. *...flour*. *Length and height* were a single cane, i.e., seven cubits. *... their length*, and their width was twelve cubits. A house *... alongside it an outer gutter ... The height of the first was...* cubits. The..., and their width was *... cubits*. *... two canes, i.e., fourteen cubits ...cubits one and one-half*, and its interior (?) height *... the roof that was over them*

Column 9 (or later)

... two canes, i.e., fourteen cubits... cubits *... the measurement of ... (?) of the city*

Column 10 (or later)

... its foundation. Its width was two canes, i.e., fourteen cubits, and its height was seven canes, i.e., forty-nine cubits. And it was entirely built of *electrum* and sapphire and chalcedony, with laths of gold. Its (the city's) towers numbered one thousand *four hundred thirty-two*. Their width and their length were a single dimension, *... and their height was ten canes, i.e., seventy cubits... two canes, i.e. fourteen cubits*. *...their length ... the middle one ... cubits ... two to the gate in every direction* three towers extended

Column 11 (or later)

after him and the Kingdom of... the Kittim after him, all of them one after another... others great and poor with them *...with them Edom and Moab and the Ammonites...* of Babylon. In all the earth no *...and they shall oppress your descendants until such time that ... among all nations,the Kingdom ...and the nations shall serve them ...*

THE COMING OF MELCHIZEDEK

(...) And concerning what Scripture says, "In this year of Jubilee you shall return, everyone of you, to your property" (Lev. 25;13)

And what is also written; "And this is the manner of the remission; every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because El's

remission has been proclaimed" (Deut.15;2). The interpretation is that it applies to the Last Days and concerns the captives, just as Isaiah said: "To proclaim the Jubilee to the captives" (Isa. 61;1).

(...) just as (...) and from the inheritance of Melchizedek, for (... Melchizedek), who will return them to what is rightfully theirs.

He will proclaim to them the Jubilee, thereby releasing them from the debt of all their sins. He shall proclaim this decree in the first week of the jubilee period that follows nine jubilee periods. Then the "Day of Atonement" shall follow after the tenth jubilee period, when he shall atone for all the Sons of Light, and the people who are predestined to Melchizedek.

(...) upon them (...)

For this is the time decreed for the "Year of Melchizedek's favor," and by his might he will judge Elohim's holy ones and so establish a righteous kingdom, as it is written about him in the Songs of David ; "A Elohimlike being has taken his place in the council of Elohim; in the midst of elohim he holds judgment" (Ps. 82;1).

Scripture also says about him; "Over it take your seat in the highest heaven; A divine being will judge the peoples" (Ps. 7;7-8).

Concerning what scripture says ; "How long will you judge unjustly, and show partiality with the wicked? Selah" (Ps. 82;2), the interpretation applies to Belial and the spirits predestined to him, because all of them have rebelled, turning from Elohim's precepts and so becoming utterly wicked.

Therefore Melchizedek will thoroughly prosecute the vengeance required by Elohim's statutes. Also, he will deliver all the captives from the power of Belial, and from the power of all the spirits destined to him. Allied with him will be all the "righteous divine beings" (Isa. 61;3). (The ...) is that whi(ch ... all) the elohim (divine beings).

The visitation is the Day of Salvation that He has decreed through Isaiah the prophet concerning all the captives, inasmuch as Scripture says, "How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion 'Your Elohim reigns'" (Isa. 52;7).

This scriptures interpretation : "the mountains" are the prophets, they who were sent to proclaim Elohim's truth and to prophesy to all Israel.

"The messengers" is the Anointed of the spirit, of whom Daniel spoke; "After the sixty-two weeks, an Anointed shall be cut off" (Dan. 9;26).

The "messenger who brings good news, who announces Salvation" is the one of whom it is written; "to proclaim the year of the Yahweh's favor, the day of the vengeance of our Elohim; to comfort all who mourn" (Isa. 61;2). This scripture's interpretation: he is to instruct them about all the periods of history for eternity (... and in the statutes) of the truth. (...) (... dominion) that passes from Belial and returns to the Sons of Light (...) (...) by the judgment of Elohim, just as t is written concerning him; "who says to Zion 'Your Elohim reigns'" (Isa. 52;7).

"Zion" is the congregation of all the sons of righteousness, who uphold the covenant and turn from walking in the way of the people. "Your Elohim" is Melchizedek, who will deliver them from the power of Belial. Concerning what scripture says, "Then you shall have the trumpet sounded loud; in the seventh month . . ." (Lev. 25;9).

Genesis 14:17. When Abram returned from defeating Chedor-Laomer and the kings who had been on his side, the king of Sodom came to meet him in the Valley of Shaveh (that is, the Valley of the King). 18. Melchizedek king of Salem brought bread and wine; he was a priest of El Elyon. 19. He pronounced this blessing: Blessed be Abram by El Elyon, Creator of heaven and earth. And blessed be El Elyon for putting your enemies into your clutches.

2 Samuel 22:4. I call to Yahweh, who is worthy of praise, and I am saved from my foes. 5. With Death's breakers closing in on me, Belial's torrents ready to swallow me, 6. Sheol's snares on every side of me, Death's traps lying ahead of me ... (David)

Psalms 110: 1. Yahweh declared to my Sovereign (Adonai), "Take your seat at my right hand, till I have made your enemies your footstool." 2. Yahweh will stretch out the scepter of your power; from Zion you will rule your foes all around you. 3. Royal dignity has been yours from the day of your birth, sacred honor from the womb, from the dawn of your youth. 4. Yahweh has sworn an oath he will never retract, you are a priest for ever of the order of Melchizedek. 5. At your right hand, Sovereign (Adonai), he shatters kings when his anger breaks out. 6. He judges nations, heaping up corpses, he breaks heads over the whole wide world. 7. He drinks from a stream as he goes, and therefore he holds his head high.

Hebrews 5:5. And so it was not Messiah who gave himself the glory of becoming high priest, but the one who said to him: You are my Son, today I have fathered you, 6. and in another text: You are a priest for ever, of the order of Melchizedek. 7. During his life on earth, he offered up prayer and entreaty, with loud cries and with tears, to the one who had the power to save him from death, and, winning a hearing by his reverence, 8. he learnt obedience, Son though he was, through his sufferings; 9. when he had been perfected, he became for all who obey him the source of eternal salvation 10. and was acclaimed by El Elyon with the title of high priest of the order of Melchizedek.

Hebrews 6:19. This is the anchor our souls have, reaching right through inside the curtain 20. where Yahshua has entered as a forerunner on our behalf, having become a high priest for ever, of the order of Melchizedek.

Hebrews 7:1. Melchizedek, king of Salem, a priest of El Elyon, came to meet Abraham when he returned from defeating the kings, and blessed him; 2. and Abraham gave him a tenth of everything. By the interpretation of his name, he is, first, "king of saving justice" and also king of Salem, that is, "king of peace"; 3. he has no father, mother or ancestry, and his life has no beginning or ending; he is like the Son of El. He remains a priest for ever. (See the rest of the chapter.) (All modified New Jerusalem Version.)

4Q246 THE ARAMAIC APOCALYPSE (Son of Elohim fragment)

Reconstruction from Feather, 191 & Thomasino, 3

Column 1

1. *The Spirit of Elohim* dwelt on him, he fell down before the throne
2. O ruler, wrath is coming to the world, wrath shall come *forever*, and your years are shortened?
3. ... is your vision and all of it is coming to pass to this world (*or forever*).
4. ... multitudes. Oppression (tribulations) will come upon the land.
5. ... and great carnage (massacre) in the provinces (the cities).
6. ... The ruler of Assyria *and Egypt*
7. ... he will become great over the earth

8. ... will make, and all will serve
9. ... he will be called (*or* he will call himself) *grand*;
by his name he will be designated (*or* he will designate / choose his name).

Column 2

1. He will be designated the Son of Elohim (*or* He will call himself the Son of Elohim); they will call him the Son of the El Elyon. Like the meteors (comets, sparks) of the vision
2. that you saw, so will be their realm. They will reign a few years over
3. the land and they shall trample all. People shall trample people, and nation nation,
4. until Elohim's people arise and all will rest from the sword.
5. Their (*or* His) reign will be eternal, and they will be righteous in all their ways (*or* on their pathways). They *will judge*
6. the earth (land) in righteousness, and all will make peace.
The sword will cease from the earth (land),
7. and all provinces (every nation) will pay homage to them.
The Mighty Elohim - with his assistance (will be their helper).
8. He himself (*or* they will) make war. He will deliver the peoples into their hand, and all of them
9. He will throw down before them. Their dominion is an eternal dominion, and all the depths *of hell will not prevail against them.*

Let's try to fit this apocalypse into whatever history we know.

Who might be the dethroned Prince? What civil war is being described? Who is the new ruler who appoints himself Son of the El Elyon? What provinces, nations, cities will pay homage to those who vanquish the new ruler and reinstate peace? Why are Assyria and Egypt mentioned? Is there a reference to Yahshua? Who might be the Qumranites' Melchizedek? Who is the only ruler that fits this scenario like hand in glove? Consider all the Qumranite material that points directly back to the reign of Akenaten, his city of Akhetaten and the religious faith of Jacob, Joseph and the tribes.

4Q521 SIGNS OF THE MESSIAH

the heavens and the earth will listen **to His Messiah**, and none therein will ... stray from the commandments of the holy ones.

Seekers of YHWH, strengthen yourselves in His service!

All you hopeful in (your) heart, will you not find YHWH in this?

For YHWH will consider the pious (hasidim) and call the righteous by name.

Over **the poor His spirit will hover** and will renew the faithful with His power.

And He will glorify the **pious** on the throne of the **eternal Kingdom**.

He who liberates the captives, restores sight to the blind, straightens the bent

And forever I will cleave *to the hopeful* and in His mercy

And the *fruit* . . . will not be delayed for anyone.

And YHWH will accomplish glorious things which have never been as *He* . . .

For He will heal the wounded, and **revive the dead** and bring good news to the poor

. . .He will lead the uprooted and knowledge . . . and smoke(?)

(Michael O. Wise, translation)