

## 1. THE COMMUNITY RULE (1QS)



Discovered in cave 1, the eleven relatively well preserved columns of this manuscript were first published in 1951 by M. Burrows under the title, *The Manual of Discipline (The Dead Sea Scrolls of St Mark's Monastery II*, New Haven). Important fragments of eleven other manuscripts of the Rule containing a certain number of variant readings were also found in caves IV and V. A list of these has been drawn up by J. T. Milik (*Revue Biblique*, 1960, pp. 412-15) and some of them have been adopted in the present translation.

The principal manuscript bears the stamp of editorial modification. For instance, in column X the original 'I will *conceal* knowledge with discretion' is corrected to 'I will *impart* knowledge with discretion'. The section covered by columns VIII-IX was particularly subject to alteration and is considerably abridged in one of the fragmentary manuscripts.

The Community Rule is probably one of the oldest documents of the sect; its original composition may date to around 100 B.C. It seems to have been intended for the Community's teachers, for its Masters or Guardians, and contains extracts from liturgical ceremonies, an outline of a model sermon on the spirits of truth and falsehood, statutes concerned with initiation into the sect and with its common life, organization and discipline, a penal code, and finally a poetic dissertation on the fundamental religious duties of the Master and his disciples, and on the sacred seasons proper to the Community.

There are, to my knowledge, no writings in ancient Jewish sources parallel to the Community Rule, but a similar type of literature flourished among Christians between the second and fourth centuries, the so-called 'Church Orders' represented by the Didache, the Didascalia, the Apostolic Constitution, etc.

The contents may be divided into three main sections, but further sub-headings appear in the text itself:

1. Entry into the Covenant, followed by an instruction on the two spirits (I-IV).
2. Statutes relating to the Council of the Community (V-IX).
3. Directives addressed to the Master, and the Master's Hymn (IX-XI).

I [The Master shall teach the sai]nts to live [according to] the

Book of the Community Rule, that they may seek God with a whole heart and soul, and do what is good and right before Him as He commanded by the hand of Moses and all His servants the Prophets; that they may love all that He has chosen and hate all that he has rejected; that they may abstain from all evil and hold fast to all good; that they may practise truth, righteousness, and justice upon earth and no longer stubbornly follow a sinful heart and lustful eyes committing all manner of evil. He shall admit into the Covenant of Grace all those who have freely devoted themselves to the observance of God's precepts, that they may be joined to the counsel of God and may live perfectly before Him in accordance with all that has been revealed concerning their appointed times, and that they may love all the sons of light, each according to his lot in God's design, and hate all the sons of darkness, each according to his guilt in God's vengeance.

All those who freely devote themselves to His truth shall bring all their knowledge, powers, and possessions into the Community of God, that they may purify their knowledge in the truth of God's precepts and order their powers according to His ways of perfection and all their possessions according to His righteous counsel. They shall not depart from any command of God concerning their times; they shall be neither early nor late for any of their appointed times, they shall stray neither to right nor to left of any of His true precepts. All those who embrace the Community Rule shall enter into the Covenant before God to obey all His commandments so that they may not abandon Him during the dominion of Satan because of fear or terror or affliction.

On entering the Covenant, the Priests and Levites shall bless the God of salvation and all His faithfulness, and all those entering the Covenant shall say after them, 'Amen, Amen!'

Then the Priests shall recite the favours of God manifested in His mighty deeds and shall declare all His merciful grace to Israel, and the Levites shall recite the iniquities of the children of Israel, all their guilty rebellions and sins during the dominion of Satan. And after them, all those entering the Covenant shall confess and say: 'We have strayed! We have [disobeyed!] We and our fathers before us have sinned and done wickedly in walking [counter to the precepts] of truth and righteousness. [And God has] judged us and our fathers also; **II** but He has bestowed His bountiful mercy on us from everlasting to everlasting.' And the Priests shall bless all the men of the lot of God who walk perfectly in all His ways, saying: 'May He bless you with all good

and preserve you from all evil! May He lighten your heart with life-giving wisdom and grant you eternal knowledge! May he raise His merciful face towards you for everlasting bliss!

And the Levites shall curse all the men of the lot of Satan, saying: 'Be cursed because of all your guilty wickedness! May He deliver you up for torture at the hands of the vengeful Avengers! May He visit you with destruction by the hand of all the Wreakers of Revenge! Be cursed without mercy because of the darkness of your deeds! Be damned in the shadowy place of everlasting fire! May God not heed when you call on Him, nor pardon you by blotting out your sin! May He raise His angry face towards you for vengeance! May there be no "Peace" for you in the mouth of those who hold fast to the Fathers!' And after the blessing and the cursing, all those entering the Covenant shall say, 'Amen, Amen!'

And the Priests and Levites shall continue, saying: 'Cursed be the man who enters this Covenant while walking among the idols of his heart, who sets up before himself his stumbling-block of sin so that he may backslide! Hearing the words of this Covenant, he blesses himself in his heart and says, "Peace be with me, even though I walk in the stubbornness of my heart" (Deut. xxix, 18-19), whereas his spirit, parched (for lack of truth) and watered (with lies), shall be destroyed without pardon. God's wrath and His zeal for His precepts shall consume him in everlasting destruction. All the curses of the Covenant shall cling to him and God will set him apart for evil. He shall be cut off from the midst of all the sons of light, and because he has turned aside from God on account of his idols and his stumbling-block of sin, his lot shall be among those who are cursed for ever.' And after them, all those entering the Covenant shall answer and say, 'Amen, Amen!'

Thus shall they do, year by year, for as long as the dominion of Satan endures. The Priests shall enter first, ranked one after another according to the perfection of their spirit; then the Levites; and thirdly, all the people one after another in their Thousands, Hundreds, Fifties, and Tens, that every Israelite may know his place in the Community of God according to the everlasting design. No man shall move down from his place nor move up from his allotted position. For according to the holy design, they shall all of them be in a Community of truth and virtuous humility, of loving kindness and good intent one towards the other, and (they shall all of them be) sons of the everlasting Company.

No man [shall be in the] Community of His truth who refuses to enter [the Covenant of] God so that he may walk in the stubbornness of his heart, for **III** his soul detests the wise teaching of just laws. He shall not be counted among the upright for he has not persisted in the conversion of his life. His knowledge, powers, and possessions shall not enter the Council of the Community, for whoever ploughs the mud of wickedness returns defiled (?). He shall not be justified by that which his stubborn heart declares lawful, for seeking the ways of light he looks towards darkness. He shall not be reckoned among the perfect; he shall neither be purified by atonement, nor cleansed by purifying waters, nor sanctified by seas and rivers, nor washed clean with any ablution. Unclean, unclean shall he be. For as long as he despises the precepts of God he shall receive no instruction in the Community of His counsel.

For it is through the spirit of true counsel concerning the ways of man that all his sins shall be expiated that he may contemplate the light of life. He shall be cleansed from all his sins by the spirit of holiness uniting him to His truth, and his iniquity shall be expiated by the spirit of uprightness and humility. And when his flesh is sprinkled with purifying water and sanctified by cleansing water, it shall be made clean by the humble submission of his soul to all the precepts of God. Let him then order his steps to walk perfectly in all the ways commanded by God concerning the times appointed for him, straying neither to right nor to left and transgressing none of His words, and he shall be accepted by virtue of pleasing atonement before God and it shall be to him a Covenant of the everlasting Community.

The Master shall instruct all the sons of light and shall teach them the nature of all the children of men according to the kind of spirit which they possess, the signs identifying their works during their lifetime, their visitation for chastisement, and the time of their reward.

From the God of Knowledge comes all that is and shall be. Before ever they existed He established their whole design, and when, as ordained for them, they come into being, it is in accord with His glorious design that they accomplish their task without change. The laws of all things are in His hand and He provides them with all their needs.

He has created man to govern the world, and has appointed

for him two spirits in which to walk until the time of His visitation: the spirits of truth and falsehood. Those born of truth spring from a fountain of light, but those born of falsehood spring from a source of darkness. All the children of righteousness are ruled by the Prince of Light and walk in the ways of light, but all the children of falsehood are ruled by the Angel of Darkness and walk in the ways of darkness.

The Angel of Darkness leads all the children of righteousness astray, and until his end, all their sin, iniquities, wickedness, and all their unlawful deeds are caused by his dominion in accordance with the mysteries of God. Every one of their chastisements, and every one of the seasons of their distress, shall be brought about by the rule of his persecution; for all his allotted spirits seek the overthrow of the sons of light.

But the God of Israel and His Angel of Truth will succour all the sons of light. For it is He who created the spirits of Light and Darkness and founded every action upon them and established every deed [upon] their [ways]. And He loves the one **IV** everlastingly and delights in its works for ever; but the counsel of the other He loathes and for ever hates its ways.

These are their ways in the world for the enlightenment of the heart of man, and that all the paths of true righteousness may be made straight before him, and that the fear of the laws of God may be instilled in his heart: a spirit of humility, patience, abundant charity, unending goodness, understanding, and intelligence; (a spirit of) mighty wisdom which trusts in all the deeds of God and leans on His great lovingkindness; a spirit of discernment in every purpose, of zeal for just laws, of holy intent with steadfastness of heart, of great charity towards all the sons of truth, of admirable purity which detests all unclean idols, of humble conduct sprung from an understanding of all things, and of faithful concealment of the mysteries of truth. These are the counsels of the spirit to the sons of truth in this world.

And as for the visitation of all who walk in this spirit, it shall be healing, great peace in a long life, and fruitfulness, together with every everlasting blessing and eternal joy in life without end, a crown of glory and a garment of majesty in unending light.

But the ways of the spirit of falsehood are these: greed, and slackness in the search for righteousness, wickedness and lies, haughtiness and pride, falseness and deceit, cruelty and abundant evil, ill-temper and much folly and brazen insolence, abominable deeds (committed) in a spirit of lust, and ways of lewdness

*Melkiresha' (4Q280-82)*

[May God set him apart] for evil from the midst of the Sons of Light because he has turned away from following Him.

And they shall continue saying: Be cursed, Melkiresha', in all the thoughts of your guilty inclination. May God [deliver you up] for torture at the hands of the vengeful Avengers. May God not heed [when] you call on Him. [May He raise His angry face] towards you. May there be no (greeting of) 'Peace' for you in the mouth of all those who hold fast to the Father[s. May you be cursed] with no remnant, and damned without escape.

Cursed be those who practise their wicked designs] and [es]tablish in their heart your (evil) devices, plotting against the Covenant of God. . . , seers of [His] truth.

[Who]ever refuses to enter [His Covenant, walking in the stubbornness of his heart] . . .

## 7. CURSES OF SATAN AND HIS LOT (4Q286-7, 4Q280-82)



J. T. Milik published two fragments from cave 4 in 1972, containing liturgical curses. One of these, designated as 4Q286-7, and provisionally entitled 'Blessings (and Curses)', is paralleled by War Rule XIII and Community Rule II. The other (4Q280-2) depends mainly on Community Rule II, but reveals Satan's specific name, *Melkiresha'* (My king is wickedness), the counterpart of *Melkizedek* (My king is justice), chief of the Army of Light (cf. below, pp. 262-3, 300-301). See Milik, *Journal of Jewish Studies*, 1972, pp. 126-35.

### *Blessings and Curses (4Q286-7)*

. . . council of the Community shall all say together, Amen, amen.

Afterwards [they] shall damn Satan and all his guilty lot. They shall answer and say, Cursed be [S]atan in his hostile design, and damned in his guilty dominion. Cursed be all the spirits of his [lo]t in their wicked design, and damned in their thoughts of unclean impurity. For they are the lot of darkness and their visitation is for eternal destruction. Amen, amen.

Cursed be the Wicked One in all . . . of his dominions, and may all the sons of Satan be damned in all the works of their service until their annihilation [for ever, Amen, amen.]

And [they shall continue to say: Be cursed, Angel of Perdition and Spirit of Destruction, in all the thoughts of your guilty inclination [and all your abominable] plots] and [your] wicked design, [and] may you be [da]mned . . . Amen, am[en].

[Cursed be all those who practise their [wicked designs] and establish [in their heart] your (evil) devices, [plotting against God's] Covenant] . . . to exchange the judgements of truth for folly.]