BOOK 2 OF 2

The Books of the Essene College

The Third Book of Proverbs

to the Book of the Rule of the Sons to Zadok, the Priests

featuring the doctrine of the Essene college

The extra-Biblical writings of the pre-Christian era,
with renumbered chapters and verses from the Levitical plan

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## VOLUME 4

### The Books of Ezra

**BOOK 1, The Books of the Restoration**

The Chronicles of the Kings of Israel and Judah

<table>
<thead>
<tr>
<th>Book</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>1ST CHRONICLES</td>
<td>29</td>
</tr>
<tr>
<td>2ND CHRONICLES</td>
<td>36</td>
</tr>
</tbody>
</table>

The Restoration of Ezra

<table>
<thead>
<tr>
<th>Book</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3RD) EZRA</td>
<td>10</td>
</tr>
<tr>
<td>NEHEMIAH</td>
<td>13</td>
</tr>
<tr>
<td>[4TH EZRA]</td>
<td></td>
</tr>
</tbody>
</table>

The Visions of Zechariah

<table>
<thead>
<tr>
<th>Book</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>HAGGAI</td>
<td>2</td>
</tr>
<tr>
<td>ZECHARIAH</td>
<td>14</td>
</tr>
<tr>
<td>MALACHI</td>
<td>4</td>
</tr>
</tbody>
</table>

The Book of the Testaments of the Patriarchs

<table>
<thead>
<tr>
<th>Book</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>TESTAMENT OF ADAM &amp; EVE</td>
<td>43</td>
</tr>
<tr>
<td>TESTAMENT OF Enoch</td>
<td>68</td>
</tr>
<tr>
<td>[2ND Enoch]</td>
<td></td>
</tr>
<tr>
<td>TESTAMENT OF ABRAHAM</td>
<td>14</td>
</tr>
<tr>
<td>TESTAMENT OF ISAAC</td>
<td>12</td>
</tr>
<tr>
<td>TESTAMENT OF JACOB</td>
<td>13</td>
</tr>
<tr>
<td>TESTAMENT OF JOSEPH AND ASENATH</td>
<td>29</td>
</tr>
<tr>
<td>TESTAMENT OF THE 12 PATRIARCHS</td>
<td>12</td>
</tr>
<tr>
<td>TESTAMENT OF JOB</td>
<td>12</td>
</tr>
<tr>
<td>TESTAMENT OF MOSES</td>
<td>12</td>
</tr>
<tr>
<td>THE BOOK OF PSALMS</td>
<td>151 - 175</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Book</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE HOLY Pleroma</td>
<td>22</td>
</tr>
<tr>
<td><em>The Book of the Worlds of the Immortals</em></td>
<td></td>
</tr>
</tbody>
</table>

The Revolt of the Maccabees

<table>
<thead>
<tr>
<th>Book</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>1ST MACCABEES</td>
<td>16</td>
</tr>
<tr>
<td>2ND MACCABEES</td>
<td>15</td>
</tr>
<tr>
<td>3RD [4TH] MACCABEES</td>
<td>13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Book</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>3RD Enoch</td>
<td>50</td>
</tr>
</tbody>
</table>

_The Third Book of Proverbs, BOOK 1_

<table>
<thead>
<tr>
<th>Book</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE BOOK OF WISDOM FOR THE KINGS</td>
<td>19</td>
</tr>
<tr>
<td>[Solomon]</td>
<td></td>
</tr>
<tr>
<td>THE SPIRIT OF WISDOM</td>
<td>63</td>
</tr>
<tr>
<td>[Persian Zoroastrian]</td>
<td></td>
</tr>
</tbody>
</table>
# VOLUME 4

*The Books of the Ezra*

**BOOK 2, The Books of the Essene College**

<table>
<thead>
<tr>
<th>THE 3RD BOOK OF PROVERBS, BOOK 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>ESSENE PROVERBS 3</td>
</tr>
<tr>
<td>ESSENE PROVERBS 6</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE TEACHINGS OF ONCSHESHONQI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egyptian</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE BOOK OF PSALMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>[176 - 240]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE BOOK OF MEDITATIONS, ESSENE PRAYERS &amp; BLESSINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>154</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE BOOK OF THE RULE, FOR THE CONGREGATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>174</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE BOOK OF THE RULE, FOR THE INTIATES</th>
</tr>
</thead>
<tbody>
<tr>
<td>198</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE BOOK OF THE RULE, FOR THE COMMUNITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>216</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE BOOK OF THE RULE, FOR THE TEMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>243</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE BOOK OF THE RULE, FOR THE LAST DAYS &amp; THE MESSIAH KINGDOM</th>
</tr>
</thead>
<tbody>
<tr>
<td>294</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THE BOOK OF THE RULE, FOR WAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>298</td>
</tr>
</tbody>
</table>

**ADDITIONAL DOCUMENTS FOR INSTRUCTION AT THE ESSENE COLLEGE**

*Not in edition 1*
**THE NEW MELCHIZEDEK BIBLE**  
**VOLUME 4**

**The Books of Ezra**

*BOOK 2 - The Books of the Essene College*

<table>
<thead>
<tr>
<th>CHAPTERS</th>
<th>Bible Chapters</th>
<th>Divisions</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THE THIRD BOOK OF PROVERBS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>BOOK 2</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>THE ESSENE PROVERBS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>Fragments from the Dead Sea scrolls</em></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter One</th>
<th>1 - 35</th>
<th>1 - 35</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>The Call to Wisdom &amp; Fidelity</em></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Two</th>
<th>1 - 35</th>
<th>36 - 70</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Godly Wisdom</em></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Three</th>
<th>36 - 75</th>
<th>71 - 110</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>The Harlot</em></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| **THE ESSENE PROVERBS** | | | |
| *The Mysteries of Knowledge & Wisdom* | | | |

| Chapter Four | 1 - 35 | | 11 |
|--------------|--------||---|

| Chapter Five | 36 - 70 | | 15 |
|--------------|--------||---|

| Chapter Six | 71 - 100 | | 18 |
|-------------|--------||---|

| Chapter Seven | 101 - 130 | | 20 |
|---------------|---------||---|

| Chapter Eight | 131 - 160 | | 23 |
|---------------|---------||---|

| Chapter Nine | 161 - 185 | | 26 |
|--------------|---------||---|
THE TEACHINGS OF ONCSHESHONQI

*Egyptian*

Chapter Ten 1 - 35 28

Chapter Eleven 36 - 65 31

Chapter Twelve 66 - 100 33

Chapter Thirteen 101 - 125 37

Chapter Fourteen 126 - 150 39

Chapter Fifteen 151 - 180 41

Chapter Sixteen 181 - 210 44

Chapter Seventeen 211 - 235 47

Chapter Eighteen 236 - 260 49

Chapter Nineteen 261 - 285 51

Chapter Twenty 286 - 315 53

Chapter Twenty One 316 - 350 55
THE BOOK OF MEDITATIONS

Essene Hymns, Prayers, & Blessings

THE BOOK OF PSALMS

176 - 240

Essene psalms 176-184, 188 58

A poem of wisdom, Psalm 189 71
  Blessed is he that walks with a pure heart of wisdom

Offerings of Thanks, Psalms 190-217 74

Psalms scroll, Psalms 218-226 119

Psalms of the prophets and kings, Psalms 227-232 129

Essene songs for the Sabbath, Psalms 233-236 138

Psalms of the Maccabees, Psalms 237-238 150
  from the fortress of Masada

ESSENE BOOK OF COMMON PRAYERS
  & BLESSINGS FOR THE PRIESTS

Prayers, Psalms 239-242 154
  The Words of the Heavenly Lights
  Daily Prayers

Blessings of the Priests 164

Psalms 243-245 169
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Pages</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter One</td>
<td>1 - 25</td>
<td>174</td>
</tr>
<tr>
<td>Chapter Two</td>
<td>26 - 55</td>
<td>176</td>
</tr>
<tr>
<td>Chapter Three</td>
<td>56 - 85</td>
<td>178</td>
</tr>
<tr>
<td>Chapter Four</td>
<td>86 - 110</td>
<td>181</td>
</tr>
<tr>
<td>Chapter Five</td>
<td>111 - 140</td>
<td>183</td>
</tr>
<tr>
<td>Chapter Six</td>
<td>141 - 165</td>
<td>186</td>
</tr>
<tr>
<td>Chapter Seven</td>
<td>166 - 200</td>
<td>188</td>
</tr>
<tr>
<td>Chapter Eight</td>
<td>201 - 235</td>
<td>191</td>
</tr>
<tr>
<td>Chapter Nine</td>
<td>236 - 270</td>
<td>193</td>
</tr>
<tr>
<td>Chapter Ten</td>
<td>271 - 300</td>
<td>196</td>
</tr>
</tbody>
</table>
### THE BOOK OF THE RULE
#### FOR THE INTIATES

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Pages</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter One</td>
<td>1 - 30</td>
<td>198</td>
</tr>
<tr>
<td>Chapter Two</td>
<td>31 - 60</td>
<td>203</td>
</tr>
<tr>
<td>Chapter Three</td>
<td>61 - 85</td>
<td>206</td>
</tr>
<tr>
<td>Chapter Four</td>
<td>86 - 120</td>
<td>207</td>
</tr>
<tr>
<td>Chapter Five</td>
<td>121 - 155</td>
<td>210</td>
</tr>
<tr>
<td>Chapter Six</td>
<td>156 - 180</td>
<td>213</td>
</tr>
</tbody>
</table>

### THE BOOK OF THE RULE
#### FOR THE COMMUNITY

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Pages</th>
<th>Volume</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter One</td>
<td>1 - 35</td>
<td>216</td>
</tr>
<tr>
<td>Chapter Two</td>
<td>36 - 65</td>
<td>220</td>
</tr>
<tr>
<td>Chapter Three</td>
<td>66 - 90</td>
<td>222</td>
</tr>
<tr>
<td>Chapter Four</td>
<td>91 - 120</td>
<td>225</td>
</tr>
<tr>
<td>Chapter Five</td>
<td>121 - 150</td>
<td>228</td>
</tr>
<tr>
<td>Chapter Six</td>
<td>151 - 185</td>
<td>230</td>
</tr>
<tr>
<td>Chapter Seven</td>
<td>186 - 210</td>
<td>233</td>
</tr>
<tr>
<td>Chapter Eight</td>
<td>211 - 240</td>
<td>235</td>
</tr>
<tr>
<td>Chapter Nine</td>
<td>241 - 265</td>
<td>237</td>
</tr>
<tr>
<td>Chapter Ten</td>
<td>266 - 300</td>
<td>239</td>
</tr>
<tr>
<td>Chapter One</td>
<td>11-19</td>
<td>1 - 30</td>
</tr>
<tr>
<td>-------------</td>
<td>-------</td>
<td>--------</td>
</tr>
<tr>
<td>Chapter Two</td>
<td>20-91 not present</td>
<td>31 - 60</td>
</tr>
<tr>
<td>Chapter Three</td>
<td></td>
<td>61 - 90</td>
</tr>
<tr>
<td>Chapter Four</td>
<td>91 - 120</td>
<td>247</td>
</tr>
<tr>
<td>Chapter Five</td>
<td>121 - 150</td>
<td>249</td>
</tr>
<tr>
<td>Chapter Six</td>
<td>151 - 175</td>
<td>251</td>
</tr>
<tr>
<td>Chapter Seven</td>
<td>176 - 200</td>
<td>253</td>
</tr>
<tr>
<td>Chapter Eight</td>
<td>201 - 230</td>
<td>255</td>
</tr>
<tr>
<td>Chapter Nine</td>
<td>231 - 260</td>
<td>257</td>
</tr>
<tr>
<td>Chapter Ten</td>
<td>261 - 290</td>
<td>260</td>
</tr>
<tr>
<td>Chapter Eleven</td>
<td>291 - 325</td>
<td>262</td>
</tr>
<tr>
<td>Chapter Twelve</td>
<td>326 - 355</td>
<td>265</td>
</tr>
<tr>
<td>Chapter Thirteen</td>
<td>356 - 385</td>
<td>267</td>
</tr>
<tr>
<td>Chapter Fourteen</td>
<td>386 - 420</td>
<td>269</td>
</tr>
<tr>
<td>Chapter Fifteen</td>
<td>421 - 445</td>
<td>272</td>
</tr>
<tr>
<td>Chapter Sixteen</td>
<td>446 - 475</td>
<td>274</td>
</tr>
<tr>
<td>Chapter Seventeen</td>
<td>476 - 500</td>
<td>276</td>
</tr>
<tr>
<td>Chapter Eighteen</td>
<td>501 - 520</td>
<td>278</td>
</tr>
<tr>
<td>Chapter Nineteen</td>
<td>521 - 555</td>
<td>279</td>
</tr>
<tr>
<td>Chapter Twenty</td>
<td>556 - 580</td>
<td>282</td>
</tr>
<tr>
<td>Chapter Twenty One</td>
<td>581 - 610</td>
<td>284</td>
</tr>
<tr>
<td>Chapter Twenty Two</td>
<td>611 - 635</td>
<td>287</td>
</tr>
<tr>
<td>Chapter Twenty Three</td>
<td>636 - 665</td>
<td>289</td>
</tr>
<tr>
<td>Chapter Twenty Four</td>
<td>666 - 700</td>
<td>291</td>
</tr>
</tbody>
</table>
## THE BOOK OF THE RULE
FOR THE LAST DAYS & THE MESSIAH KINGDOM

<table>
<thead>
<tr>
<th>Chapter One</th>
<th>1 - 35</th>
<th>294</th>
</tr>
</thead>
</table>

## THE BOOK OF THE RULE
FOR WAR

<table>
<thead>
<tr>
<th>Chapter One</th>
<th>1 - 35</th>
<th>298</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter Two</td>
<td>36 - 65</td>
<td>301</td>
</tr>
<tr>
<td>Chapter Three</td>
<td>66 - 100</td>
<td>304</td>
</tr>
<tr>
<td>Chapter Four</td>
<td>101 - 130</td>
<td>307</td>
</tr>
<tr>
<td>Chapter Five</td>
<td>131 - 165</td>
<td>309</td>
</tr>
<tr>
<td>Chapter Six</td>
<td>166 - 195</td>
<td>312</td>
</tr>
<tr>
<td>Chapter Seven</td>
<td>196 - 230</td>
<td>315</td>
</tr>
<tr>
<td>Chapter Eight</td>
<td>231 - 265</td>
<td>318</td>
</tr>
<tr>
<td>Chapter Nine</td>
<td>266 - 300</td>
<td>321</td>
</tr>
<tr>
<td>Chapter Ten</td>
<td>301 - 330</td>
<td>324</td>
</tr>
<tr>
<td>Chapter Eleven</td>
<td>331 - 365</td>
<td>327</td>
</tr>
<tr>
<td>Chapter Twelve</td>
<td>366 - 400</td>
<td>330</td>
</tr>
<tr>
<td>Additional documents</td>
<td></td>
<td>334</td>
</tr>
</tbody>
</table>
ADDITIONAL DOCUMENTS FOR INSTRUCTION
AT THE ESSENE COLLEGE

A patchwork of Essene teachings

not in edition 1
The second book of volume 4 is dedicated to the Essene priesthood that flourished in the first two centuries BC, until AD 70 when Rome dispersed the kingdom of the Judeans. The Essenes were a religious order of the ancient priesthood affiliated with the Coptics of Egypt and the Brahmins of India. The Essene priesthood is also aligned with the ancient mystery cults of Egypt and Greece, and the Zoroastrian priesthoods of the ancient Persia, and the Levitical priests of ancient Israel.

Therefore the Essene wrings discovered in the caves near the shores of the Dead Sea scrolls are from a priestly academic institution, of a religious order that was preparing the way for the Messiah of Israel and the kingdom of God. Among the remarkable discoveries there were a large number of prose praise hymns of authentic doctrines that are hypothetically added to the book of Psalms.

The Essenes grew out of the Maccabees' generation, with its revolt against the corrupted religion forced upon Israel by the cruel Greek governments of the post-Alexandrian era of early Rome. That is to say, that the dearth of beneficent philosophical instruction and religious law in the centuries following Alexander the Great's rise in 330 BC certainly precipitated the Essene culture of anti-establishment sentiments against the Hasmonean Pharisees. It was these sentiments that culminated in the dramatic confrontations of John and Jesus with the Pharisees, and then the upstart religion of the Christians that were opposed to the temple Pharisees at Jerusalem. The Roman crushing of the Judean revolt in AD 68 echoes the Alexandrian Greek suppression of the revolt of the Maccabees in the second century BC.

The Essene college ceased activity at the time of the Roman destruction of the temple circa AD 70, and the Essene priest-monks were dispersed throughout the Roman empire like the rest of the Judeans. The priesthood is said to have removed to Damascus, although it is more likely that they joined the Christian communities that settled in the region of Antioch, some distance to the north.

One of main ideas implicated by the Dead Sea scrolls was that the Christian religious reformation of Jesus and John the Baptist was rooted and built up by the Essene priesthood. The city of Nazareth is said to have been near the Mount Carmel Essene community, and Mary and Joseph are said to have been Essenes. The nativity journey to Egypt was probably sponsored by and enhanced by Coptic Egyptian priests aligned with the Essenes. There is little open discussion about these important ideas, however, much historic evidence points to the conclusion that Jesus and John were disciples of the Essene orthodoxy that rivaled the Hasmonean priesthood of the Pharisees controlling the temple activities in Jerusalem. The Essene gospels from the Vatican archive support these ideas.

The Essene books of volume 4 are primarily the doctrines and laws of the orthodox priesthood of the Essenes, following after the ancient pious and ascetic traditions of the Coptic priests of Egypt and the Brahmin priests of India. The Bikkhu monks of India also renounced the world, in their following after the teachings of the social reforming monk they called the Buddha. The accomplishments of the Buddhist reformation in India around 600 BC no doubt led to the enthusiasm about the Christian reformation that was to be heralded by the Messiah of Israel, him who is widely accepted to have been Jesus Christ.
The major progress of the the prophet Zarathustra in Persia in the 800s BC was also certain to have inspired the Essene priests and the Christian church. The later establishment of the Islamic Republic by the prophet Mohammad was more or less the idea behind the Messianic kingdom of Israel, after a time of purging and testing, and the purification of the society and reformation of religion.

The Essene writings that anticipate the Messianic kingdom and the last days of the worldly kingdom mystically utilize the term 'the approaching mystery' to describe what amounts to an apocalyptic purge of society, until it is purified and controlled by the prophet and his powers, as was the case of the prophet Zarathustra and the prophet Mohammad. To a certain extent, the case of the prophets Samuel and Moses are also an instance of successful prophetic governance.

Following the lead of Julius Caesar, Rome would then be converted to the new religion and the Greek Republic, upon which the Romans set up the Roman empire, would be restored in a greater form than ever, and prosper with a democratic rule. The new religion would encompass the entire world in time, and hence set up the Christian ideals and the Essene priesthood as the primary world government in the restored kingdom of God. The garden of Eden would be restored, because all weeds and things that offend would be removed by the angels of God.

These lofty goals are mentioned by the teachings of Jesus, and remain the dearly held dreams of the religious faithful of all regions, who all share the common goal of a restored world ruled by religious principles and principled men.

Unfortunately, the ideals of utopian religious society and the rule of law were not espoused by men attached to temporal pleasures and physical gratification, therefore the world remained at a standstill until the dominion of Constantine in the 300s AD, and then again expectations rose with the rise of the kingdom of Islamic Republic of Mohammad, and again with the Crusades and the Renaissance and the American Revolution. Unfortunately, the unspiritual powers of the Earthly kingdoms were always able to win the battle against the saints of the kingdom of God, and the religious reformation of a world government ran by an uncorrupted priesthood has not been able to reach fruition, despite many cases of accomplishments.

The Book of Revelations moreover prescribes exile from the cities of God, especially the great New Jerusalem, for them that would not wash their robes clean in the gospel doctrines of Jesus. All of these religious endtime ideas are certainly very confusing and often misunderstood, or suppressed altogether. Therefore the need for religious education is paramount, if the world is to overcome the hurdles set forth by the kingdoms of Heaven.

The anticipation of the endtimes is now greater than ever in the modern era. The advent of high tech machinery and circuitry has changed the world forever, and things like Y2K and the Mayan calendar give credence to the idea that the endtimes are upon us. Therefore the scriptures and doctrines of the Essenes are more relevant than ever.

It is notable that spiritual doctrines teach that God has power over every soul, and can plant a spirit anywhere in the physical universe he desires. The vast physical universe is visible at night, and should serve as a lesson about the importance of being a fruitful branch in garden of the kingdom of God, and the inevitable meager consequences for the lawless, rebellious, or fruitless soul. The law offers mercy for sinners, and yet also decrees judgments against overtly rebellious sons.

Therefore, it behooves our spiritual journey in the physical universe to adhere to the universal laws set forth for humanity, and likewise to cleave to the kingdom of God and its priestly and holy doctrines of piety and renunciation, to whatever extent we are able.
The Third Book of Proverbs

2 books of 5 documents

BOOK 1

CHAPTERS 1-9

The Book of Wisdom for the Kings,
*The Third Book of the Wisdom of Solomon*

CHAPTERS 10-32

The Spirit of Wisdom
*The Persian Zoroastrian Book of Menogi Khrad*

BOOK 2

CHAPTERS 1-9

The Book of Essene Proverbs
*Of fragments arranged together in hypothetical order*

Chapter One  Urging to Seek to Wisdom  1-10, 11-35
Chapter Two  Godly Wisdom  1-11, 12-35
Chapter Three  The Harlot  36-38, 41-45, 49-75

Chapters Four - Eight
The Mysteries of Knowledge and Wisdom  1-3, 4-8, 9-160

Chapter Nine  Wisdom Instruction  161-185

CHAPTERS 10-21

The Teachings of Anhk-shesh-ankhqi
*Egyptian*

1-350
1. [Hearken to my words,]
...I will teach you [knowledge] and wisdom,
and to understand the ways of man and the works of the sons of ma[n].

2. [According to] God’s [loving-kindness] towards man,
He has enlarged his inheritance in the knowledge of His truth,

and according to His rejection of every evil man,
no-one who [walks after] his ears and his eyes shall live.

And now [His] loving-kindness ...

the ancient,
they will consider the years of all the generations as God has revealed.

5. From Heaven He judges the work of wickedness,
and all the sons of truth will be accepted ...[at] His end, [of days]

6. and all those who have wallowed in wickedness shall be frightened and scream.

7. For Heaven ...

The waters and abysses shall be frightened,
and all the spirits of flesh shall be laid bare.


And all injustice will yet come to an end
and the age of truth[he] will be completed ... ... in all the everlasting ages.

10. For He is the God of truth,
and from the beginning of years [He calls Man]
to establish righteousness between good and evil,

[for] his is a fleshly [in]clination
and his foundation [is unstable]
[Therefore, seek the face of God in Heaven,]
for He opens His mercies ... ... and to give nourishment to all the living.

If he keeps his hand tight,
the spirit of all flesh is gathered in.

Do not take ... ...
and the debtor, let him quickly repay his debt.

As for you, settle with him,
for you must keep an eye on your money purse.

At[end] your creditor on behalf of your friend
and you have gi[ven] all your life for him.

Give quickly what is his, and take [your] purse.

Let not your spirit diminish because of your words;
do not exchange your holy spirit for any wealth, for no price equals it.
[and] for no man thrusts you away.

With favour seek His face,
and speak according to His tongue,
and you will then find your pleasure ...

do not ...

Do not abandon your precepts
and take care of yourself with your mysteries. [God's laws?]

If he assigns you some work to do,
do not rest or give sleep to your eyes
until you have done [his] command[ments] ...
[and] do not add [to them.]

And if it is [for you] to be humbled,
do not [be ashamed or discouraged.]

Lift up your eyes and see that man’s zeal is great,
for deceitful is the heart, more than every [ ]
And also by His gentle wisdom, you will hold fast to His service,

[and] you will consult with him.

And you will be his first-born son and (he will) have compassion on you like a man on his only son, for you are his servant and his chosen one.

Do not trust ... and do not keep awake because of ... and become for him like a slave.

Do not strike him who is without your strength, lest you stumble and your shame increase greatly.

Do not sell yourself for wealth, it is better for you to be a slave in spirit, and serve your master freely.

And do not sell your glory for a price.

Do not give money in pledge for your inheritance, lest it impoverish your body.

Do not satiate yourself with bread while there is no clothing.

Do not drink wine while there is no food.

Do not seek luxury when you lack bread.

Do not glorify yourself in your need, if you are poor, lest you degrade your life.

Also do not treat with contempt the vessel of your bosom, your wife.
II. 

1. [Instructions for a man] to practise righteousness in the ways of God.

2. He shall not reply before he has heard,
nor shall he speak before he has gained understanding.

3. He shall patiently respond
   and shall speak a word.

4. He shall seek truth [in] judgement,

5. and by searching righteousness he shall find its outcome.

6. A humble and modest man shall not turn back
   until [he has] [witnesssed pride and debauchery].

7. A faithful man shall not depart from the ways of righteousness,

and he shall set his heart on [and the bones of his hands on [good works.]

8. He shall be redeemed through righteousness;
   through understanding...

9. His fields, [are] His territory
    [and shall be taught] to [practise ri]ghteousness.

10. [He shall bring all] his wisdom, knowledge, understanding
    and good things [into the Community of God]
    to regulate all [things] one before another.

11. The first lot will fall,
    and thus they shall set out [to cultivate the fields.]
And you, sons of men, woe to you!

For *man* sprouts from his ground like grass, and his grace blossoms like a flower.

His [gl]ory blows away and his grass dries up, and the wind carries away its flower, so that it is found no more.

They shall seek him, yet shall not find him, and there is no hope for him; and his days are like a shadow over the earth.

Now pray hearken to me, my people; heed me, O you Simple;

Become wise through the might of God.

Remember His miracles which He did in Egypt, and His marvels in the land of Ham.

Let your heart shake because of His fear, and do His will, [and bless] your souls according to His good graces,

and search for yourself a way towards life, a highway [towards ... ] a remnant for your sons after you.

And why have you given up your soul to vanity, [and vain] judgement?

Hearken to me, O my sons, and do not rebel against the words of YHWH.

Do not walk [except in the way He established] for Jacob, and in the path which He decreed for Isaac.

Is one day not better [knowing] His fear, and not to be afflicted by dread and the fowler’s net,
24. to be set apart [from] [with] His angels, [where] there is no darkness, nor gloom.


26. Happy is the man to whom Wisdom has been given thus, [and has been warned about] the evil,

27. Nor let the wicked boast, saying,

It has not been given me, nor [does it apply to me.]

28. [For God gave it] to Israel, and with a good measure He measures it;

and He will redeem all His people, and He will put to death [shame] those who hate His Wisdom.

29. Seek her and find her, grasp her and possess her! [Questionable wisdom for a monastery]

30. With [wisdom] is length of days, and fatness of bone, [and] the joy of the heart,

31. And happy is the man who works [wisdom,]

who does not seek it [out] of deceit, nor holds to it with flatteries.

32. As it has belonged to his fathers, so will he inherit it, and hold fast to it with all the strength of his might, and all his [immeasurable] [mortal power].

33. And he shall cause his offspring to inherit it, [saying]

'I know how to labour for [a] good [harvest]'.

34. 

35. 

7
The Third Book of Proverbs,  BOOK TWO

CHAPTER THREE
Divisions 36-75

[Divisions 71-110]

The Warning Concerning Harlots

Chapter 3.

36. [God forms] all the chambers of the womb, and He tries all its inward parts.

37. [God forms] the tongue and knows its words.

38. God makes the hand, [and understands its deeds]

39.

40.

4Q473

41. [God has created you, O sons of men, and He has placed [before you] two ways,

one which is goo[d, and one which is evil.

42. If you choose the good way], He will bless you.

43. Yet if you walk in the [evil] way, [He will curse you] in the land] and in your [te]nts,

44. and He will destroy you with [drought] and mildew, [with] snow, ice and hai[l], with all [things].

45.

46.
47. *She* speaks vanity and errors.

48. She is ever prompt to oil her words, and she flatters with irony, deriding with iniquitous lips.

49. Her heart is set up as a snare, and her [sensual] affections as a fowler’s nets.

50. Her eyes are defiled with iniquity, her hands have seized hold of the pit.

51. Her legs go down to work wickedness, and to walk in wrong-doings.

52. Her [breasts] are foundations of darkness, and a multitude of sins are in her skirts.

53. Her [ways] are [as the] darkness of night, and her garments are unclean.

54. Her clothes are shades of twilight, and her ornaments plagues of corruption.

55. Her couches are beds of corruption, and her [chambers are the] depths of the pit.

56. Her inns are couches of darkness, and her dominions in the midst of the night.

57. She pitches her dwelling on the foundations of darkness, she abides in the tents of silence.

58. Amid everlasting fire is her inheritance, not among those who shine brightly.
61. She is the beginning of all the ways of iniquity.
62. Woe and disaster to all who possess her!
   And desolation to all who hold her!
63. For her ways are ways of death,
   and her paths are roads of sin,
64. and her tracks are pathways to iniquity,
   and her by-ways are rebellious wrong-doings.
65. Her gates are gates of death,
   and from the entrance of the house she sets out towards the underworld.
66. None of those who enter there will ever return,
   and all who possess her will descend to the pit.
67. She lies in wait in secret places.
68. In the city’s squares she veils herself,
   and she stands at the gates of towns.
69. She will never rest from whoring,
   her eyes glance hither and thither.
70. She lifts her eyelids naughtily to stare at a virtuous man and join him,
   and at an important man to trip him up,
   at upright men to pervert their way,
   and the righteous elect to keep them from the commandment,
71. at the firmly established to bring them down wantonly,
   and those who walk in uprightness to alter the statute;
72. to cause the humble to rebel against God,
   and turn their steps away from the ways of justice,
73. to bring insolence to their heart,
   so that they march no more in the paths of uprightness;
74. to lead men astray to the ways of the pit,
   and seduce with flatteries every son of man.
The Third Book of Proverbs, BOOK TWO

CHAPTER FOUR

Divisions 1-35

The Mysteries of Knowledge and Wisdom

4Q413, 15-18, 423, 1Q26

A sizeable wisdom tract that is likely to date to the second century BC, when the book of Sirach and the book of Kings' Wisdom were widely published, following after the Maccabees generation. The document is in fragmented manuscripts, and reassembled according to approximation.

The fruitless tree of thorns
God's power in heaven

Argument with a neighbour;
Relationship of the elect to God and man;
God as provider for all his creatures;
Business ethics;
A modest life;
Deposit to be returned in full;

The hope of the just man;
Divine mysteries to be studied and the praise of God's name;
Attitude to parents, wife, children;
The elect and the sage's escape from God's anger;
God as permanent judge of wickedness;
God as creator of the heavenly beings and luminaries;
God as future judge;
Mankind's submission to God;
The fate of the just and the wicked;

Religious life;
First-born sons of God in praise of him;
The use of insight;
God's eternal plant: the saints;
God's providence;
The distribution of the portions of the elect;
The farmer and the garden of Eden;
Warning: God is to try man.

[info by T. Elgvin]
Book Two.  

1. Sages, reflect on this.

2. If a man has a good tree [which grows] as far as heaven [and its branches reach] to the extremities of the lands,

3. yet it produces thorny fruits [in the early] former rain and latter rain, and in thirst [it drinks much water.]

4. [How then will that tree be kept by the man's family for many generations?]

5. [Understand, O man.] God will avenge Himself on you for your transgression.

6. [He sees all] your designs and He does not stand up against you to rebuke you, and to dispute with you.

7. God’s seat is in heaven, and His dominion is over the lands and seas [and heavens.]

8. [He therefore has no need to dispute with you, for he will merely repay your deeds upon your bosom.]

9. each time so that he shall not fill you, and according to His spirit speak against him [you] without rebuke.

10. Forgive the worthy, and [God] shall not swallow up [your] spirit, for you have spoken in whisper, and He [will recite] quickly His rebuke.

11. Do not overlook your sin, for He is as righteous as you are.
12. For He is a prince among princes [and good] He will do.

13. For how unique is He in all activity without compare?

14. Do not reckon an unjust man as a help, nor one filled with hatred apart from the wickedness of his deeds at his visitation.

15. Know how to walk with him, yet let instruction depart not from your heart and God will be for you, yourself.

16. Widen your heart in your poverty, for who is more insignificant than a poor man.

17. Do not be jolly while in mourning.

18. Lest you labour all your life, for nothing look at the approaching mystery and grasp the sources of salvation, and know who is to inherit glory or injustice.

19. Will they not be repaid for their mourning with everlasting joy?

20. Be an advocate for your business, renouce all your sins.

21. Pronounce your judgement like a righteous ruler.

22. Do not take bribes and do not overlook your sin.

23. Be like a poor man in your dispute; God's judgement take with acceptance.

24. Then God will see, and His anger will cease, and He will forgive your sins,

25. For before His anger no one can stand, and who is righteous in His judgement?

26. And without pardon, how can the poor stand firm before Him?
And as for you, if you are in need of food, your need and your plenty you will make abundant. [-ly clear]

Be led to the sustenance of His delight, and take from Him your inheritance and [yet] do not add again.

[By the word] of His mouth everything is [created and fed] and whatever He feeds you with, eat it.

[It is created by God, and it is] of your life.

[That is, don't be too austere, for God grants us to eat.]

If in your need you borrow money from people do not [delay to repay the debt.]

Day and night and there shall be no rest for your soul [until] you have repaid [your] creditor [his money].

Do not lie to him, so that you will not bear guilt for it.

Furthermore, because of the reproach [of indebtedness] [your neighbor] will not trust [you],

In your need he will close his hand. [which is your] Your strength.

If you receive a stroke, [for your default on your indebtedness] do not hide from him who strikes you, so that he will not reveal your shame.

Remember that you are poor, [and] what you lack, you will not find.
[If someone has left] a deposit with you, do not put your hand on it, lest it be burnt and your body be devoured by its flame. [spent]

[A]s you have received it, so return it and you will rejoice if you have no responsibility for it.

Accept no goods from someone whom you do not know, lest he increase your poverty.

Yet if he has thrust it on you, let it be a deposit until death, [for] do not let your spirit be destroyed by it.

Then you will [rest in peace] with the truth, and your memory will flow[er] when you die, and your posterity will inherit [joy] [honor].

[If] you are poor, do not desire anything save your inheritance, and do not be devoured by it lest you change your boundary.

Yet if He brings you back to glory, walk in it, and in the approaching mystery search its beginnings. [search out the Essene's monastery]

Then you will know His inheritance, and you will walk in righteousness, for God will shine His face on all your ways.

Honour Him who glorifies you, and praise His name always.

For your head is above the summit of the mountains, and He has given you a seat among the nobles, and has made you to rule over an inheritance of glory.

Seek always to please God,

[if] you are a poor man.

Do not say, since I am poor, I will not seek knowledge.
48. Shoulder every discipline, and with every [sorrow] refine your heart, and your thoughts with a multitude of understanding.

49. Search the approaching mystery, [the Messianic generation of the apocalypse] and consider all the ways of truth, and behold all the roots of injustice.

50. Then you will know what is bitter for a man, and what is sweet for a human being.

51. Honour your father in your poverty and your mother in your steps.

52. For his father is like God to a man and his mother like a ruler to a human being.

53. For they are the crucible from which you were born and as He placed them over you as rulers and a frame for the spirit, so serve them,

54. and as He has revealed to you the approaching mystery, honour them for your honour’s sake

55. and [during] the splendour of their face, for your life’s sake and for the length of your days.

56. If you are so poor as [to be] without precept [of Essene law or ascetic wisdom], [and] you have taken a wife in your poverty, take the offspring [away] from the approaching mystery when you are [yet] joined together [in marriage].

57. Walk with the helpmate of your flesh [in spiritual harmony].

58. [A young man leaves the home of] his father and his mother and he will cling [to his wife and they will become one flesh]

59. [God] made him [to] rule over her, and she [was made to love him.]
He did not make her father [for to] rule over her and He separated her from her mother.

and towards you [will be her longing and she will be] one flesh for you.

He will separate your daughter for another [father] and your sons [for another mother].

And you [will] become one with the wife of your bosom, for she is the flesh of your nakedness

and whoever rules over her apart from you has changed the boundary of [his] [her] life.

[God] has made you to rule over her spirit, so that she may walk according to [what makes you happy].

Let her not increase [many] vows and free-will offerings.

Bring back her spirit to your good pleasure,

and annul by the utterance of your mouth every binding oath of hers by which to vow a vow.

And by your will, stop her [with the words] of your lips, [and] forgive her for your sake.

Let her not multiply [debts or possesses].
71. [And] you, O man of understanding, look on and grasp the wonderful mysteries of the God of awe.

72. Look at the approaching mysteries and the ancient deeds, what was and what will be, in each deed.

73. And day and night he meditates on the approaching mystery and studies it always.

74. Then you will know truth and injustice, wisdom [and folly] in all their ways, together with their visitation for all the eternal ages and everlasting visitation.

75. Then you will know the difference between [god] and evil relating to their deeds.

76. For the God of knowledge is the foundation of truth, and through the approaching mystery He set apart its foundation, the work of [His hands],

77. and in pure understanding were revealed the secrets of his thought with his perfect conduct in all his deeds.

78. Always seek these eagerly, and understand all their results.

79. And then you will know everlasting glory, and His marvellous mysteries, and the might of His deeds.

80. And you will understand the beginning of your reward at the memorial of the time that has come.

81. Engraved is the decree and all the visitation is determined, for God’s ordinance is engraved over all the iniquities of the sons of Seth.

82. And a book of memorial is written before [God] for those who keep His word.

83. And this is the vision issuing from the meditation on the book of memorial.
And He gave it as a heritage to mankind, and to the people of the spirit.

For Man’s shape is modelled on the holy ones, yet meditation belongs no more to the fleshly spirit,

for it cannot distinguish between g[ood] and evil according to the judgement of its spirit.

And you, son of understanding, look at the approaching mystery, and know the [spiritual] heritage of all the living.

And [through] his conduct and his visitation, whether large or small, do not be touched by wickedness, [for whoever is touched] by it will not be innocent.

According to his inheritance in it, He will be wick[ed].

Son of the intelligent, Consider your mysteries and the foundation of [understanding]

Watchfulness will be in our heart, and confidence in all our ways.

[They do not possess] knowledge, and they have not searched for understandi[ng, and] wisdom they/ have not chosen.

Is [he] not the God of knowledge, ... on the truth, establishing all [their ways of un]derstanding?

He has assigned to all those who inherit truth watchfulness,

Have not peace and quiet you not known?

For the holy angels in heaven [know] truth.

And they will pursue all the roots of understanding, And watch over [the flock].
[And according to their knowledge they will be honoured, one more than another, and in conformity with his intelligence will his honour grow.

Are they, the angels, inert like man?

Are they quiet like a son of man?

Are they not alive for eternity, inheriting an everlasting possession?

Have you not seen immortality?

The Third Book of Proverbs, BOOK TWO

CHAPTER SEVEN

Divisions 101-130

Part 2. [of Book 2]

And now, O you foolish hearts, What good is wisdom to someone who is not wise?

[What] is silence for someone who does not exist, [speak?] and what is judgement if it has no foundation?

Why do the dead groan over their ... ... you have been shaped and your return is to eternal destruction.

For it shall wake up... your sin. Darkness will roar against your dispute.

And all those who will exist for ever, those who search truth will be aroused for your judgement

[and then] all the foolish hearts will be destroyed, and the sons of injustice will be found no more, [and a]ll the supporters of wickedness will be put to shame.

The foundations of the firmament scream at your judgement and all the heavens will thunder.

And you, elect of truth and pursuers of righteousness and judgement, [the] guardians of all knowledge, how will you say:
“We labour for understanding and keep awake to pursue knowledge, and be not weary in all the years of eternity.”

Will He not delight in truth for ever and [in] knowledge [for eternity?]

The sons of heaven whose inheritance is eternal life, will they indeed say:

'We have laboured in the works of truth and we exhausted ourselves in all the ages.'

Will they not walk in eternal light [and inherit glory and great splendour?]

And you, O son of [understanding] ...

Your lips are the opening of a spring to bless the holy, and in the eternal spring you have praised the [Holy] God.

[He] has separated you from every spirit [off] flesh.

As for you, separate from all that He hates, and keep away from all the abomination[s] of the soul.

For He has made all, and caused them to inherit each His heritage [of life].

He is your portion and your heritage among the sons of [men], [and] He has made you [a] ruler [in] His [heritage] [of blessing].

And in this you glorify Him, in [your] consecrating yourself to Him [with devotion].

When He made of you the holy of holies for the whole world, and in all these He cast your lot.

And He has much increased your glory and has made you the first-born for Himself among [the living, saying]

'[I bless you,] and I give you My goodness.
As for you, is not My goodness for you?'

In His faithfulness He has walked always. ... your deeds.

And as for you, search [out] His judgements from all your accusers with all [who] love Him,

and with eternal loving-kindness, and with mercy towards all who keep His word, and [with] zeal.

And as for you, He has opened understanding to you,

and has made you the ruler over His treasury [of wisdom] and appointed [you] a [vessel] of [knowledge].

[Keep] them with you, and to revoke anger from the men of goodwill by [the goodness of] your [hand] [heart.] and to visit [the poor sojourning] with you.

And before you take your heritage from His hand, glorify His holy ones.

For] before He has opened the [spring of all the holy ones, and everyone called holy by His name [for] all the [eons of the universe],

to become an ever[lasting] plant,

[He] will walk [with] all those who [will] inherit the earth,

[Before walking] in heav[en] [with them.]
131. And you, O man of understanding, if He has made you to rule over handcraft and knowledge, and to teach mysteries to all mortal men,

132. Then from there you will seek your prey immortality and understand much.

133. And by all your instructors you will increase in learning, and bring from your poverty with your learning to all those who seek knowledge.

134. Then you will establish your heritage, and you will be made full and you will be satisfied with plenty of good by the skill of your hands knowledge.

135. For God has assigned a heritage of life to all the living, and to all those wise in heart who have become intelligent.

Fr. 103 ii

136. For all of them will seek their times of rest and each man according to his pleasure, like a spring of living water which contains a secret.

137. Do not mix with your merchandise that which is inferior goods.

138. Why should it be a mixture like a mule, and why should you be like one dressed in mixed materials, in wool and in linen, and why should you labour with an ox and an ass yoked together?

139. Your produce also would be like that of one who sows mixed seeds.

140. Let the seed and the crop, and the produce of the vineyard be holy.
And every fruit that is grown
and every tree that is pleasant and desirable
[be for] providing understanding.

Is this not a pl[easant and desirable] garden
providing much [learning]?  

He made you rule over it, to cultivate [it] and guard it.

[Yet] [the soil] will sprout for you thorn and thistle
and it will not give you its strength,
[if] you are unfaithful [to God].

She [that] gave birth,
and [knows] all the sentiments of her who has conceiv[ed],

[The Spirit of Mother Earth]

[she hears] all your secrets,
and [knows] all your affairs.

For it will sprout [for you] everything [good],

[if you are without] [knowing] evil,
knowing [only] good.

And beware lest you [invoke] the judgement of Korah.
(when the people were destroyed by the desert sand for rebellion against Moses.)

And as He has unstopped your ear,
and the [ear of the] prince of your people,

He has divided the inheritance of all the rulers,
and the formation of every [deed] is in His hand.

He [knows] the reward of [their works
and] [judges] them all in truth.

He visits the sons and the fathers,
[the sojourners] (the new proselytes) with all the natives.

He will speak [to them all, in their own season and format.]
[If you are a farmer, you] pay attention to the seasons of the summer and gather in your produce in its time.

And [in] the period of [the growing season, there is] the good with the evil.

[Therefore,] Observe your produce and your work,

In your labour consider [all] the good with the bad, the intelligent man [and] the fool.

Put a lock on your lips and protecting doors to your tongue.
Wisdom instruction for the just man how to ensure the progress of wisdom, by not entrusting its propagation to the unworthy.

Fragment 1

161. [Hire an unstable man to build a house, and he will choose to build it [unstable], and will spread plaster on its wall. He too will become loose because of the rain.

162. Do not learn a precept in the company of hypocrites nor come to the furnace with a totterer, for he will melt away like lead, and will not stand up to the fire.

163. And do not entrust a sleepy man with something delicate, for he will not treat your work gently.

164. Do notsend [him to retrieve] learning, for he will not smooth down your paths.

165. Do not [send] a grumbler to procure money for your need, nor put your trust in a man with twisted lips, [for] he will surely twist your judgement by his lips.

166. His desire will not follow the truth, by the fruit of his lips.

167. Do not put a stingy man in charge of money.

168. Mete out your food according to your desire [to eat.]

[Feed] those who bring abundance, [and have abundant hunger.] yet at the time of gathering he will be found ungodly.

169. The short-tempered [will not tolerate] the simple, for he will surely swallow them up.
and he will not do his deed \[justly\] by weighing it \[carefully].

170.

A man who judges before inquiry,
and one who believes before \[hearing the facts],
do not put him in charge of those who pursue knowledge,

171.

for he will not understand their manner so as to justify the just
and declare the wicked \[wicked];
he too will be for contempt.

172.

Do not send a blind man to bring a vision to the upright;

173.

likewise do not send a man who is hard of hearing to inquire into judgement,
for he will not smooth out a quarrel between people.

174.

Like one who scatters into the wind,\[ and one\] who does not test, \[the depth of the waters\]
so is he who speaks to an ear which does not listen,
and talks to a man deep asleep through a spirit.

175.

Do not send a ‘fat-hearted’ (dense) man to acquire thoughts,
for the wisdom of his heart is hidden,

176.

and he will not be in charge of his heart,
and will not find wisdom for his hands.

An intelligent man gains understanding,\[ a knowing man will bring forth wisdom.\]

177.

An upright man delights in justice,\[ a man of truth rejoices in \[the Law.\]]

178.

A mighty man is zealous for justice,\[He is an adversary to all changers of boundaries,\]

179.\[He works] righteousness for the poor of the land,\[He disputes with all who move the boundaries.\]

180.

A merciful man gives alms to the poor,\[He is concerned for all those without property.\]

181.

The sons of righteousness...

\[More proverbs are thought to be intended\]

182. - \[185.]
The teachings of Onch-sheshon-qi, the son of Tchainefer, written for his son, and that were reported before Pharaoh and his great men daily. Written a few centuries before Christ.

Onchsheshonqy son of Tchainefer discovered the fact that his son was languishing while he had been away from home. He wrote on shards of pots the words by which he would be able to teach his son, much like the Greeks who instructed their children about the myths of the immortals.

1. [It is] written,
Serve your brother,
that he may make protection for you.
Serve your brothers,
that you may acquire good repute.

2. Serve a wise man,
that he may perform your service.
Serve the one who will serve you. [in return]

3. Serve any man, that you may find worth.
Serve your father and your mother,
that you may go and prosper.

4. Inquire about any matter,
that you may understand them [all].

5. Be small in wrath and stout-hearted,
that your heart may be pleasing. [to all]

6. It is only after the acquisition of character that any teaching comes to fruition.

7. Do not set your heart upon the property of another, saying,
"I shall live by means of it."
Acquire for yourself your own.

8. Do not oppress when you fare well, lest you fare badly.
9. Do not send a lowly woman on your business. She will go on her own way.
Do not send a wise man on a small matter when there awaits an important matter.

10. Do not send a fool on an important matter when there is a wise man whom you can send.
Do not send to a town in which you will find loss.

11. Do not long for your house when you are sent.
Do not long for your house to drink beer in it at mid-day.

12. Do not pamper your flesh, lest you be weak.
Do not pamper yourself when you are young, lest you be weak when you are old.

13. Do not hate a man at the mere sight of him when you do not know anything about him.

14. Do not become distressed so long as you possess something.
Do not worry yourself so long as you possess something.

15. Do not become distressed over a matter.
Do not become distressed over your occupation.

16. Compel your son; [yet] do not compel him more than your servant.
Do not spare your son work when you are able to make him do it.

17. Do not instruct a fool, lest he hate you.
Do not instruct one who will not listen to you.

18. Do not set your heart on a fool.
Do not set your heart on the property of an incompetent. [mentally incompetent person or a child]

19. Do not go into hiding [from debts or taxes, to hide at a temple or as a religious hermit] and then let yourself be found.

20. Do not go into hiding when you have no food.
The one who goes into hiding when he has no food is in the situation of someone who seeks it.

21. Do not go off, [run away] and then return of your own accord.
22. Do not go off after having been beaten, lest your punishment be doubled.

23. Do not act overly familiar with the one who is greater than you.

24. Do not hesitate to serve your god.
   Do not hesitate to serve your master.

25. Do not hesitate to serve the one who will serve you.
   Do not hesitate to acquire for yourself a male and female servant when you are able to do so.

26. A servant who is not beaten, great is the cursing in his heart.

27. A lesser man whose wrath is great, his stench is copious.
   A great man whose wrath is small, his praise is copious.

28. Do not say "boy" to one who has grown old.
   Do not belittle in your heart one who has grown old.

29. Do not be hasty when you speak, lest you offend.
   Do not say at once that which comes from your heart.

   Exalt in your heart those of your town.

31. Do not say: "I am educated."
   Set yourself to learn.

32. Do not do something about which you have not first inquired.
   Your best interest is in inquiring.

33. You should inquire of three wise men about an individual matter if it is important enough for an oracular petition of the great god.

34. Do good for your body during your good days, [for] there is no one who does not die.

35. Do not withdraw yourself from a scribe when he is taken to the houses of detention.
   You should withdraw yourself from a scribe when he is taken to his mansion of eternity.
36. Do not go to court with one who is greater than you when you do not have protection.

37. Do not take to yourself a woman whose husband is living, lest he become an enemy to you.

38. Whether times are constrained or times are joyful, property multiplies by spreading it.

39. May your fate not be the fate of the one who begs and is given.

40. If you perform field work, do not pamper your body.

41. Do not say, "Here is the plot of my brother." It is at your own that you should look.

42. The blessing of a town is in a ruler who exercises judgment.

43. The blessing of a temple is in a sanctuary.

44. The blessing of a plot is in its time of being worked.

45. The blessing of a storehouse is in stocking it.

46. The blessing of a treasury is in a single hand.

47. The blessing of property is in a wise woman.

48. The blessing of a wise man is in his mouth.

49. The blessing of [ ] is in the [ ].

50. The blessing of an army is in a [wise] general.

51. The blessing of a town is in not taking sides.

52. The blessing of a craftsman is in his equipment.

53. Do not despise a document that has a claim on you.

54. Do not despise a remedy that you regularly use.
49. Do not despise a matter of Pharaoh.
50. Do not despise a matter that pertains to a cow.
51. The one who frequently despises a thing, it is from it that he dies.
52. Do not quarrel over a matter in which you are wrong.
53. Do not say: "My field is growing."
54. Do not fail to inspect it.
55. Do not dwell in a house with your in-laws.
56. Do not be a neighbor to your master.
57. Do not say: "I have plowed the farmland, but there has been no return."
58. Plow again; it is good to plow.
59. More beautiful is the face of the one who has come up from the farmland
60. than that of the one who has spent the day in the town.
61. Do not say: "I have plowed the farmland, but there has been no return."
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152. than that of the one who has spent the day in the town.
153. Do not say: "I have plowed the farmland, but there has been no return."
154. Plow again; it is good to plow.
155. More beautiful is the face of the one who has come up from the farmland
156. than that of the one who has spent the day in the town.
62. A young scribe in a shipyard, is a craftsman at the harbor.

63. If a crocodile shows itself, the respect of it will be measured.

A crocodile does not die of gladness, it is of hunger that it dies.

64. "It is an insult to me that will be done," so says the fool when he is instructed.

You may stumble with your foot in the house of a great man, yet you should not stumble with your tongue.

65. If you are thrown out of the house of your master, become his door-keeper.

If it happens that your master is sitting beside the river, do not urinate in his presence.

The Teachings of Onchsheshonqy

CHAPTER THREE

Divisions 66-100

66. Would that my brother were the groom of the horses, mounting mine in valor!

Would that my companion speak with the knowledge of Thoth!

67. Would that he not die, the one for whom I would rend my clothing!

Would that it were the "elder brother" of the town who was assigned to administer it!

68. Would that it were the charitable brother of the family who acted as "elder brother" for it!

Would that I possessed and that my brother possessed, that I might eat my own without having cast down my eyes!

69. Would that the floodwater not fail to come!

Would that the farmland not fail to grow green!

70. Would that it were the bad field of the farmland that grew herbage in excess!

Would that the vagina receive its male! [bull]
71. Would that the son were more honored than his father!
Would that it were the master's son who became master!

72. Would that my mother were my hairdresser,
that she might do for me what is pleasant!
Would that the moon succeed the sun, [the inferiour person relieve their superior]
without failing to appear!

73. Would that existence always succeed death!
Would that I might cast the [net and catch fish]!

74. Would that I might extend my hand to my enemy
[and would that it] were received!

75. Would that I knew my neighbor,
that I might give to him my property!
Would that I knew my brother,
that I might open my heart to him!

76. Do not often be a hindrance, lest you be cursed.
Do not often get drunk, lest you go mad.

77. Take for yourself a wife when you are twenty years old,
that you may have a son when you are young.

78. Do not kill a snake and leave its tail.
Do not cast a lance when you are unable to control its end.

79. The one who spits at Heaven, it is on his face that it falls.

80. The character of a man is in his family.
The character of a man is in his association.
*Family and associations are the source of character.*

81. The character of a man is on his face.
The character of a man is one of his limbs.

82. Without knowing that it is God who sends to every place,
the fisherman casts into the water. [in vain]
83.
Do not reach evening on the road, saying: "I am sure of the houses."
You do not know the hearts of their inhabitants.

84.
A guard [that] robs, his son is a poor man.
Do not let your donkey kick against the date palm, lest he shake it.

85.
Do not laugh at your son in the presence of his mother, lest you learn the significance of his father.
It is not from a male [bull] that a male [bull] is born.

86.
Do not say: "The enemy of God is living today."
It is at the end [of life] that you should look.
You will say: "[I have] A good fate" at the end of old age.

87.
Place your affairs in the hands of God.
Do not [place your affairs in the hands of ungodly men.]

88.
Do not create your amusement [after your] being distressed.
A man does not know his days of misery.

89.
Do not entrust your people to one who has not experienced distress.
Do not delay in creating for yourself a tomb on the graveyard. You do not know the length of your life.

90.
Do not do evil to a man so as to cause that another do it to you. the Golden rule
Do not be disheartened regarding the one whom you will be able to ask.

91.
Happy is the heart of the one who has exercised judgment in the presence of a wise man.
A wise master who asks, [for help] his house is established forever.

92.
Disdain ruins the great man.
It is the great crime, when it begins, that is raged against.

93.
The work of a fool does not come to fruition in a place where there is a wise man.
Let your wife look at your property.  
Do not trust her with it.  
Do not trust her with her food and clothing allowance for a single year.  

My brother was not ashamed to steal,  
\textit{and} I was not ashamed to bind him.  

Do not seek revenge.  
Do not cause revenge to be sought against you.  

Let your good deed reach the one who has need of it.  
Do not be stingy.  
Property does not provide security.  

A philanthropic master even kills for contentment.  
A wise killer has not been killed.  

Do not undertake a matter that you will not be able to do.  
Do not speak in a forceful voice to a man  
when you will not be able to intimidate him by it.  
Loud is the voice of the one who acted when he has been commanded.
101. Do not say a thing when it is not its proper time. Do not \textit{act when is not the proper season}. 

102. It is the wise man who seeks a friend. It is the fool who seeks an enemy.

103. A \textit{poor} man for whom a good deed has been done previously will not be able to repay it. Bad is the fate of the poor man \textit{that is a fool.}

104. Do not give your son to the wetnurse so as to cause that she cast out hers.

105. The companion of a fool is a fool. The companion of a wise man is a wise man.

106. The companion of an incompetent is an incompetent.

107. It is the mother who gives birth. It is the road \textit{of life} that gives a companion.

108. Every man acquires property. It is the wise man who knows how to secure it.

109. Do not give your property into the hand of your younger brother so as to cause that he act the elder brother to you by means of it.

110. Do not prefer one to another of your children. You do not know the one who will be charitable to you among them.

111. If you find your wife with her lover, take for yourself a \textit{new} bride on the basis of worthiness.

112. Do not acquire an attendant \textit{handmaid} for your wife when you do not have a servant.

113. Do not acquire for yourself two voices. Speak truth to every man. Let it be inherent in your speech.
114. Do not open your heart to your wife. What you have said to her belongs to the street. Do not open your heart to your wife or to your servant. You may open it to your mother. She is a female vessel.

115. As for a woman, it is just her business that she knows. The teaching of a woman is like a sack of sand with its side split open.

Her savings are stolen property.

What she will do with her husband today, she does with another man tomorrow.

116. Do not dwell beside one greater than you. Do not take for yourself a youth as a companion.

117. [Do not withhold wages from the poor.] It is in his stench and with the condemnation of God after him also that he causes him to give it.

118. Do not take for yourself a thief for a companion, lest he cause that you be killed.

119. A man who has even a small matter, it is [that] what takes hold of him. [his mind]

Shut up a house, and from it it will die.

120. The one who is stouthearted in a bad matter does not discover its harm. The one who robs the property of another does not discover its profit.

121. If you should be the companion of a wise man whose heart you do not know, do not open your heart to him.

If you do a good deed for 100 men and one of them recognizes it, one portion has not perished.

122. Make burnt offering and libation in the presence of God. Let fear of Him be great in your heart.
At night a thief steals; at midday he is found.

Do not multiply your words.

It is to the one who has property in his hand that a house is opened.

_The Teachings of Onchsheshongy_

**CHAPTER FIVE**

**Divisions 126-150**

126. He who is bitten by the bite of a snake is afraid of a coil of rope.

A man who looks in front of himself does not stumble and fall.

127. Do not abandon a woman of your house when she does not become pregnant or give birth.

Good fortune turns aside destruction by a great god.

128. Exalt your man _servant_, [and your friend] that your _endeavor_ may come to fruition and that you may acquire another.

129. Do not let your serving boy experience want regarding his wages.

Do not cast an eye at the property of another, lest you become poor.

130. Do not trespass on the territory of another.

Do not put a house on farmland.

131. Do not cause a man to lodge a complaint against you.

Do not [ ].

132. Do not _fail to do_ the thing that your master has commanded specifically to you.

133. There is no _fish_ that reaches the sky.

There is no _baby_ that fails to cry.

134. Do not say: "_I did_ this good deed for this man. _And_ he did not acknowledge it to me."

There is no good deed except a good deed that you have done for him who has need of it.
If you have attained maturity and acquired much property, let your brothers be great with you.

Should word of the needy become known in the street, as disgrace it is reckoned.

A young man who is educated, it is on the error of what he has done that he thinks thoughts.

A man who has acquired his first money, its expenditure consists of drinking it and eating it.

A man who smells of myrrh, his wife is a cat in his presence.

A man who is in distress, his wife is a lioness in his presence.

Do not be afraid to do that in which you are in the right.

Do not steal.
It will be discovered to your debt.

Do not allow your son to take a wife from another town, lest he be taken from you.

More pleasing is dumbness than hastiness of the tongue.

More pleasing is sitting than doing a trivial errand.

Do not say: "I undertook this matter," when you did not undertake it.

Anger should not command you.

Gluttony will not give you the goose.

If you are sent after wheat and find chaff, do not buy [it].

If you are a merchant of straw when it is wanted, you should not make the rounds with wheat.

Do not do what you hate to a man so as to cause another to do it to you.

the Golden rule
145. Do not associate with a man who is disheartened and says, "It is just one moment of distress that I have."

One hundred men are killed because of one moment of distress.

146. Do not [fear if you become impoverished that you will] be poor forever.

Do not [break an agreement you swear to] and you agree [to].

147. Do not send your son for instruction at the door of the storehouse in a lean year.

148. Do not go to your brother when you are distressed.
You should go to your friend.

149. Do not drink water in the house of a merchant.
He will charge you for it.

Do not deliver a servant into the hand of his master.

150. Do not say: "My master hates me. I will not serve him."

Zealous service repels hatred.

The Teachings of Onchsheshonqy

CHAPTER SIX
Divisions 151-180

151. Borrow money at interest and put it into farmland.

Borrow money at interest and take for yourself a wife.

152. Borrow money at interest and celebrate your birthday.

Do not borrow money at interest to live in grand style by means of it.

153. Do not swear falsely when you are in distress, lest you fare worse than your current condition.

Do not inquire on your own behalf before god and pass over what he has said.

154. Do not laugh at a cat.

Do not speak of a state matter during beer.
155. Do not make a judgment in which you are wrong.

Do not be fainthearted in a bad matter.

156. Do not conceal yourself from a stranger who has come from abroad.

If it happens that there is nothing in your hand, there may be in his.

157. Do not lend money at interest without security in your hand.

Do not be too trusting, lest you become a poor man.

158. Do not hate him who will say to you:

"I am your brother; small is the share in the house of my father.
It will not increase."

159. Do not despise a small document, a small flame, or a small soldier.

160. Do not [that] you will not [ ].

Do not place your property under seal of judgment by approving the crime of another.

161. Do not take liberties with a woman when her husband is listening to your voice.

162. Do not be [slow] to do the work by which you will be able to live.

163. Do not acquire property when you do not have a storehouse.

Do not accept a gift when you will not make a contract.

164. Do not say:

"My illness has gone away. I shall not use a remedy."

165. Do not often go away, lest you be hated.

Do not give a weary look toward the door [bolt].

166. Do not be hasty when you speak before your master.

Do not run too fast, lest you wait.

167. Do not often wash yourself with water alone.

Water wears down stone.
168. Do not go on the road without a stick in your hand.
Do not be circumspect regarding a man in the presence of his opponent during the trial.

169. Do not walk alone at night.
Do not scorn your master before a lesser man.

170. If you associate with a man, and you are on good terms with him, if he fares badly, do not abandon him.
Let him attain his mansion of eternity.
He who comes after him will ensure that you live.

171. A woman who is loved, [with true love] when she is abandoned, she is [truly] abandoned.

172. Inventory your house each and every hour that you may find its thief.

173. Teach your son to write, to plow, to fish, and to trap because of a year of withdrawn inundation, and he will find the profit in what he has done.

174. Take dung, take manure, but do not make an occupation of scavenging.
Do not often relate matters in the presence of your master.

175. Be small in wrath and your respect will be great in the hearts of all men.

176. [If you meet on the road ones that do not] know regarding you, do not [tell them your business?].

177. If a gardener acts as a fisherman, his [garden] will perish.

178. If you have acquired 100 [pieces of silver], give one of them for protection.

179. If you are in the business of farmwork, do not be dishonest.
Better is noble failure than half success.

180. If you are powerful, throw your documents into the river.
If you are weak, throw them also.
181. When a lesser man says: "I will kill you," he will truly kill you.

When a great man says: "I will kill you," lay your head on his doorstep.

182. Give 100 pieces of silver to a wise woman.

Do not accept 200 pieces of silver from a foolish one.

183. He who is in the battlefield together with those of his town is in the celebration with them.

184. The children of the fool wander in the street, those of the wise man are beside him.

He who hides behind his master will acquire 100 masters.

185. A man who has no [town] [property], his character serves as his [family] [property].

A man who has no [property] [family] his wife acts as his divisional partner.

186. Do not rejoice over the beauty of your wife, her heart is set just on her [sexual] [personal] gratification.

187. Do not say: "I have this property. I will not serve God, and I will not serve man either."

Property ceases; it is serving god that generates.

188. Do not send word about a matter to one whom you do not know.

189. He who loves his house so as to dwell in it warms it to its beams. He who hates it builds it and then mortgages it.

190. Do not be despondent when you are ill, lest your mooring be made.

*Docking at the underworld is a euphemism for death*
191. Do not say: "I shall give this property to this man," when you will not give it to him.

Take a great man to your home; take a lesser man to your boat.

192. When the inundation comes it makes allotments for everyone.

Being sent to the one who will eat it, a fish is brought up from the depths.

193. They said to you [to marry, to] have sex with the [bride].

You said to me, [without love] you are dead. You said to me, [with love] you are alive.

194. Sweeter is the water of the one who has given it than the wine of the one who has received it.

195. In the country a cow is stolen, in the town its owner is fought.

196. If your enemy entreats you, do not hide from him.

If a bird takes off from one place to that of another, [nest] a feather will fall from it. [for there will be feathers left behind]

197. There is no son of Pharaoh at night.

If an incompetent man repents [of his folly], he will become a wise man.

198. A man does not love the one who hates him.

Do a good deed and throw it into the flood. When it subsides you will find it.

199. If two brothers quarrel, do not come between them.

He who comes between two brothers when they quarrel is placed between them when they are at peace.

200. If it were [only] the daughter of the farmer who ate, a daughter of the stonemason would be her opposite. [and only she would live in a structure] If it were [only] a master's son who acted as master, men would not [ever] worship God.
201. Do not be fainthearted when you are ill, and so beg for death.

He who lives, [in good spirits] his herbage grows. [for his body does not wilt]

202. There is no poor man except him who has died. [without making peace with God]

203. A thousand servants are in the house of the merchant. The merchant is one of them.

204. If your master says to you something wise, it is respect for him that you should feel.

It is a wise man who understands what passes before him.

205. Give your voice with your property, that it may make two gifts. [instead of merely one]

206. Beer matures only on its mash.

Wine matures only so long as it has not been opened.

A remedy is good only in the hand of its physician.

207. If it is for incompetence you are given bread, [do not] let learning be an abomination to you.

[The fool before God is displeasing to] him.

208. If he is sick, [a man will love] his wife.

If he is weak, the [the needy will use] his heart.

209. End by planting any tree, begin by planting a sycamore. [or some other important tree]

210. The warp is no stranger to the woof. [the loom is no stranger to the yarn]

In the hands of God is all good fortune.
One plowing [alone] makes no [benefit].

One [judgment alone] is not accurate.

More important are the hissings of the snake than the brayings of the donkey.

There is running to which sitting is preferable. There is sitting to which standing is preferable.

Do not dwell in a house that is sick. Death does not say: "I have come."

A serpent that is eating has no venom.

A window with a large opening, its heat gusts outnumber its cooling breezes.

All manner of beasts are welcome in a house. A thief is not welcome.

The approach of the fool means the fleeing from him.

If you harness a big team, [lie] [sit] down in its shade. [among of the definitions, hide behind a large army]

Exalt in your heart the men who are elders, that you may be exalted in the hearts of all men.

It is in accordance with the character of her husband that a woman allows herself to be seduced.

A man does not eat what is under his eyes. [among other definitions, cook the family food with sauces]

A treasury filled with kidney beans, all manner of worth is found within it. [for it is a healthy food] [among other definitions]

The wasting of a house is in not dwelling in it. The wasting of a woman is in not knowing her carnally.
The wasting of a donkey is in carrying bricks.  
The wasting of a boat is in carrying straw.

There is no [widow] who says:  
"They will find [me a husband]."

There is no [servant] who loves to do work.

There is no [one] that is [not] buried.

There is no tooth that breaks and stabilizes another.

There is no Nubian who can change his skin.

There is no friend who passes away alone.

There is no wise man who finds loss.  
There is no fool who finds profit.

There is no one who insults his superior  
who is not himself the one insulted.

There is no one who abandons his traveling companion  
against whom God does not reckon it.

There is no one who employs deceit  
who is not deceived.

There is no one who [fails] [steals]  
who regularly goes and prospers.

Do not hasten and petition a guard  
and then draw back from him.

He who is ashamed to have sex with his wife,  
no children are borne to him.

Do not be greedy, lest you be insulted.  
Do not be stingy, lest you be hated.

Do not steal copper or cloth from the house of your master.  
Do not violate a woman who has a husband.

He who violates on a bed a woman who has a husband,  
it is on the ground that his wife is [likely to be] violated.
Better is a statue of stone, than a foolish son.

Better it is to have no brother, than a brother who is a failure.

[Better death than want.]

[Better is spiritual life than spiritual poverty]

The Teachings of Onchsheshonqy

CHAPTER NINE

Divisions 236-260

If you are thirsty at night, let your mother give you something to drink.

Do not remain in a town in which you have no people to associate with.

If you should be in a town in which you have no people, your character serves as your family. [and, your character serves as your reputation.]

[Do not labor when you are weak, when you will stumble or injure.]

Do not raise your hand when you will not be able to keep it held up. Do not set a fire when you will not be able to extinguish it.

Give your daughter as a wife to the wealthy merchant. Do not give your son to his daughter. and, lest you be indebted to him] [and your son serve his father in law instead of serving you,

The one who shakes the stone threatenly, it is on his foot that it falls.

He who loves a woman of the street, the side of his purse is split open.

One does not load a beam on a donkey.

If a woman loves a crocodile, she takes on its character.

A woman at night, a saint at midday.

Do not speak ill of a beloved woman. Do not speak praise of a hated woman.
245. For a fool to go about with a wise man
is for a goose to go about with its butcher knife.

A fool in a house is like clothing in a storehouse for wine.

246. A house that is sick does not seize the stranger.  [that passes through]
A crocodile does not seize a townsman.

247. If you are hungry, eat what you abominate.
If you are stated, abominate it.

248. He who does not have his eye on the river,
let him give his attention to the needs of the waterpots.

249. If you are about to say something before your master,
count on your hand up to ten.

250. Give one loaf to your laborer,
[and you will] take two by means of his strong arms.
Give one loaf to the one who does the labor,
give two to the one who [gives]  [follows your] commands.

251. Do not insult a common man.
If insult occurs, beating will occur.

252. If beating occurs, killing will occur.
Killing does not occur without God knowing.

253. Nothing occurs except what God will ordain.
A man is able to recognize  [what is ordained from God].

254. It is the character of a man that [reckons his worth].
The great team in its stable [is worth its maintenance].

255. Silence hides incompetence.
It is from the [clouds] that sunlight is taken;
it is by the north wind that it is [made to rain].
256. Do not desire a woman who has a husband.
He who desires a woman who has a husband,
it is on her doorstep that he is killed.

257. It is better to dwell in your own small house
than to dwell in the great house of another.
Small property intact is better than large property despoiled.

258. A slip of the tongue in the palace is a slip of the rudder at sea.

259. A male ox does not cry out to the calf.
A great stable is not [easily] destroyed.

260. The path of God is [set] before all [mortal] men. [i.e. the path to Heaven]
The troublemaker does not find it.

The Teachings of Onchsheshonqy

CHAPTER TEN
Divisions 261-285

261. "Did I ever live?,
so says the one who has died.

262. Every hand is extended to God.
He accepts the hand only of His beloved. [servants]

263. A cat who loves fruit hates the one who eats it.

264. ["My voice is as your voice," ]  [“Your voice is as my voice”]
so says the weakling.

265. Do not be energetic in every sort of work
and so be lazy in your work.

266. He who is not lazy for his father,
he 40 will be energetic for him.

267. It is the builders who build the houses.
It is the dancers who perform the dedication.

268. It is the frogs who praise the inundation [of rain].
It is the mice who eat the emmer.
It is the oxen who bring about the barley and emmer. It is the [donkeys] [laborers] who eat them.

Do not put a poor man in the presence of a rich man.

Do not drink water from a well, and then throw the pitcher into it.

Body of a woman, mind of a horse. [Body of a man, mind of an ox?]

[ lifetime ].

[If you] bend down to every one [you cannot stand before God].

If you acquire much property, then God will require much of your soul.

If you be early to your beer hall, you will die. [early]

Do not make an unhappy woman your wife.

If a donkey walks with a horse, it performs its motions.

If a crocodile loves a [donkey], horse it puts on a wig.

A horse is found to go after a lion; a donkey is not found to conduct it.

Man is better than a [donkey] beast at copulating, it is his purse that restrains him.

Because of inspecting, rations are given to an inspector.

If he doesn't inspect, they are cut off.

No drunkenness of yesterday halts the thirst of today.

Better to scavenge in hunger than to die in need.

Do not be ashamed to do your labor, and do your work without scorning it.

If you are infuriated with your master, do not say to him the full extent of your heart.
282.

When a town is in the process of beginning, all men go into it.

When a town is in the process of destruction, all men flee from it.

283.

He who does not carry the wheat of his father’s commands obediently will carry chaff to their own storehouses.

284.

Do not take control of a matter whose ending you will not be able to control.

285.

A woman is a stone quarry. It is the big block that works her.

A good woman of high character is as sustenance come forth during hunger.

The Teachings of Onchsheshonqy

CHAPTER ELEVEN

Divisions 286-315

286.

There is no profit in my son whom I shall not find fit to reward. There is no profit in my servant who will not do my work.

287.

There is no profit in my brother who will not care for me. [There is no profit in my wife that will not love me].

288.

Do not wrongly accuse poor man.

Do not rob a poor man before the town gives to him.

289.

Far more numerous are the blessings of God in the halls of the heavens than the festival processions of Pre in the great hall. [Pre is ]

290.

If a woman is at peace with her husband, it is the influence of god.

291.

Do not sell your house and your endowment in exchange for one day, and so be a poor man forever.

292.

Do not seize a common man from the property of Pharaoh, lest he destroy you and your family.

293.

Do not take a woman's angry or foolish words to your heart.
A woman is a blight, who does not quit [trimming] the tree without having destroyed it.

Learn the manner of sending word to the palace.

Learn the manner of sitting in the presence of Pharaoh.

Learn the customs of Heaven.

Learn the customs of Earth.

Would that the heart of a woman and the heart of her husband were far from anger.

Choose a wise husband for your daughter. Do not choose for her a rich husband.

[Do not] spend one year consuming the property that you have on hand, so that you spend three years [indebted to?] the bank.

Do not take an impious woman as your wife, lest she give impious instruction to your children.

If a woman is at peace with her husband, they do not fare badly.

If a woman whispers about her husband, they do not fare well.

If a woman does not desire the property of her husband, another man is in her heart.

A lowly woman has no life. A bad woman has no husband.

The [wise] wife of a fool beats her [husband and children] while they say:

"My [way is the right way].
I have no [error, and] I have no [folly]."

[There are words for] sending a man out. [There is] a stick for bringing him inside.

[The inebriation of strong drink is sweet, even] when it is bitter to drink it.
There is imprisonment for granting life.
There is release for killing.

There is one who hoards who does not control.
They are all in the hand of fate and of God.

All sickness is painful.
It is the wise man who knows how to be sick. *[applying remedies and satying in bed]*

It is to the one who has done it that a thing happens.
It is to the heart that God looks.

It is in battle that *a man finds* for himself a brother.
It is on the road that a man finds for himself a companion.

The plans of god are one thing,
the thoughts of men are another.

The plans of the fisherman are one thing,
*the fate of the sea* is different from them.

If a merchant finds a merchant,
he will *[make plans together with him]*.

There is one who plows, who does not *harvest*.
There is one who *harvests*, who does not *eat*.

*The Teachings of Onchsheshonqy*

The one who has sickness in his wheat,
do not *[make plans to do busines with him]*.

The one who bears scorn *[patiently is strong]*.
The one who digs a pit will be the one who falls into it.

I love my friend *[when he stands]* outside.
There is no great strength [in being a thief].

[The wise man will] reckon the extent of his house daily.

A troublemaker who does not know [the way of God is a fool].

Do not cause another to fare well [when he is a troublemaker; lest you fare badly yourself.

If [a serpent runs off] it is on the ground.

It is [the way of] [women] that they [want love and desire children].

If a woman is of more exalted birth than her husband, let him give way to her.

[If] you have caused [a fool to err,] say to him: "Do not!," [and] he will say: "I will!"

If you are commanded [to obey God and you do not], it is your body that makes a bad condition. [for your soul]

The instruction of another does not enter into the heart of a fool. What is in his heart is in his heart.

Do not say [scornful words unto the] disdain. [of another.]

Instruction [is given to man] because of God.

A man who fights with those of his town is a poor man forever.

Do not dwell in a house that is cursed by God, lest his destruction turn against you.

Do not cause [your town to complain] against you.

If a wise man abandons [the way of God], he perishes.

If I do [what is right before God,] I find my justice.

If I fear [God, I will seek to do what is right].
If you do not [praise God for blessings], to whom should you cry out concerning the bitterness?

Do not [hate] your enemy [yet do not trust him].

If you are troubled, [turn your heart toward] God.

Do not call [guests] before your master, when he is not with you.

[At a banquet,] a jug measure of wine [passed] upward [is returned in] kind.

[Do not]

Do not say: "I am rich in property," and so belittle the one [less fortunate] than you.

Speak in a pleasant voice to your servants [before God].

Do not take a merchant as your friend. He lives by taking a cut.

Do not let [a suspicious matter] linger, without having inquired about it.

Let [not the prayer of a widow] reach [Heaven against you, to] cause that God succeed to her [request].

Do not often speak your anger to a common man, lest you be scorned.

Do not often speak [accusations] to a common man, lest he be destroyed by accusation.

Do not [often speak to your enemy], lest he discover what you will do.

Do not be weary of calling to God [in prayer]. He has his hour for listening to the scribe.

[It is] Written.

The word 'written' is the word for "scribe", and is considered a divisional marker.
**The Book of Meditations**

*The Essene book of the hymnody of the psalms, the prayers, and the blessings of the priests.*

*The following are additions to the Book of Psalms from the generations of the Maccabees and the Essenes. The order and numbering of the psalms is somewhat uncertain. The following numbering is postulated based on the research of the numerology schemes of the ancient Levitical scribes. Other psalms might be taken from the books of Isaiah, Micah, and others.*

*The following introductions of volume 4, book 2 are adapted from the previous generation of religious academic research of Geza Vermes. No copyrights to the introductions or to the renumbered translations of the archaeological scriptures of the Dead Sea scrolls are intended.*

*The first set of psalms from the Essene library is ten songs written by the Essene priesthood.*

*The first scroll is five psalms of praise and a sixth manuscript (4Q439) considered connected to it. The texts translated are not unlike some of the praise psalms of thank offerings, yet with no specific Essene characteristics, they are therefore considered older Israelite documents.*

**176. My God thou givest insight**

4Q436 (with 4Q435i)

1

[My God, thou givest] insight to strengthen the contrite heart and the spirit (which is) in it for ever;

to comfort the weak in the time of their distress and the hands of the fallen so that they may rise;
to make instruments of knowledge;

to give knowledge to the wise and the upright to increase understanding;

so that they may understand Thy deeds which Thou hast done in the years of old, in the years of all generations, eternal understanding which [thou set] before me,

And Thou keepest Thy law before me and Thou hast entrusted Thy covenant to me.

And Thou dost strengthen the heart [in me] to walk in Thy ways.

Thou hast visited my heart and Thou hast sharpened my affections that they may not forget Thy precepts....

Thou hast [taught me] Thy law.

Thou hast opened my [eyes] and hast strengthened me to pursue Thy ways...

Thou hast made my mouth into a sharp sword and opened my tongue for words of holiness.
And Thou hast set discipline [on them] that they may not meditate on man’s actions, on the whisper of his lips.

Thou hast strengthened my feet, and with Thy hand Thou hast strengthened my right hand.

And Thou hast sent me on the straight[et path].

[and the crooked spirit] Thou hast chased away from me.

And Thou hast placed a pure heart in its stead;

Thou hast chased away the evil inclination [from my] [heart]

And Thou hast placed [the spirit of holiness] into my heart and hast taken away from me the eyes of fornication.

And Thou hast looked [on me with mercy, hast taught me] Thy [ways];

Thou hast removed from me the stiff neck and replaced it with humility.

Thou hast taken away [from me] the rage of anger and hast placed in me the spirit of patience

A haughty heart and lofty eyes Thou hast [taken] from me, [good heart and eyes thou hast given] to me.

Thou hast blotted out the spirit of lies [and thou] hast given me [the spirit of truth.]

177. God grant me thou mercies

[God grant me thou mercies.] [and save me] from the congregation of the seekers after [my life.]

They have concealed [a net] to catch me and they pursued [my] soul[.]

...their [swor]d penetrated their heart and their bows were broken.

[For all this] I will bless Thy name during my life, for Thou hast delivered me from the trap of the nations ... [peo]ples.

Thy mercies are a shield around me and Thou hast guarded my soul among the nations...

Thou hast [not] made my friends ashamed of me.
I have not forgotten Thy precepts.

In the affliction of [my] soul [Thou hast not forsaken me, and] Thou hast not hidden Thy face from my supplications.

Thou hast seen all my moanings and my iniquities ...

When my spirit was fainting, Thou hast listened to my voice.

[Thou hast hidden [me] in Thy quiver [and] ... me.

Thou hast made of me a pointed arrow;
Thou hast concealed me in the hiding place of Thy palm.

[and from the mud] Thou hast delivered me, lest I sink in it, and from the stream of the gentiles, lest it sweep me away and from [the abyss, lest] I sank in its depth.

And from hell Thou hast brought up my soul.

Thou hast placed life [before me] and Thou hast seated the congregation of the men of marvels before me.

And among the children of righteousness Thou hast comforted me,

And according to the line of judgement Thou hast cheered up my soul, And according to the weight of justice Thou hast vivified my spirit.

I bless the Lord with all [my power and I praise] His [goodness with the joy of my heart.

I have remembered Thee, O Lord, and my heart is firm before Thee.

I have hoped in Thy salvation, O Lord... [thy mercies] I have remembered. And my heart has rejoiced and my horn will rise towards Thee.

My soul thirsts. [My] soul [ceaves to Thee.

On thy deeds will I meditate.

I have remembered Thee on my [couch] during the watches of the night.
Bless, my soul, Lord,  
for all His marvels for ever, and may His name be blessed.

For He has delivered the soul of the poor,  
and has not despised the humble,  
and has not forgotten the misery of the deprived.

He has opened His eyes towards the distressed,  
and has heard the cry of the fatherless,  
and has turned His ears towards their crying.

He has been gracious to the humble by His great kindness,  
and has opened their eyes to see His ways, and [their] ears to hear His teaching.

He has circumcised the foreskin of their heart,  
and has delivered them because of His kindness, and has directed their feet towards the way.

He has not forsaken them amid the multitude of their misery,  
neither has He handed them over to the violent,  
nor has He judged them together with the wicked.

[He has] not [directed] His anger against them,  
neither did He annihilate them in His wrath.

While all His furious wrath was not growing weary,  
He has not judged them in the fire of His ardour,  
but He has judged them in the greatness of His mercy.

The judgements of His eyes were to try them,  
and He has brought His many mercies among the nations, [and all] men.

He has delivered them.  
He has not judged them (amid) the mass of nations,  
and in the midst of peoples He has not judged [them].

But He hid them in [His shadow]
He has turned darkness into light before them, and crooked places into level ground, He has revealed to them abundance of peace and truth.

He has made their spirit by measure, and has established their words by weight, and has caused them to sing like flutes.

He has given them a [perfect] heart, and they have walked in the w[ay of His heart], He has also caused them to draw near to the w[ay of his heart].

For they have pledged their spirit. He sent and covered them and commanded that no plague [should affect them].

His angel fixed his camp around them; He guarded them lest [the adversary] destroy them.

in [their] misery [and] afflict[ions], [and] He de[liver]ed them [from] all affliction. …

And Thou hast done [great works] for them against the sons of man, and Thou hast delivered them for Thy sake. ...

and they expiated for their iniquities and the iniquities of their fathers, and they atoned in wa[ter] [of washing.] [and in] Thy judgements and to the way which Thou didst teach again, to comfort the poor woman for her mourning,

[He will lead] the nations to [destruction] [salvation] and He will [save] [help] the peoples.

And the wicked [He will destroy.]

[and he will] renew the works of the heaven and of the earth, and they will exult and [the whole earth] will be filled with His glory
He will atone for their guilt, and great goodness will comfort them.

eating its fruit and goodness.

Like a man comforted by his mother, so will He comfort them in Jerusalem.

Like a bridegroom with the bride, so will He dwell with her forever.

For His throne is for ever and ever, and His glory, and all the nations will see it.
The army of heaven will be in it and their delightful land, eating its fruit and goodness.

I will bless the... Blessed be the name of the Most High.

And He made their portions from there from the desert to the gate of hope.

And He made a covenant with them for peace with the birds of heaven and the beasts of the field.

He made manure of their enemies, He ground Edom and Moab into dust.

I will bless the Almighty God. Blessed be the name of the Most High.
179. *A lament by a person of estate*

4Q439  
Fr. 1 i

1

[ ]

2

[ ]

... [to] assemble the right[eous] of my people  
and to establish the way of life,

[to brin]g into the covenant the men of my company my inheritance.

3

Therefore my eyes are a spring of water,  
...discipline and those who will stand up after them,  
who ...

And behold my whole city has changed into thorns...

4

[Be]hold all my judges have become fooli[sh] ...  
my righteous ones simple-minded,  
wh[o] ... traitors...

5

[ ]

Q444  
Fr. 1-4 i

6

As for me, on account of my fear of God, He has opened my mouth,  
And through His holy spirit...  
... truth for all [thes]e.

They have become spirits of dispute in my body,  
Precept[s of] ... [from] the frame of the flesh.

7

And God has placed in [my] h[ear]t the spirit of knowledge and understanding,  
[of] truth and righteousness...

[ ]

And fortify yourself by the precepts of God,  
And to fight against the spirit of wickedness and [do] not [accept] His judgements.

8

Cursed be [they that reject his laws and judgments]  
[Theirs shall be a lot of punishments, not forgiveness or blessings ]
Praises and ben[edictions for the K]ing of glory.

Words of thanksgiving in psalms of... to the God of knowledge, the Splendour of power, the God of gods, Lord of all the holy.

[His] domini[on] is over all the powerful mighty ones and by the power of his might all shall be terrified and shall scatter and be put to flight by the splendour of the dwel[ling] of his kingly glory.

And I, the Master, proclaim the majesty of his beauty to frighten and ter[rify] all the spirits of the destroying angels and the spirits of the bastards, the demons, Lilith, the howlers and [the yelpers] they who strike suddenly to lead astray the spirit of understanding.

and to appal their heart and their [mind] in the age of the domination of wickedness and the appointed times for the humiliation of the sons of ligh[t], in the guilt of the ages of those smitten by iniquity, not for eternal destruction but for the humiliation of sin.

Exalt, O just, the God of marvels.

My psalms are for the upright, May all whose way is perfect exalt him.
181. *Let all creation bless the creator, God*

*4Q511, fr. 1*

... [on the ea]rth
and in all the spirits of his dominion always.

Let the seas b[le]ss him in their turn,
and all the creatures living in them.

May they proclaim the [grandeur] of beauty, all of them.

Let them rejoice before the God of justice with shouts of salvation,

For there shall be no destroyer in their territories,
and no spirit of wickedness shall walk in there.

For the glory of the God of knowledge has shone forth in his words,
and none of the sons of iniquity shall endure.
I
For the Master.
[First] Song.

Praise the name of his holiness;
all who know [justice], exalt him...

He put an end to the chief of the dominations without... eternal [joy] and everlasting life,
to cause light to shine ...

His [l]ot is the best of Jacob and the inheritance of G[o]d ...[and] of Israel,
they who guard the way of God and the pat[h] of His [hol]iness for the saints of his people.

By the discerning knowledge [of Go]d,
He placed Israel in twelve camps ...

the lot of God with the ange[ls] of the luminaries of His glory.

In His name the praises, He has established for the feast of the year
and for a common government that they may walk [in] the lot of [God] according to [His] glory
[and] serve Him in the lot of the people of His throne.

For the God of...
[For the Master].
Second [S]ong
to frighten those who terrify him.

II … I have hated all the works of impurity,
for God has caused the knowledge of understanding to shine in my heart.

Just chastisers (deal) with my perversity,
and faithful judges with all my sinful guilt.

For God is my judge
and by the hand of a stranger [He] shall not ...

... [they shall] rejoice in God with jubilation.

And I [will thank Th]ee, for because of Thy glory,

Thou hast [set] knowledge on my foundations of dust to pr[aise Thee]....
[And] out of a shape [of clay] was I moulded

and from darkness was I kneaded...
and iniquity is in the limbs of my flesh ...

Thou hast sealed... the [e]arth ... and they are deep.

[The heavens and the heavens of the] heavens,
and the abysses and the dar[k places of the earth] ...

Thou, O my God, hast sealed them all and there is none to open (them) ...

Does one measure by the hollow of a human hand the waters of the great (ocean)?

Are [the heavens estimated by the span (of fingers)?

In one third (of a measure)] can any contain the dust of the earth,
and weigh the mountains in a balance, or the hills in scal[es]?

Man did not make these.

How can he measure the spirit of [God]?
... God [of] all flesh,
and an avenging judgement to destroy wickedness,
and for the raging anger of God towards those seven times refined.

God shall sanctify (some) of the holy as an everlasting sanctuary for himself,
and purity shall endure among the cleansed.

They shall be priests, his righteous people,
his host, servants,
the angels of his glory.

They shall praise him with marvellous prodigies.

I spread the fear of God in the ages of my generations to exalt the name ...
[to terrify] by his might all the spirits of the ‘bastards’,
subduing them by [his] fear...

188. O Lord, I will bless Thy name

II O Lord I will bless Thy name
and in my appointed periods I will recount Thy marvels
and I will engrave them as precepts of Thy glory’s praises.

At the beginning of every thought,
of a knowing heart and (with) the offering of that which flows from the righteous lips
when ready for all true worship and with all...

Fr. 63

III

As for me, my tongue shall extol Thy righteousness,
for Thou hast released it.

Thou hast placed on my lips a fount of praise
and in my heart the secret of the commencement of all human actions

and the completion of the deeds of the perfect of way
and the judgements regarding all the service done by them,
justifying the just by Thy truth and condemning the wicked for their guilt.

[Thou hast given me a voice of a shepherd]
To announce peace to all the men of the Covenant
and to utter a dreadful cry of woe for all those who breach it ...

May they bless all Thy works always
and blessed be Thy name for ever and ever.

Amen, amen.
Psalm of praise, about the Community Rule

One side of the unique scroll is of the beginning of the Community Rule (4Q255). The other side is of a poem similar to the other hymns, and elaborates the familiar image of the Community as a plant in God’s garden.

184. 'Psalm for the everlasting seasons'

[A song] for the everlasting sea[sons].
For the Master.

A sim[il]itude about the glory of a plant of delight,
a plant in His garden and in his vineyard.

Its twigs will bear fruit and its branches will increase...
and its branches (reaching) above the elevated support of heaven;

and its splendour offers itself for everlasting generations,
producing fru[it] for all who are to taste it.

There will be no wild grapes among its fruits.

It will have foliage, leaves and blossoms.

None of its roots will be pulled up from its bed of balsam,
for...

The placement of Psalms 185 & 187 appear lost with the beginning of the next scroll. Other psalms are unplaced for edition 1 of volume 4. The present arrangement of the hymnody of the Essenes into the book of Psalms is for research purposes, although evidence often points towards their inclusion near to their present placement. Another possible scenario places the songs of Isaiah and the prayers of Micah, Habbakuk, Manasseh, Daniel, Abednego, Ezra, and Nehemiah into the book of Psalms before the Essene hymns, due to the corresponding nature of the format and subject matter.
Wisdom poetry, consisting of fifty mostly small fragments starting with the repeated use of ‘Blessed’ (‘ashre), modelled on Psalm 1. The poem is similar to the Beatitudes of the New Testament Matthew 5:3-11, yet does not list the reward of the virtue for which people are blessed. The Essene book of Proverbs is then invoked.

189. [Blessed is He that Walks with a Pure Heart of Wisdom]

[Blessed is] he that walks with a pure heart and does not slander with his tongue.

Blessed are those who hold to Wisdom’s precepts and do not hold to the ways of iniquity.

Blessed are those who rejoice in Wisdom, and do not burst forth in ways of folly.

Blessed are those who seek her with pure hands, and do not pursue her with a treacherous heart.

Blessed is the man who has attained Wisdom, and walks in the Law of the Most High.

He directs his heart towards her ways, and restrain himself by her corrections, and always takes delight in her chastisements.

He does not forsake her when he sees distress, nor abandon her in time of strain.

He will not forget her [on the day of] fear, and will not despise [her] when his soul is afflicted.

For always he will meditate on her, and in his distress he will consider [her?] ...

[He will place her] before his eyes, so as not to walk in the ways of [folly]. ...
[Do not] forsake your [inheri]tance [to the nations], nor your portion to strangers, for the wise... will instruct with sweetness.

Those who [f]ear God observe [Wisdom’s] ways, and walk in [all] her precepts and do not reject her corrections.

The intelligent will bring out [wisdom] [and all] those who walk in perfection will turn aside injustice, yet they will not reject her admonitions, and will carry [her] [words in their heart.]

The sensible will recognize her ways [and meditate on her depths, [and] will look [for her].

Those who love God will withdraw to it.

Your feet will [walk] in an open place and you will advance on the high ground of your [e]nemy.

[You will love God with all your heart and with all] your soul, and He will deliver you from all evil.

Terror will not come upon you... [his blessing] He will make you inherit.

He will fill your days with good and you will w[alk] in great peace ...

You will inherit glory, and you will end up in the eternal resting place...

And all who know you will walk together following your teaching; will mourn together and will remember you in your ways, for you were [good].
And now, listen to me, O man of understanding,
And let your mind be attentive to the utter[ances of my lips].

Allow knowledge to enter your heart [and mind.]

Express [your] utterances with just humility
[and] give [not] [room to pride.]

[Do not] turn against the words of your friend so that he will not [listen] to you.

Answer as is proper to him who listens to you.

Beware [of speaking improperly.]

[Do not] pour out your thoughts before you have heard their words,
[and pondered them] greatly.

First listen to their utterance and afterwards answer.

[With [out] long-]suffering express [your thoughts],
and answer correctly among princes.

[Beware of sinning] with your lips
and a stumbling block of the tongue.

Beware greatly, lest you are caught by your lips
[or] ensnared by [your] tongue [with] unseemly words.

[Beware that true words were taken] from me,
and were twisted...[into lies.]
Due to much deterioration, the translator had difficulty in reading the hymns and determining where one ends and the next begins. Besides some fragments, the first three columns of the original scroll are lost [185 & 187, or the others?]. No translation is offered for the completely fragmentary cols. XXIV - XXVI. The presentation of the hymns rearranged according to the reconstruction of the poem in col. VI is applied.

The poems are similar to the biblical Psalms. They are mostly individual prayers as opposed to those intended for communal worship, and teach a variety of doctrine. The theme of the collection is of salvation from God.

The narrator of the hymns thanks God continually for having been saved from the punishment stored up for the wicked, and for his gift of insight into the heavenly mysteries. He that is a creation has been singled out by his Maker to receive favours, of which he feels himself unworthy and mentions his requisite reliance on God. Some hymns offer thoughts and sentiments common to all. Other hymns, particularly #1, 2, & 7-11, appear to refer to the experiences of a teacher or priest separated from his companions and persecuted by his enemies. These writings could be insight towards upheavals at the Essene college that held back the Essenes.

Some scholars ascribe these poems to the Teacher of Righteousness, the leader of the congregation towards the end of the years at the Essene school. Without any certainty concerning dates, the collection probably reached its final shape during the last century BC.

Philo’s account of the banquet celebrated by the contemplative Essenes on the Feast of Pentecost might point to how the musical praises were used. He reports that when the President of the meeting had ended his commentary on the Scriptures, he rose and chanted a hymn, either one of his own writing or an older hymn. After him each of his brethren did likewise.

The relatively limited amount of doctrine might indicate they were used for only a few occasions, as opposed to a general book of doctrine. The Essenes would have probably used the book of Psalms for the most part, and these hymns would thence supplement the Bible doctrine.

Translated by E. L. Sukenik
190. *Thou Forgivest Transgression*

As Thou hast said by the hand of Moses,
Thou forgivest transgression, iniquity, and sin,
and pardonest rebellion and unfaithfulness.

For the bases of the mountains shall melt
and fire shall consume the deep places of Hell,

yet Thou wilt deliver all those that are corrected by Thy judgements,
that they may serve Thee faithfully
and that their seed may be before Thee for ever.

Thou wilt keep Thine oath and wilt pardon their transgression;
Thou wilt cast away all their sins.

Thou wilt cause them to inherit all the glory of Adam and abundance of days.
Hymn 2

186. [I give Thee thanks] because of the spirits'
All these things [Thou didst establish in Thy wisdom.

Thou didst appoint] all Thy works before ever creating them:
the host of Thy spirits and the Congregation [of Thy Holy Ones,
the heavens and all] their hosts and the earth and all it brings forth. In the seas and deeps ... ... and an everlasting task; for Thou hast established them from before eternity.

And the work of ... 
and they shall recount Thy glory throughout all Thy dominion
For Thou hast shown them that which they had not [seen by removing all] ancient things and creating new ones, 
by breaking asunder things anciently established, and raising up the things of eternity.

For [Thou art from the beginning] and shalt endure for ages without end.

And Thou hast [appointed] all these things in the mysteries of Thy wisdom 
to make known Thy glory [to all].

[But what is] the spirit of flesh that it should understand all this, 
and that it should comprehend the great [design of Thy wisdom]? 

What is he that is born of woman in the midst of all Thy terrible [works]? 

He is but an edifice of dust, and a thing kneaded with water, 
whose beginning [is sinful iniquity], and shameful nakedness, 
[and a fount of uncleanness], and over whom a spirit of straying rules.

If he is wicked he shall become [a sign for] ever, and a wonder to (every) generation, 
[and an object of horror to all] flesh.

By Thy goodness alone is man righteous, 
and with Thy many mercies [Thou strengthenest him].

Thou wilt adorn him with Thy splendour 
and wilt [cause him to reign amid] many delights with everlasting peace and length of days.

[For Thou hast spoken], and Thou wilt not take back Thy word.

And I, Thy servant, I know by the spirit which Thou hast given to me [that Thy words are truth], 
and that all Thy works are righteousness, and that Thou wilt not take back Thy word
191. [Blessed art Thou.] O Lord who hast given understanding to the heart of [Thy] servant

[Blessed art Thou,] O Lord who hast given understanding to the heart of [Thy] servant
that he may understand all these things
and resist [the works] of wickedness
and bless justly all those who choose Thy will,
[and that he may love all] that Thou lovest and loathe all that Thou [hatest].

Thou shalt instruct Thy servant ... [spir]its of man
for Thou hast cast their (lot)
according to the spirits between good and evil to accomplish their task.

And I know through the understanding which comes from Thee,
that in Thy goodwill towards man [Thou hast] increased his inheritance in Thy Holy Spirit
and thus Thou hast drawn me near to understanding of Thee.

And the closer I approach,
the more am I filled with zeal against all the workers of iniquity and the men of deceit.

For none of those who approach Thee rebels against Thy command,
nor do any of those who know Thee alter Thy words;
for Thou art righteous, and all Thine elect are truth.

Thou wilt blot out all injustice and wickedness for ever,
and Thy righteousness shall be revealed before the eyes of all Thy creatures.

I know through Thy great goodness;
and with an oath I have undertaken never to sin against Thee,
nor to do anything evil in Thine eyes.

And thus do I bring into community all the men of my Council.

I will cause each man to draw near in accordance with his understanding,
and according to the greatness of his inheritance, so will I love him.

I will not honour an evil man, nor consider [the bribes of shame];
I will [not] barter Thy truth for riches,
nor one of Thy precepts for bribes.

But [I will lo]ve [each ma]n according to his sp[euch]
and according as Thou removest him far from Thee, so will I hate him;
and none of those who have turned [from] Thy [Co]venant
will I bring into the Council [of Thy] t[ruth].
193. [I thank] Thee, O Lord, as befits the greatness of Thy power and the multitude of Thy marvels

[I thank] Thee, O Lord, as befits the greatness of Thy power and the multitude of Thy marvels for ever and ever.

[Thou art a merciful God] and rich in [favours],
pardoning those who repent of their sin and visiting the iniquity of the wicked.

[Thou delightest in] the free-will offering [of the righteous]
but iniquity Thou hatest always.

Thou hast favoured me, Thy servant, with a spirit of knowledge,
[that I may choose] truth [and goodness]
and loathe all the ways of iniquity.

And I have loved Thee freely and with all my heart;
[contemplating the mysteries of] Thy wisdom [I have sought Thee].

For this is from Thy hand and [nothing is done] without [Thy will].

VII (formerly XV)
I have loved Thee freely and with all my heart and soul
I have purified...
[that I might not] turn aside from any of Thy commands.

I have clung to the Congregation...
that I might not be separated from any of Thy laws.

I know through the understanding which comes from Thee
that righteousness is not in a hand of flesh,
[that] man [is not master of] his way
and that it is not in mortals to direct their step.

I know that the inclination of every spirit [is in Thy hand];
Thou didst establish [all] its [ways] before ever creating it,
and how can any man change Thy words?

Thou alone didst [create] the just
and establish him from the womb for the time of goodwill,
that he might hearken to Thy Covenant and walk in all (Thy ways),

and that [Thou mightest show Thyself great] to him in the multitude of Thy mercies,
and enlarge his straitened soul to eternal salvation,
to perpetual and unfailing peace.
Thou wilt raise up his glory from among flesh.

But the wicked Thou didst create for [the time] of Thy [wrath], Thou didst vow them from the womb to the Day of Massacre, for they walk in the way which is not good.

They have despised [Thy Covenant] and their souls have loathed Thy [truth];

ey have taken no delight in all Thy commandments and have chosen that which Thou hatest.

[For according to the mysteries] of Thy [wisdom], Thou hast ordained them for great chastisements before the eyes of all Thy creatures, that [for all] eternity they may serve as a sign [and a wonder], and that [all men] may know Thy glory and Thy tremendous power.

But what is flesh that it should understand [these things]? And how should [a creature of] dust direct his steps?

It is Thou who didst shape the spirit and establish its work [from the beginning]; the way of all the living proceeds from Thee.

I know that no riches equal Thy truth, and [have therefore desired to enter the Council of] Thy holiness.

I know that Thou hast chosen them before all others and that they shall serve Thee for ever.

Thou wilt [take no bribe for the deeds of iniquity], nor ransom for the works of wickedness; for Thou art a God of truth and [wilt destroy] all iniquity [for ever, and] no [wickedness] shall exist before Thee.
194.

[1st stanza is missing]

Because I know all these things my tongue shall utter a reply.

Bowing down and [confessing all] my transgressions,
I will seek [Thy] spirit [of knowledge];

cleaving to Thy spirit of [holiness],
I will hold fast to the truth of Thy Covenant,
that [I may serve] Thee in truth and wholeness of heart,
and that I may love [Thy Name].

Blessed art Thou, O Lord, Maker [of all things and mighty in] deeds:
all things are Thy work!

Behold, Thou art pleased to favour [Thy servant],
and hast graced me with Thy spirit of mercy and [with the radiance] of Thy glory.

Thine, Thine is righteousness,
for it is Thou who hast done all [these things]!

I know that Thou hast marked the spirit of the just,
and therefore I have chosen to keep my hands clean in accordance with [Thy] will:
the soul of Thy servant [has loathed] every work of iniquity.

And I know that man is not righteous except through Thee,

and therefore I implore Thee by the spirit which Thou hast given [me]
to perfect Thy [favours] to [Thy servant] [for ever],

purifying me by Thy Holy Spirit,
and drawing me near to Thee by Thy grace according to the abundance of Thy mercies

[Grant me] the place [of Thy loving-kindness]
which [Thou hast] chosen for them that love Thee and keep [Thy commandments,]
that they may stand] in Thy presence [for] ever.

Let no scourge [come] near him lest he stagger aside from the laws of Thy Covenant.

I [know, O Lord, that Thou art merciful] and compassionate,
[long]-suffering and [rich] in grace and truth, pardoning transgression [and sin].

Thou repentest of [evil against them that love Thee] and keep [Thy] commandments,
[that] return to Thee with faith and wholeness of heart ... to serve Thee
[and to do that which is] good in Thine eyes.

Reject not the face of Thy servant.
Thou art long-suffering in Thy judgments
and righteous in all Thy deeds.

By Thy wisdom [all things exist from] eternity,
and before creating them Thou knewest their works for ever and ever.

[Nothing] is done [without Thee]
and nothing is known unless Thou desire it.

Thou hast created all the spirits
[and hast established a statute] and law for all their works.

Thou hast spread the heavens for Thy glory
and hast [appointed] all [their hosts] according to Thy will;
the mighty winds according to their laws
before they became angels [of holiness] ... and eternal spirits in their dominions;
the heavenly lights to their mysteries, the stars to their paths,
[the clouds] to their tasks,
the thunderbolts and lightnings to their duty,
and the perfect treasuries (of snow and hail) to their purposes, ... to their mysteries.

Thou hast created the earth by Thy power
and the seas and deeps [by Thy might].

Thou hast fashioned [all] their [inhabi]tants according to Thy wisdom,
and hast appointed all that is in them according to Thy will.

[And] to the spirit of man which Thou hast formed in the world,
[Thou hast given dominion over the works of Thy hands] for everlasting days
and unending generations. ... 

in their ages Thou hast allotted to them tasks during all their generations,
and judgement in their appointed seasons according to the rule [of the two spirits.

For Thou hast established their ways] for ever and ever,
[and hast ordained from eternity] their visitation for reward and chastisements;
Thou hast allotted it to all their seed for eternal generations and everlasting years...

In the wisdom of Thy knowledge Thou didst establish their destiny before ever they were.

All things [exist] according to [Thy will] and without Thee nothing is done.

These things I know by the wisdom which comes from Thee,
for Thou hast unstopped my ears to marvellous mysteries.
And yet I, a shape of clay kneaded in water, 
a ground of shame and a source of pollution, 
a melting-pot of wickedness and an edifice of sin, 
a straying and perverted spirit of no understanding, 
fearful of righteous judgements,

what can I say that is not foreknown, 
and what can I utter that is not foretold?

All things are graven before Thee on a written reminder for everlasting ages, 
and for the numbered cycles of the eternal years in all their seasons; 
they are not hidden or absent from Thee.

What shall a man say concerning his sin? 
And how shall he plead concerning his iniquities? 
And how shall he reply to righteous judgement?

For Thine, O God of knowledge, are all righteous deeds and the counsel of truth; 
but to the sons of men is the work of iniquity and deeds of deceit.

It is Thou who hast created breath for the tongue and Thou knowest its words; 
Thou didst establish the fruit of the lips before ever they were.

Thou dost set words to measure and the flow of breath from the lips to metre.

Thou bringest forth sounds according to their mysteries, 
and the flow of breath from the lips according to its reckoning, 
that they may tell of Thy glory and recount Thy wonders 
in all Thy works of truth and [in all Thy] righteous [judgements]; 
and that Thy Name be praised by the mouth of all men, 
and that they may know Thee according to their understanding and bless Thee for ever.

By Thy mercies and by Thy great goodness, 
Thou hast strengthened the spirit of man in the face of the scourge, 
and hast purified [the erring spirit] of a multitude of sins, 
that it may declare Thy marvels in the presence of all Thy creatures.

[I will declare to the assembly of the simple] the judgements by which I was scourged, 
and to the sons of men, 
all Thy wonders by which Thou hast shown Thyself mighty [in the presence of the sons of Adam].

Hear, O you wise men, and meditate on knowledge; 
O you fearful, be steadfast!

Increase in prudence, [O all you simple]; 
O just men, put away iniquity!

Hold fast [to the Covenant], O all you perfect of way; 
[O all you afflicted with] misery, be patient and despise no righteous judgement!
[but the fool]ish of heart shall not comprehend these things

Upon my [uncircumcised] lips Thou hast laid a reply.

Thou hast upheld my soul, strengthening my loins and restoring my power;
my foot has stood in the realm of ungodliness.

I have been a snare to those who rebel,
but healing to those of them who repent,
prudence to the simple,
and steadfastness to the fearful of heart.

To traitors Thou hast made of me a mockery and scorn,
but a counsel of truth and understanding to the upright of way.

I have been iniquity for the wicked,
ill-repute on the lips of the fierce,
the scoffers have gnashed their teeth.

I have been a byword to traitors, the assembly of the wicked has raged against me;
they have roared like turbulent seas and their towering waves have spat out mud and slime.

But to the elect of righteousness Thou hast made me a banner,
and a discerning interpreter of wonderful mysteries,
to try [those who practise] truth and to test those who love correction.

To the interpreters of error I have been an opponent,
[but a man of peace] to all those who see true things.

To all those who seek smooth things I have been a spirit of zeal;
like the sound of the roaring of many waters so have [all] the deceivers thundered against me; [all] their thoughts were devilish [schemings].

They have cast towards the pit the life of the man whose mouth Thou hast confirmed,
and into whose heart Thou hast put teaching and understanding,
that he might open a fountain of knowledge to all men of insight.

They have exchanged them for lips of uncircumcision,
and for the foreign tongue of a people without understanding,
that they might come to ruin in their straying.
202. ‘I thank Thee, O Lord, for Thou hast placed my soul in the bundle of the living.’

I thank Thee, O Lord, for Thou hast placed my soul in the bundle of the living, and hast hedged me about against all the snares of the pit.

Violent men have sought after my life because I have clung to Thy Covenant.

For they, an assembly of deceit and a horde of Belial, know not that my stand is maintained by Thee, and that in Thy mercy Thou wilt save my soul since my steps proceed from Thee.

From Thee it is that they assail my life, that Thou mayest be glorified by the judgement of the wicked, and manifest Thy might through me in the presence of the sons of men; for it is by Thy mercy that I stand.

And I said, Mighty men have pitched their camps against me, and have encompassed me with all their weapons of war.

They have let fly arrows against which there is no cure, and the flame of (their) javelins is like a consuming fire among trees.

The clamour of their shouting is like the bellowing of many waters, like a storm of destruction devouring a multitude of men; as their waves rear up, Naught and Vanity spout upward to the stars.

But although my heart melted like water, my soul held fast to Thy Covenant,

and the net which they spread for me has taken their own foot; they have themselves fallen into the snares which they laid for my life.

But my foot remains upon level ground; apart from their assembly I will bless Thy Name.
Hymn 8

204. I thank Thee, O Lord, for Thou hast [fastened] Thine eye upon me

1 I thank Thee, O Lord, for Thou hast [fastened] Thine eye upon me.
Thou hast saved me from the zeal of lying interpreters,
and from the congregation of those who seek smooth things.

2 Thou hast redeemed the soul of the poor one whom they planned to destroy by spilling his blood
because he served Thee.
Because [they knew not] that my steps were directed by Thee,
they made me an object of shame and derision in the mouth of all the seekers of falsehood.

3 But Thou, O my God,
hast succoured the soul of the poor and the needy against one stronger than he;
Thou hast redeemed my soul from the hand of the mighty.
Thou hast not permitted their insults to dismay me
so that I forsook Thy service for fear of the wickedness of the [ungodly],
or bartered my steadfast heart for folly.
I thank Thee, O Lord, for Thou art as a fortified wall to me,
and as an iron bar against all destroyers Thou hast set my feet upon rock...

that I may walk in the way of eternity
and in the paths which Thou hast chosen

They caused [me] to be like a ship on the deeps of the [sea],
and like a fortified city before [the aggressor],

[and] like a woman in travail with her first-born child,
upon whose belly pangs have come and grievous pains,
filling with anguish her child-bearing crucible.

For the children have come to the throes of Death,
and she labours in her pains who bears a man.

For amid the throes of Death she shall bring forth a man-child,
and amid the pains of Hell there shall spring from her child-bearing crucible
a Marvellous Mighty Counsellor;
and a man shall be delivered from out of the throes.

When he is conceived all wombs shall quicken,
and the time of their delivery shall be in grievous pains;
they shall be appalled who are with child.

And when he is brought forth, every pang shall come upon the child-bearing crucible.

And they, the conceiveers of Vanity, shall be prey to terrible anguish;
the wombs of the pit shall be prey to all the works of horror.

The foundations of the wall shall rock like a ship upon the face of the waters;
the heavens shall roar with a noise of roaring,
and those who dwell in the dust, as well as those who sail the seas,
shall be appalled by the roaring of the waters.

All their wise men shall be like sailors on the deeps,
for all their wisdom shall be swallowed up in the midst of the howling seas.

As the Abysses boil above the fountains of the waters,
the towering waves and billows shall rage with the voice of their roaring;
and as they rage, [Hell and Abaddon] shall open
[and all] the flying arrows of the pit shall send out their voice to the Abyss.

And the gates [of Hell] shall open [on all] the works of Vanity;
and the doors of the pit shall close on the conceiveers of wickedness;
and the everlasting bars shall be bolted on all the spirits of Naught.
I thank Thee, O Lord, for Thou hast redeemed my soul from the pit,
and from the hell of Abaddon Thou hast raised me up to everlasting height.

I walk on limitless level ground,
and I know there is hope for him whom Thou hast shaped from dust for the everlasting Council.

Thou hast cleansed a perverse spirit of great sin that it may stand with the host of the Holy Ones,
and that it may enter into community with the congregation of the Sons of Heaven.

Thou hast allotted to man an everlasting destiny amidst the spirits of knowledge,
that he may praise Thy Name in a common rejoicing
and recount Thy marvels before all Thy works.

And yet I, a creature of clay, what am I?
Kneaded with water, what is my worth and my might?

For I have stood in the realm of wickedness and my lot was with the damned;
the soul of the poor one was carried away in the midst of great tribulation.

Miseries of torment dogged my steps
while all the snares of the pit were opened
and the lures of wickedness were set up and the nets of the damned (were) [cast] on the waters;

while all the arrows of the pit flew out without cease,
and, striking, left no hope;

while the rope beat down in judgement
and a destiny of wrath (fell) upon the abandoned
and a venting of fury upon the cunning.

It was a time of the wrath of all Belial, and the bonds of death tightened without any escape.
The torrents of Belial shall reach to all sides of the world.

In all their channels a consuming fire shall destroy every tree, green and barren, on their banks;
unto the end of their courses it shall scourge with flames of fire,
and shall consume the foundations of the earth and the expanse of dry land.

The bases of the mountains shall blaze and the roots of the rocks shall turn to torrents of pitch;
it shall devour as far as the great Abyss.

The torrents of Belial shall break into Abaddon,
and the deeps of the Abyss shall groan amid the roar of heaving mud.

The land shall cry out because of the calamity fallen upon the world, and all its deeps shall howl.
And all those upon it shall rave and shall perish amid the great misfortune.

For God shall sound His mighty voice,
and His holy abode shall thunder with the truth of His glory.

The heavenly hosts shall cry out and the world’s foundations shall stagger and sway.

The war of the heavenly warriors shall scourge the earth;
and it shall not end before the appointed destruction which shall be for ever and without compare.
206. *I thank Thee, O Lord, for Thou hast illumined my face by Thy Covenant*

I thank Thee, O Lord, for Thou hast illumined my face by Thy Covenant,

I seek Thee, and sure as the dawn Thou appearest as [perfect Light] to me.

Teachers of lies [have smoothed] Thy people [with words],
and [false prophets] have led them astray;
they perish without understanding for their works are in folly.

For I am despised by them,
and they have no esteem for me that Thou mayest manifest Thy might through me.

They have banished me from my land like a bird from its nest;
all my friends and brethren are driven far from me and hold me for a broken vessel.

And they, teachers of lies and seers of falsehood,
have schemed against me a devilish scheme,
to exchange the Law engraved on my heart by Thee
for the smooth things (which they speak) to Thy people.

And they withhold from the thirsty the drink of Knowledge,
and assuage their thirst with vinegar, that they may gaze on their straying,
on their folly concerning their feast-days, on their fall into their snares.

But Thou, O God, dost despise all Belial’s designs;
it is Thy purpose that shall be done and the design of Thy heart that shall be established for ever.

As for them, they dissemble, they plan devilish schemes.

They seek Thee with a double heart and are not confirmed in Thy truth.

A root bearing poisoned and bitter fruit is in their designs;
they walk in stubbornness of heart and seek Thee among idols,
and they set before themselves the stumbling-block of their sin.

They come to inquire of Thee from the mouth of lying prophets deceived by error
who speak [with strange] lips to Thy people,
and an alien tongue, that they may cunningly turn all their works to folly.
For [they hearken] not [to] Thy [voice], nor do they give ear to Thy word; of the vision of knowledge they say, ‘It is unsure’, and of the way of Thy heart, ‘It is not (the way)’.

But Thou, O God, wilt reply to them, chastising them in Thy might because of their idols and because of the multitude of their sins, that they who have turned aside from Thy Covenant may be caught in their own designs.

Thou wilt destroy in Judgement all men of lies, and there shall be no more seers of error; for in Thy works is no folly, no guile in the design of Thy heart.

But those who please Thee shall stand before Thee for ever; those who walk in the way of Thy heart shall be established for evermore.

Clinging to Thee, I will stand.

I will rise against those who despise me and my hand shall be turned against those who deride me; for they have no esteem for me [that Thou mayest] manifest Thy might through me.

Thou hast revealed Thyself to me in Thy power as perfect Light, and Thou hast not covered my face with shame.

All those who are gathered in Thy Covenant inquire of me, and they hearken to me who walk in the way of Thy heart, who array themselves for Thee in the Council of the holy.

Thou wilt cause their law to endure for ever and truth to go forward unhindered, and Thou wilt not allow them to be led astray by the hand of the damned when they plot against them.

Thou wilt put the fear of them into Thy people and (wilt make of them) a hammer to all the peoples of the lands, that at the Judgement they may cut off all those who transgress Thy word.

Through me Thou hast illumined the face of the Congregation and hast shown Thine infinite power.

For Thou hast given me knowledge through Thy marvellous mysteries, and hast shown Thyself mighty within me in the midst of Thy marvellous Council.
Thou hast done wonders before the Congregation for the sake of Thy glory, that they may make known Thy mighty deeds to all the living.

But what is flesh (to be worthy) of this?

What is a creature of clay for such great marvels to be done, whereas he is in iniquity from the womb and in guilty unfaithfulness until his old age?

Righteousness, I know, is not of man, nor is perfection of way of the son of man:

to the Most High God belong all righteous deeds.

The way of man is not established except by the spirit which God 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.

As for me, shaking and trembling seize me and all my bones are broken; my heart dissolves like wax before fire and my knees are like water pouring down a steep place.

For I remember my sins and the unfaithfulness of my fathers.

When the wicked rose against Thy Covenant and the damned against Thy word, I said in my sinfulness, ‘I am forsaken by Thy Covenant.’

But calling to mind the might of Thy hand and the greatness of Thy compassion, I rose and stood, and my spirit was established in face of the scourge.

I lean on Thy grace and on the multitude of Thy mercies, for Thou wilt pardon iniquity, and through Thy righteousness [Thou wilt purify man] of his sin.

Not for his sake wilt Thou do it, [but for the sake of Thy glory]. For Thou hast created the just and the wicked
I thank Thee, O Lord, for Thou hast not abandoned me whilst I sojourned among a people [burdened with sin].

[Thou hast not] judged me according to my guilt, nor hast Thou abandoned me because of the designs of my inclination; but Thou hast saved my life from the pit.

Thou hast brought [Thy servant deliverance] in the midst of lions destined for the guilty, and of lionesses which crush the bones of the mighty and drink the blood of the brave.

Thou hast caused me to dwell with the many fishers who spread a net upon the face of the waters, and with the hunters of the children of iniquity; Thou hast established me there for justice.

Thou hast confirmed the counsel of truth in my heart and the waters of the Covenant for those who seek it.

Thou hast closed up the mouth of the young lions whose teeth are like a sword, and whose great teeth are like a pointed spear, like the venom of dragons.

All their design is for robbery and they have lain in wait; but they have not opened their mouth against me.

For Thou, O God, hast sheltered me from the children of men, and hast hidden Thy Law [within me] against the time when Thou shouldst reveal Thy salvation to me.

For Thou hast not forsaken me in my soul’s distress, and Thou hast heard my cry in the bitterness of my soul; and when I groaned, Thou didst consider my sorrowful complaint.

Thou hast preserved the soul of the poor one in the den of lions which sharpened their tongue like a sword.
Thou hast closed up their teeth, O God, 
lest they rend the soul of the poor and needy.

Thou hast made their tongue go back like a sword to its scabbard 
[lest] the soul of Thy servant [be blotted out].

Thou hast dealt wondrously with the poor one 
to manifest Thy might within me in the presence of the sons of men.

Thou hast placed him in the melting-pot, [like gold] in the fire, 
and like silver refined in the melting-pot of the smelters, to be purified seven times.

The wicked and fierce have stormed against me with their afflictions; 
they have pounded my soul all day.

But Thou, O my God, hast changed the tempest to a breeze; 
Thou hast delivered the soul of the poor one 
like [a bird from the net and like] prey from the mouth of lions.
I thank Thee O Lord, 
for Thou hast not abandoned the fatherless or despised the poor.

For Thy might [is boundless] and Thy glory beyond measure 
and wonderful Heroes minister to Thee;

yet [hast Thou done marvels] among the humble in the mire underfoot, 
and among those eager for righteousness, 
causing all the well-loved poor to rise up together from the trampling.

But I have been [iniquity to] those who contend with me, 
dispute and quarrelling to my friends, 
wrath to the members of my Covenant and murmuring and protest to all my companions.

All who have eaten my bread have lifted their heel against me, 
and all those joined to my Council have mocked me with wicked lips.

The members of my [Covenant] have rebelled and have murmured round about me; 
they have gone as talebearers before the children of mischief 
concerning the mystery which Thou hast hidden in me.

And to show Thy great[ness] through me, and because of their guilt, 
Thou hast hidden the fountain of understanding and the counsel of truth.

They consider but the mischief of their heart; 
[with] devilish [schemings] they unsheathe a perfidious tongue 
from which ever springs the poison of dragons.

And like (serpents) which creep in the dust, 
so do they let fly [their poisonous darts], viper’s [venom] against which there is no charm;

and this has brought incurable pain, 
a malignant scourge within the body of Thy servant,

causing [his spirit] to faint 
and draining his strength so that he maintains no firm stand.
They have overtaken me in a narrow pass without escape
and there is no [rest for me in my trial].

They sound my censure upon a harp
and their murmuring and storming upon a zither.

Anguish [seizes me] like the pangs of a woman in travail,
and my heart is troubled within me.

I am clothed in blackness and my tongue cleaves to the roof [of my mouth];
[for I fear the mischief of] their heart
and their inclination (towards evil) appears as bitterness before me.

The light of my face is dimmed to darkness and my radiance is turned to decay.

For Thou, O God, didst widen my heart,
but they straiten it with affliction and hedge me about with darkness.

I eat the bread of wailing and drink unceasing tears;
truly, my eyes are dimmed by grief, and my soul by daily bitterness.

[Groaning] and sorrow encompass me and ignominy covers my face.

My bread is turned into an adversary and my drink into an accuser;
it has entered into my bones causing my spirit to stagger and my strength to fail.

According to the mysteries of sin, they change the works of God by their transgression.

Truly, I am bound with untearable ropes and with unbreakable chains.

A thick wall [fences me in], iron bars and gates [of bronze];
my [prison] is counted with the Abyss as being without [any escape]

[The torrents of Belial] have encompassed my soul [leaving me without deliverance]
209. I thank thee O Lord, for thou hast unstopped my ears

[I thank thee O Lord, for] Thou hast unstopped my ears [to the correction] of those who reprove with justice.

[Thou hast saved me] from the congregation of [vanity] and from the assembly of violence; Thou hast brought me into the Council of... [and hast purified me of] sin.

And I know there is hope for those who turn from transgression and for those who abandon sin to walk without wickedness in the way of Thy heart.

I am consoled for the roaring of the peoples, and for the tumult of kingdoms when they assemble;

[for] in a little while, I know, Thou wilt raise up survivors among Thy people and a remnant within Thine inheritance.

Thou wilt purify and cleanse them of their sin for all their deeds are in Thy truth.

Thou wilt judge them in Thy great loving-kindness and in the multitude of Thy mercies and in the abundance of Thy pardon, teaching them according to Thy word; and Thou wilt establish them in Thy Council according to the uprightness of Thy truth.

Thou wilt do these things for Thy glory and for Thine own sake, to [magnify] the Law and [the truth and to enlighten] the members of Thy Council in the midst of the sons of men, that they may recount Thy marvels for everlasting generations and [meditate] unceasingly upon Thy mighty deeds.

All the nations shall acknowledge Thy truth, and all the people Thy glory.

For Thou wilt bring Thy glorious [salvation] to all the men of Thy Council, to those who share a common lot with the Angels of the Face.

And among them shall be no mediator to [invoke Thee], and no messenger [to make] reply; for ...

They shall reply according to Thy glorious word and shall be Thy princes in the company [of the Angels].
They shall send out a bud [for ever] like a flower [of the fields],
and shall cause a shoot to grow into the boughs of an everlasting Plant.

It shall cover the whole [earth] with its shadow
[and its crown] (shall reach) to the [clouds];
its roots (shall go down) to the Abyss
[and all the rivers of Eden shall water its branches].

A source of light shall become an eternal ever-flowing fountain,
and in its bright flames all the [sons of iniquity] shall be consumed;
[it shall be] a fire to devour all sinful men in utter destruction.

They who bore the yoke of my testimony have been led astray [by teachers of lies],
[and have rebelled] against the service of righteousness.

Whereas Thou, O my God,
didst command them to mend their ways [by walking] in the way of [holiness],
where no man goes who is uncircumcised or unclean or violent,
they have staggered aside from the way of Thy heart and languish in [great] wretchedness.

A counsel of Belial is in their heart
[and in accordance with] their wicked design they wallow in sin.

[I am] as a sailor in a ship amid furious seas;
their waves and all their billows roar against me.

[There is no] calm in the whirlwind that I may restore my soul,
no path that I may straighten my way on the face of the waters.

The deeps resound to my groaning and [my soul has journeyed] to the gates of death.

But I shall be as one who enters a fortified city,
as one who seeks refuge behind a high wall until deliverance (comes);
I will [lean on] Thy truth, O my God.

For Thou wilt set the foundation on rock and the framework by the measuring-cord of justice;
and the tried stones [Thou wilt lay] by the plumb-line [of truth],
to [build] a mighty [wall] which shall not sway; and no man entering there shall stagger.

For no enemy shall ever invade [it
since its doors shall be] doors of protection through which no man shall pass;
and its bars shall be firm and no man shall break them.

No rabble shall enter in with their weapons of war
until all the [arrows] of the war of wickedness have come to an end.
And then at the time of Judgement the Sword of God shall hasten, and all the sons of His truth shall awake to [overthrow] wickedness; all the sons of iniquity shall be no more.

The Hero shall bend his bow; the fortress shall open on to endless space and the everlasting gates shall send out weapons of war.

They shall be mighty from end to end [of the earth and there shall be no escape] for the guilty of heart [in their battle]; they shall be utterly trampled down without any [remnant.

There shall be no] hope in the greatness [of their might], no refuge for the mighty warriors; for [the battle shall be] to the Most High God

Hoist a banner, O you who lie in the dust! O bodies gnawed by worms, raise up an ensign for [the destruction of wickedness]!

[The sinful shall] be destroyed in the battles against the ungodly.
The scourging flood when it advances shall not invade the stronghold
I thank Thee, O Lord, for Thou hast upheld me by Thy strength.
Thou hast shed Thy Holy Spirit upon me that I may not stumble.
Thou hast strengthened me before the battles of wickedness,
and during all their disasters
Thou hast not permitted that fear should cause me to desert Thy Covenant.

Thou hast made me like a strong tower, a high wall,
and hast established my edifice upon rock;
 eternal foundations serve for my ground,
and all my ramparts are a tried wall which shall not sway.
Thou hast placed me, O my God, among the branches of the Council of Holiness;

Thou hast [established my mouth] in Thy Covenant,
and my tongue is like that of Thy disciples;
whereas the spirit of disaster is without a mouth
and all the sons of iniquity without a reply;
for the lying lips shall be dumb.
For Thou wilt condemn in Judgement all those who assail me,
distinguishing through me between the just and the wicked.

For Thou knowest the whole intent of a creature,
Thou discernest every reply,
and Thou hast established my heart [on] Thy teaching and truth,
directing my steps into the paths of righteousness
that I may walk before Thee in the land [of the living],
into paths of glory and [infinite] peace which shall [never] end.

For Thou knowest the inclination of Thy servant,
that I have not relied [upon the works of my hands] to raise up [my heart],
nor have I sought refuge in my own strength.
I have no fleshly refuge,
[and Thy servant has] no righteous deeds to deliver him from the [Pit of no] forgiveness.
But I lean on the [abundance of Thy mercies] and hope [for the greatness] of Thy grace, that Thou wilt bring [salvation] to flower and the branch to growth, providing refuge in (Thy) strength [and raising up my heart].

[For in] Thy righteousness Thou hast appointed me for Thy Covenant, and I have clung to Thy truth and [gone forward in Thy ways].

Thou hast made me a father to the sons of grace, and as a foster-father to men of marvel; they have opened their mouths like little babes ... like a child playing in the lap of its nurse.

Thou hast lifted my horn above those who insult me, and those who attack me [sway like the boughs] (of a tree);

my enemies are like chaff before the wind, and my dominion is over the sons [of iniquity,]

For] Thou hast succoured my soul, O my God, and hast lifted my horn on high.

And I shall shine in a seven-fold light in [the Council appointed by] Thee for Thy glory;

for Thou art an everlasting heavenly light to me and wilt establish my feet [upon level ground for ever].
Hymn 16

211. *I thank Thee, O Lord, for Thou hast enlightened me through Thy truth*

I [thank Thee, O Lord], for Thou hast enlightened me through Thy truth.

In Thy marvellous mysteries,
and in Thy loving-kindness to a man [of vanity,

and] in the greatness of Thy mercy to a perverse heart
Thou hast granted me knowledge.

Who is like Thee among the gods, O Lord,
and who is according to Thy truth?

Who, when he is judged, shall be righteous before Thee?
For no spirit can reply to Thy rebuke nor can any withstand Thy wrath.

Yet Thou bringest all the sons of Thy truth in forgiveness before Thee,
[to cleanse] them of their faults through Thy great goodness,

and to establish them before Thee through the multitude of Thy mercies for ever and ever.

For Thou art an eternal God;
all Thy ways are determined for ever [and ever]
and there is none other beside Thee.

And what is a man of Naught and Vanity
that he should understand Thy marvellous mighty deeds?
Hymn 17

212. *I thank Thee, O God, for Thou hast not cast my lot in the congregation of Vanity*

[I thank] Thee, O God, for Thou hast not cast my lot in the congregation of Vanity, 
nor hast Thou placed [my decree] in the council of the cunning.

[Thou hast] called me to Thy grace and to [Thy] forgiveness Thou hast brought me, 
and, by the multitude of Thy mercies, to all judgements of [righteousness.

As for me, I am an] uncl[e]an man, 
and from the womb of her who conceived me I am an unclean man, 
and from the womb of her who has conceived me I am in sinful guilt,

[and from the breast of my mother] in injustice, 
and in the bosom [of my nurse] in great impurity.

And from my youth (I am) in blo[od, and until [my old age in the iniquity of the flesh.

But Thou,] O my God, 
Thou hast established my feet in the way of Thy heart, 
and hast opened] my ears to [Thy wonderful] tidings, 
and my heart to understand Thy truth 
for I have closed my ears to Thy teaching 
until [without] knowledge hast Thou cut out of [took honor away from] me, 
and glor[y] [was found] [no] more for me, 
[for] a stumbling-block of iniquity.

For Thou dost rev[eal Thy salvation], 
and Thy righteousness is made firm for ever.

For m[an] is not the master of his way, 
[f]or] Thou hast done [all this for Thy glory.]
213. *I thank Thee, O Lord, for Thou hast placed me beside a fountain of streams in an arid land*

I [thank Thee, O Lord, for] Thou hast placed me beside a fountain of streams in an arid land, and close to a spring of waters in a dry land, and beside a watered garden [in a wilderness].

[For Thou didst set] a plantation of cypress, pine, and cedar for Thy glory, trees of life beside a mysterious fountain hidden among the trees by the water, and they put out a shoot of the everlasting Plant.

But before they did so, they took root and sent out their roots to the watercourse, that its stem might be open to the living waters, and be one with the everlasting spring.

And all [the beasts] of the forest fed on its leafy boughs; its stem was trodden by all who passed on the way and its branches by all the birds.

And all the [trees] by the water rose above it for they grew in their plantation; but they sent out no root to the watercourse.

And the bud of the shoot of holiness of the Plant of truth was hidden and was not esteemed; and being unperceived, its mystery was sealed.

Thou didst hedge in its fruit, [O God], with the mystery of mighty Heroes and of spirits of holiness and of the whirling flame of fire.

No [man shall approach] the well-spring of life or drink the waters of holiness with the everlasting trees, or bear fruit with [the Plant] of heaven,

who seeing has not discerned, and considering has not believed in the fountain of life, who has turned [his hand against] the everlasting [bud].

And I was despised by tumultuous rivers for they cast up their slime upon me.

Yet Thou, O my God, hast put into my mouth as it were rain for all [those who thirst] and a fount of living waters which shall not fail.

When they are opened they shall not run dry; they shall be a torrent [overflowing its banks] and like the [bottom]less seas.

They shall suddenly gush forth which were hidden in secret, [and shall be like the waters of the Flood to every tree], both the green and the barren; to every beast and bird [they shall be an abyss.

The trees shall sink like] lead in the mighty waters, fire [shall burn among them] and they shall be dried up;

yet the fruitful Plant [by the] everlasting [spring shall be] an Eden of glory [bearing] fruits [of life].
By my hand Thou hast opened for them a well-spring and ditches, [that all their channels] may be laid out according to a certain measuring-cord, and the planting of their trees according to the plumb-line of the sun, that [their boughs may become a beautiful] Branch of glory.

When I lift my hand to dig its ditches its roots shall run deep into hardest rock and its stem ... in the earth; in the season of heat it shall keep its strength.

But if I take away my hand it shall be like a thistle [in the wilderness]; its stem shall be like nettles in a salty land, and thistles and thorns shall grow from its ditches, and brambles and briars.

Its border [trees] shall be like the wild grapevine whose foliage withers before the heat, and its stem shall not be open to [the spring].

[Behold, I am] carried away with the sick; [I am acquainted] with scourges.

I am forsaken in [my sorrow] ... and without any strength.

For my sore breaks out in bitter pains and in incurable sickness impossible to stay; [my heart laments] within me as in those who go down to Hell.

My spirit is imprisoned with the dead for [my life] has reached the pit; my soul languishes [within me] day and night without rest.

My wound breaks out like burning fire shut up in [my bones], whose flames devour me for days on end, diminishing my strength for times on end and destroying my flesh for seasons on end.

The pains fly out [towards me], and my soul within me languishes even to death.

My strength has gone from my body and my heart runs out like water; my flesh is dissolved like wax and the strength of my loins is turned to fear.

My arm is torn from its socket [and I can] lift my hand [no more];

My [foot] is held by fetters and my knees slide like water; I can no longer walk.

I cannot step forward lightly, [for my legs and arms] are bound by shackles which cause me to stumble.

The tongue has gone back which Thou didst make marvellously mighty within my mouth; it can no longer give voice.
I have no word for my disciples to revive the spirit of those who stumble and to speak words of support to the weary. My circumcised lips are dumb.

For the throes of death encompass me and Hell is upon my bed; my couch utters a lamentation [and my pallet] the sound of a complaint.

My eyes are like fire in the furnace and my tears like rivers of water; my eyes grow dim with waiting, [for my salvation] is far from me and my life is apart from me.

But behold, from desolation to ruin, and from the pain to the sore, and from the travail to the throes, my soul meditates on Thy marvellous works.

In Thy mercies Thou hast not cast me aside; season by season, my soul shall delight in the abundance of mercy.

I will reply to him who slanders me and I will rebuke my oppressor; I will declare his sentence unjust and declare Thy judgement righteous.

For I know by Thy truth, and I choose Thy judgement upon me: I delight in my scourges for I hope for Thy loving-kindness.

Thou hast put a supplication in the mouth of Thy servant and Thou hast not threatened my life nor rejected my peace.

Thou hast not failed my expectation, but hast upheld my spirit in face of the scourge.

For it is Thou who hast founded my spirit and Thou knowest my intent; in my distress Thou hast comforted me.

I delight in forgiveness, and am consoled for the former transgression; for I know there is hope in Thy grace and expectation in Thy great power.

For no man can be just in Thy judgement or [righteous in] Thy trial. Though one man be more just than another, one person [more] wise [than another], one mortal more glorious than another creature [of clay], yet is there no power to compare with Thy might.

There is no [bound] to Thy glory, and to Thy wisdom, no measure; [to Thy truth] there is no ... and all who forsake it ... and my oppressor shall [not] prevail against me.

I will be a stumbling-block to [those who swallow me up, and a snare to] all those who battle against me; [I will be for my enemies a] cause of shame, and a cause of disgrace to those who murmur against me.
For Thou, O my God ... Thou wilt plead my cause; for it is according to the mystery of Thy wisdom that Thou hast rebuked me.

Thou wilt conceal the truth until [its] time, [and righteousness] until its appointed moment.

Thy rebuke shall become my joy and gladness, and my scourges shall turn to [eternal] healing and everlasting [peace].

The scorn of my enemies shall become a crown of glory, and my stumbling (shall change) to everlasting might.

For in Thy ... and my light shall shine forth in Thy glory.

For as a light from out of the darkness, so wilt Thou enlighten me.

[Thou wilt bring healing to] my wound, and marvellous might in place of my stumbling, and everlasting space to my straitened soul.

For Thou art my refuge, my high mountain, my stout rock and my fortress; in Thee will I shelter from all the [designs of ungodliness, for Thou wilt succour me] with eternal deliverance.

For Thou hast known me from (the time of) my father, [and hast chosen me] from the womb.

[From the belly of] my mother Thou hast dealt kindly with me, and from the breast of her who conceived me have Thy mercies been with me.

[Thy grace was with me] in the lap of her who reared me, and from my youth Thou hast illumined me with the wisdom of Thy judgement.

Thou hast upheld me with certain truth; Thou hast delighted me with Thy Holy Spirit and [hast opened my heart] till this day.

Thy just rebuke accompanies my [faults] and Thy safeguarding peace delivers my soul.

The abundance of (Thy) forgiveness is with my steps and infinite mercy accompanies Thy judgement of me.

Until I am old Thou wilt care for me; for my father knew me not and my mother abandoned me to Thee.

For Thou art a father to all [the sons] of Thy truth, and as a woman who tenderly loves her babe, so dost Thou rejoice in them; and as a foster-father bearing a child in his lap so carest Thou for all Thy creatures.
214. *I thank Thee, O Lord of all spirits*

[I thank Thee, O Lord] [of all spirits] [nothing is done without thee,] and nothing exists except by Thy will; none can consider [Thy deep secrets] or contemplate Thy [mysteries].

What then is man that is earth,
that is shaped [from clay] and returns to the dust,

that Thou shouldst give him to understand such marvels
and make known to him the counsel of [Thy truth]?

Clay and dust that I am,
what can I devise unless Thou wish it,
and what contrive unless Thou desire it?

What strength shall I have unless Thou keep me upright,
and how shall I understand unless by (the spirit) which Thou hast shaped for me?

What can I say unless Thou open my mouth
and how can I answer unless Thou enlighten me?

Behold, Thou art Prince of gods and King of majesties,
Lord of all spirits, and Ruler of all creatures;

nothing is done without Thee,
and nothing is known without Thy will.

Beside Thee there is nothing,
and nothing can compare with Thee in strength;

in the presence of Thy glory there is nothing,
and Thy might is without price.

Who among Thy great and marvellous creatures can stand in the presence of Thy glory?

How then can he who returns to his dust?

For Thy glory’s sake alone hast Thou made all these things.
Blessed art Thou, O Lord, God of mercy [and plentiful] grace,

for Thou hast made known [Thy wisdom to me]
that I should recount Thy marvellous deeds,
keeping silence neither by day nor [by night]!

[For I have trusted] in Thy grace. In Thy great goodness,
and in [the multitude of Thy mercies]

For I have leaned on Thy truth
[And unless] Thou rebuke, there is no stumbling;
unless Thou foreknow it, [there is no] scourge;
[nothing is done without] Thy [will].

[I will cling to Thy ways] according to my knowledge [of Thy] truth;
contemplating Thy glory I will recount Thy wonderful works,
and understanding [Thy goodness I will lean on the] multitude of Thy mercies
and hope for Thy forgiveness.

For Thou Thyself hast shaped [my spirit] and established me [according to Thy will];
and Thou hast not placed my support in gain, [nor does] my [heart delight in riches];
Thou hast given me no fleshly refuge.

The might of warriors [rests] on abundant delights, [and on plenty of corn] and wine and oil;
they pride themselves in possessions and wealth.

[Yet the righteous is like a] green [tree] beside streams of water,
bringing forth leaves and multiplying its branches;
for [Thou hast chosen them from among the children of] men
that they may all grow fat from the land.

Thou wilt give to the children of Thy truth [unending joy and] everlasting [gladness],
and according to the measure of their knowledge,
so shall they be honoured one more than another.

And likewise for the son of man ...

Thou wilt increase his portion in the knowledge of Thy truth,
and according to the measure of his knowledge, so shall he be honoured ...

[For the soul] of Thy servant has loathed [riches] and gain,
and he has not [desired] exquisite delights.

My heart rejoices in Thy Covenant and Thy truth delights my soul.

I shall flower [like the lily] and my heart shall be open to the everlasting fountain;
my support shall be in the might from on high.

Yet [life fades] and withers like a flower before [the heat].

My heart is stricken with terror, and my loins with trembling;
my groaning goes down to the Abyss, and is shut up in the chambers of Hell.

I am greatly afraid when I hear of Thy judgement of the mighty Heroes,
and of Thy trial of the host of Thy Holy Ones.
216. *I thank Thee, my God, for Thou hast dealt mightily towards a creature of clay*

I thank Thee, my God, for Thou hast dealt mightily towards a creature of clay!

I thank Thee, I thank Thee!

What am I, that Thou shouldst teach me the counsel of Thy truth, and give me understanding of Thy marvellous works;

that Thou shouldst lay hymns of thanksgiving within my mouth and praise upon my tongue, and that of my circumcised lips (Thou shouldst make) a seat of rejoicing?

I will sing Thy mercies, and on Thy might I will meditate all day long.
I will bless Thy Name evermore.

I will declare Thy glory in the midst of the sons of men and my soul shall delight in Thy great goodness.

I know that Thy word is truth, and that righteousness is in Thy hand;

that all knowledge is in Thy purpose, and that all power is in Thy might, and that every glory is Thine.

In Thy wrath are all chastisements,

but in Thy goodness is much forgiveness and Thy mercy is towards the sons of Thy goodwill.

For Thou hast made known to them the counsel of Thy truth, and hast taught them Thy marvellous mysteries.

For the sake of Thy glory Thou hast purified man of sin that he may be made holy for Thee, with no abominable uncleanness and no guilty wickedness; that he may be one [with] the children of Thy truth and partake of the lot of Thy Holy Ones;

that bodies gnawed by worms may be raised from the dust to the counsel [of Thy truth], and that the perverse spirit (may be lifted) to the understanding [which comes from Thee];

that he may stand before Thee with the everlasting host and with [Thy] spirits [of holiness], to be renewed together with all the living and to rejoice together with them that know.
218. *I thank Thee, my God! I praise Thee, my Rock!*

I thank Thee, my God!
I praise Thee, my Rock!

For Thou hast made known to me the counsel of Thy truth
and hast taught me Thy marvellous mysteries;
and hast revealed Thy wonders to me.

I have beheld Thy marvels towards the children of grace,
and I know that righteousness is Thine,
that in Thy mercies there is hope for me,
but without Thy grace destruction without end.

But a fountain of bitter mourning opens for me,
and my tears fall down.

Distress is not hidden from my eyes when I think of the (evil) inclinations of man,
of his return to dust,
[I understand and observe] sin and the sorrow of guilt.

They enter my heart and reach into my bones to...
and to meditate in sorrowful meditation.

I will groan with the zither of lamentation
in all grief-stricken mourning and bitter complaint
until iniquity and wickedness are consumed
and the disease-bringing scourge is no more.

Then will I play on the zither of deliverance and the harp of joy,
[on the tabors of prayer] and the pipe of praise without end.

Who among all Thy creatures is able to recount Thy wonders?

May Thy Name be praised by the mouth of all men!

May they bless Thee for ever in accordance with [their understanding],
and proclaim Thee with the voice of praise in the company of [the Sons of Heaven]!

There shall be neither groaning nor complaint
and wickedness shall be destroyed for ever;
Thy truth shall be revealed in eternal glory and everlasting peace.
Blessed art Thou, O my Lord,
who hast given to Thy servant the knowledge of wisdom
that he may comprehend Thy wonders,
and recount Thy ... in Thy abundant grace!

Blessed art Thou, O God of mercy and compassion,
for the might of Thy [power] and the greatness of Thy truth,
and for the multitude of Thy favours in all Thy works!

Rejoice the soul of Thy servant with Thy truth and cleanse me by Thy righteousness.

Even as I have hoped in Thy goodness, and waited for Thy grace,
so hast Thou freed me from my calamities in accordance with Thy forgiveness;
and in my distress Thou hast comforted me for I have leaned on Thy mercy.

Blessed art Thou, O Lord,
for it is Thou who hast done these things!

Thou hast [given] [songs of praise] within the mouth of Thy servant,
and hast established for me a response of the tongue.

[with the everlasting] spirits] securely in a dwelling [of peace,
in silence and quietness in the tents of security and salvation,

I will praise Thy Name among them that fear Thee.

Bowing down in prayer I will beg Thy favours from season to season always:
when light emerges from [its dwelling-place],
and when the day reaches its appointed end
in accordance with the laws of the Great Light of heaven;

when evening falls and light departs at the beginning of the dominion of darkness,
at the hour appointed for night,
and at its end when morning returns
and (the shadows) retire to their dwelling-place before the approach of light;

always; at the genesis of every period
and at the beginning of every age
and at the end of every season,

according to the statute and signs appointed to every dominion
by the certain law from the mouth of God,
by the precept which is and shall be for ever and ever without end.

Without it nothing is nor shall be,
for the God of knowledge established it and there is no other beside Him.
I, the Master, know Thee O my God,  
by the spirit which Thou hast given to me,  
and by Thy Holy Spirit I have faithfully hearkened to Thy marvellous counsel.

In the mystery of Thy wisdom Thou hast opened knowledge to me,  
and in Thy mercies [Thou hast unlocked for me] the fountain of Thy might.

Before Thee no man is just ... [that he may] understand all Thy mysteries  
or give answer [to Thy rebuke.

Yet the children of Thy grace shall delight in] Thy correction and watch for Thy goodness,  
for in Thy mercies [Thou wilt show Thyselv to them] and they shall know Thee;  
at the time of Thy glory they shall rejoice.

[Thou hast caused them to draw near] in accordance [with their knowledge],  
and hast admitted them in accordance with their understanding,  
and in their divisions they shall serve Thee throughout their dominion  
[without ever turning aside] from Thee or transgressing Thy word.

Behold, [I was taken] from dust [and] fashioned [out of clay]  
as a source of uncleanness, and a shameful nakedness,  
a heap of dust, and a kneading [with water.] and a house of darkness,  
a creature of clay returning to dust,  
returning [at the appointed time to dwell] in the dust whence it was taken.

How then shall dust reply to its Maker,  
[and how] understand His [works]?

How shall it stand before Him who reproves it?  
[and the Spring of] Eternity, the Well of Glory and the Fountain of Knowledge?  

Not even [the wonderful] Heroes [can] declare all Thy glory or stand in face of Thy wrath,  
and there is none among them that can answer Thy rebuke;  
for Thou art just and none can oppose Thee.

How then can (man) who returns to his dust?

I hold my peace; what more shall I say than this?  
I have spoken in accordance with my knowledge,  
out of the righteousness given to a creature of clay.

And how shall I speak unless Thou open my mouth;  
how understand unless Thou teach me?
How shall I seek Thee unless Thou uncover my heart, 
and how follow the way that is straight unless [Thou guide me? 
How shall my foot stay on [the path unless Thou] give it strength; 
and how shall I rise... 

[How] shall I look, unless Thou open my eyes? 
Or hear, [unless Thou unstop my ears]? 

My heart is astounded, for to the uncircumcised ear a word has been disclosed, 
and a heart [of stone has understood the right precepts]. 

I know it is for Thyself that Thou hast done these things, O God; 
for what is flesh [that Thou shouldst act] marvellously [towards it]? 

It is Thy purpose to do mightily and to establish all things for Thy glory. 

[Thou hast created] the host of knowledge to declare (Thy) mighty deeds to flesh, 
and the right precepts to him that is born [of woman]. 

Thou hast [caused the perverse heart to enter] into a Covenant with Thee, 
and hast uncovered the heart of dust that it may be preserved from evil 
and saved from the snares of Judgement in accordance with Thy mercies. 

And I, a creature [of clay kneaded with water, a heap of dust] and a heart of stone, 
for what am I reckoned to be worthy of this? 

For into an ear of dust [Thou hast put a new word] 
and hast engraved on a heart of [stone] things everlasting. 

Thou hast caused [the straying spirit] to return that it may enter into a Covenant with Thee, 
and stand [before Thee for ever] in the everlasting abode, 
iliuminated with perfect Light for ever, 
with [no more] darkness, 

And as for me, a creature of dust, ... 
Pile of dust, how shall I stand in front of the tempest? 
... and He will guard me according to the mysteries of His good pleasure. 

For He knows... 

And they will hide snares of wickedness, net after net. ... 
every creature of deceit will come to an end ... 
[wickedness will] turn to nothing 
and the inclination towards iniquity will vanish 
and deeds of deceit [will perish].
As for me, creature of [clay] ...  
... how will it gain strength for Thee?

Thou art the God of [knowledge],  
Thou hast made them [according to Thy design] and without Thee [nothing exists].

[As for me, creature] of dust,  
I know through the spirit which Thou hast put into me that ...  
injustice and deceit will be awe-struck and insolence will cease.

Works of uncleanness will (turn into) sickness  
and judgements (leading to) plague and destruction …

XXII
ii, 27-29+fr. I i+fr. 52 bottom+fr. 4+fr. 47

...[hol]iness that are in heaven  
... and He is wonder.

But they cannot [understand] Thy [marvel]s  
and they will not be able to know all [Thy mysteries].

[How then can he who retur]ns to his dust?

As for me, I am a man of sin who has wallowed [in the ways of uncleanness]  
[and been defiled] by the guilt of wickedness.

As for me, in the times of wrath [I have fallen].

How can I rise in view of my wound and keep myself...  
For there is hope for man...

As for me, creature of clay,  
I have leaned [of] [Thy loving-kindness  
and [of] the multitude of Thy mysteries,] O my God.

And I know that truthful is [Thy mouth,  
and that Thy words are not] revoked.

As for me, I will rely in my time [on Thy Covenant  
and will rais]e myself to the post which Thou hast established for me ...

Fr. 4

... As for me, I was frightened by Thy judgements.

Who is found clean in Thy judgement?  
And what is [man before Thee?  
Thou bringest] him to judgement and he returns to his dust. ... [my G]o[d].

Thou hast opened my heart for Thy understanding  
and hast unstopped [my] ear[s] ... to lean on Thy goodness.
My heart murmurs ... 
and my heart melts like wax because of iniquity and sin....

Blessed art Thou, God of knowledge, who hast established... 
And Thou hast met Thy servant with this for Thy sake.

For I know Thy [loving-kindness and in] Thy [mercies] I hope in all my existence, 
and I bless Thy name always.

[O Lord.] Do not forsake me in the times [of distress] 
they are confirmed in [the ears] of Thy servant for ever ... 
[to announce] Thy marvellous tidings.

Withdraw not Thy hand [from thy servant] that he may be confirmed in Thy Covenant and stand before Thee [for ever].

[For Thou, O my] [Lord.] didst open a [song] in the mouth of Thy Servant.

Thou didst engrave by the measuring-cord [Thy mysteries] upon his tongue, 
[that] out of his understanding [he might] preach to a creature, 
and interpret these things to dust like myself.

Thou didst open [his fountain] 
that he might rebuke the creature of clay for his way, 
and him who is born of woman for the guilt of his deeds;

that he might open [the fount of] Thy truth 
to a creature whom Thou upholdest by Thy might;

[that he might be], according to Thy truth, 
a messenger [in the season] of Thy goodness;

that to the humble he might bring glad tidings of Thy great mercy, 
[proclaiming salvation] from out of the fountain [of holiness to the contrite] of spirit, 
and everlasting joy to those who mourn.

[That He might teach all] [ ] [to prai]se Thee and to recount all Thy glory.

As for me, what am I? For I was taken from dust.

But Th[ou, O my God], 
Thou hast done all these [for] Thy [gl]ory.

According to the greatness of Thy loving-kindness 
put the guard of Thy righteousness [in the hand of Th]y [servant] for ever until deliverance.
May the interpreters of knowledge be with all my steps
and those who decide truth [in all my ways].

For what is dust among all ... Ashes are in their hand; nothing at all.

and Thou hast shed [Thy Holy] Spirit over dust [and clay]
[to bring him into the company] of the ‘gods’
and unite them with the Sons of Heaven.

Thou hast shed Thy [Holy] Spirit to atone for guilt, for they are established in Thy truth.

[And Thou, my God], Thou hast acted wondrously for Thy glory

217. *I thank thee, O Lord, for I am made to stand with the gods*

1 *I thank thee, O Lord.*
For I am made to stand with the ‘gods’,
and I will not... [glory or majesty for me with fine gold;
gold and purified gold,

[I will] not... in me;
... will not be reckoned for me.

2 Chant, O beloved, sing to the King [of glory.
Rejoice, in the congregation of God.
Exult in the tents of salvation.

Give thanks in the dwelling [of holiness],
extol together with the eternal host.

3 Magnify our God and glorify our King.
Sanctify His name with powerful lips and a victorious tongue.

Lift up alone your voice in all ages,
Let a joyful meditation be heard.

Burst out in eternal rejoicings
and prostrate incessantly in the common assembly.
Bless the wonderful Maker of exalted things,
Him who proclaims the power of His hand,
s Sealing mysteries and revealing secrets,
lifting up those who stumble and fall,
[restore]ing the progress of those who hope for knowledge
and humbling the meetings of the everlastingly haughty;
s[ sealing the mysteries of splendor] and [establ]ishing the wonders of glory.

O Judge, whose anger is destructive,
... in righteous loving-kindness and great mercy,
be gracious to …
... mercy to those who bear fruits of His great goodness,
and the source of [justice,
until] wickedness ends, [and until] [oppression] ceases,
the tyrant ceases... treachery [stops and there are no senseless perversities.

Light shines and joy bursts forth;
mourning [vanishes] and sorrow flees.

Peace is revealed, dread ceases.
A spring has opened up for an [eternal] bles[sing] and for healing in all the everlasting ages.

Iniquity has stopped,
plague has ceased with no more ills.
... has been gathered in
and... will be no more.

Announce and say:
Great is God, Ma[ker of marvels].

For He humbles the proud spirit with no remnant
and from the dust He lifts up the poor to [eternal heights].

And He lifts him up to the clouds to share a common assembly with the ‘gods’.

And [His wrath against the wicked is] anger for everlasting destruction.

He raises freely the totterers on earth,
and [His might is with] their steps,
and everlasting joy is in their dwellings,
eternal glory without end [for ever].
Let them say: Blessed be God,  
Author of majestic [w]onders,  
who reveals might splendidly,  
and justifies with knowledge all His creatures,  
so that goodness is on their faces.

They know the multitude of [His] loving [kindness]  
and the abundance of His mercies to all the children of His truth.

We know Thee, O God of righteousness,  
and we comprehend [Thy ... , O King] of glory.

For we have seen Thy zeal through Thy mighty power  
and have observed [Thy] d[ee]ds in the abundance] of Thy mercies  
and wondrous forgiveness.

What is flesh compared to these?  

What do [dust and ashes] amoun[t to], that they recite these things from age to age,  
and hold themselves upright [before Thee, and enter into communion with] the Sons of Heaven?

No interpreter can answer according to Thy mouth and... to Thee.

For Thou hast established us according to [Thy] ple[asure] in the territory [of iniquity] ...  

... we have spoken to Thee and not to a medi[ator] ...  
[And Thou hast lent] an ea[r] to the issue of our lips.

Annou[nce and say: Blessed be God,  
Creator] of the heavens by His power,  
Desig[ner] of all their devices [by] His strength,  
of the earth by [His] migh[t] ...
The incomplete Psalms scroll from Cave 11 (11QPsa), is of seven non-canonical poems interspersed among the canonical Psalms. One of these figures as Ps. 151 in the Greek Psalter, and four further compositions have been preserved in others Syriac translations. Three previously unknown poems and an extract from the Hebrew version of Sirach li also feature in the scroll.

A midrashic account of the poetic activities of David is inserted in column XXVII of 11Q5, crediting him with 4,050 compositions, subdivided into psalms, songs for the daily holocaust, songs for the Sabbath sacrifice, songs for festivals and songs for exorcism. The mention of fifty-two Sabbaths and the 364 days indicates that the author envisaged the solar year of the Qumran calendar. The figure of 4,050 should be viewed against the equally prolific literary achievement claimed for Solomon in 1 Kings v, 12 (3,000 proverbs and 1,005 songs according to the Hebrew text; 3,000 proverbs and 5,000 songs according to the Septuagint). As for Josephus, he attributes to Solomon 1,005 books of poems and 3,000 books of parables (Antiquities VIII, 44).

See the placement of these psalms in volume 4, book 1, PSALMS 151-175

Translated by J. A. Sanders

Psalm 151?

'Hallelujah of David, son of Jesse'

1

I was smaller than my brothers,
and younger than the sons of my father.

He made me shepherd of his flock,
and a ruler over his kids.

My hands have made a pipe and my fingers a lyre.

I have rendered glory to the Lord;
I have said so in my soul.

The mountains do not testify to him, and the hills do not tell (of him).

The trees praise my words and the flocks my deeds.

For who can tell and speak of and recount the works of the Lord?
God has seen all, he has heard all, and he listens to all.

He sent his prophet to anoint me, Samuel to magnify me.
My brothers went out to meet him, beautiful of figure, beautiful of appearance.

They were tall of stature with beautiful hair,
yet the Lord did not choose them.

He sent and took me from behind the flock, and anointed me with holy oil,
as a prince of his people, and a ruler among the sons of his Covenant.

Then I saw the Philistine taunting [from the enemy lines] …
Glorify God with a great voice.
Proclaim his majesty in the congregation of the many.

Glorify his name amid the multitude of the upright
and recount his greatness with the faithful.

Join your souls to the good and to the perfect to glorify the Most High.
Assemble together to make known his salvation.
And be not slow in making known his strength, and his majesty to all the simple.

For wisdom is given to make known the glory of the Lord
and to recount the greatness of his deeds.

She is made known to man, to declare his strength to the simple,
and to give insight into his greatness to those without understanding,
they who are far from her gates, who have strayed from her entrances.

For the Most High is the Lord of Jacob,
and his majesty is over all his works.

And a man who glorifies the Most High is accepted by him
as one bringing an offering,
as one offering he-goats and calves,
as one causing the altar to grow fat on a multitude of burnt-offerings,
as an agreeable incense by the hand of the righteous.

From the doors of the righteous her voice is heard,
and from the congregation of the devout her song.

When they eat their fill, she is mentioned,
and when they drink in community together.
Their meditation is on the Law of the Most High,
and their words are for making known his strength.

How far from the wicked is her word, and her knowledge from the insolent.

Behold the eyes of the Lord have compassion on the good,
and his mercy is great over those who glorify him; from an evil time he saves [their] souls.

[Bless] the Lord who redeems the humble from the hand of str[angers]
[and deliv]ers [the perfect from the hand of the wicked;]
[who lifts up a horn out of Ja]cob, and a judge [out of Israel].
[He desires his tabernacle in Zion, and chooses Jerusalem for ever.]
O Lord, I have called to Thee, hear me.

I have spread out my hands towards Thy holy dwelling-place.

Turn Thine ear and grant me my request, and do not withhold my plea from me.

Construct my soul and do not cast it away, and do not leave it alone before the wicked.

May the true judge turn away from me the rewards of evil.

Lord, do not judge me according to my sins, for no living man is righteous before Thee.

Lord, cause me to understand Thy Law and teach me Thy judgements, and the multitude shall hear of Thy deeds, and peoples shall honour Thy glory.

Remember me and forget me not, and bring me not to unbearable hardships.

Put away from me the sin of my youth, and may my sins not be remembered against me.

Lord, cleanse me from the evil plague, and let it not return to me.

Dry up its roots within me, and permit not its leaves to flourish in me.

Lord, Thou art glory; therefore my plea is fulfilled before Thee.

To whom shall I cry so that he will grant it to me? What more can the power of the sons of men do?

From before Thee, O Lord, comes my trust.

I cried to the Lord and he answered me; he healed the brokenness of my heart.

I was sleepy [and I] slept; I dreamt and also [I awoke].
[Lord, Thou didst support me when my heart was stricken, and I called upon the Lord [my saviour].

Now I will see their shame; I have relied on Thee, and I will not be ashamed.

(Render glory for ever and ever.)

Redeem Israel, Thy pious one, O Lord, and the house of Jacob, Thine elect.

219. [Blessed be the Lord, doer of righteous deeds]

[first lines are missing]

For no worm thanks Thee, nor a maggot recounts Thy loving-kindness.

Only the living thank Thee, all they whose feet totter, thank Thee, when Thou makest known to them Thy loving-kindness, and causest them to understand Thy righteousness.

For the soul of all the living is in Thy hand; Thou hast given breath to all flesh.

O Lord, do towards us according to Thy goodness, according to the greatness of Thy mercies, and according to the greatness of Thy righteous deeds.

The Lord listens to the voice of all who love his name and does not permit his loving-kindness to depart from them.

Blessed be the Lord, doer of righteous deeds, who crowns his pious ones with loving-kindness and mercies.

My soul shouts to praise Thy name, to praise with jubilation Thy mercies, to announce Thy faithfulness; there is no limit to Thy praises.
I belonged to death because of my sins,
and my iniquities had sold me to Sheol.

But Thou didst save me, O Lord,
according to the greatness of Thy mercies,
according to the greatness of Thy righteous deeds.

I, too, have loved Thy name,
and have taken refuge in Thy shadow.

When I remember Thy power,
my heart is strengthened and I rely on Thy mercies.

Forgive my sins, O Lord,
and purify me of my iniquity.

Grant me a spirit of faithfulness and knowledge;
let me not be dishonoured in ruin.

Let not Belial dominate me, nor an unclean spirit;
let pain and the evil inclination not possess my bones.

For Thou, O Lord, art my praise,
and I hope in Thee every day.

My brethren rejoice with me
and the house of my father is amazed by Thy graciousness.

[O Lord] for ever I will rejoice in Thee.
David son of Jesse was wise and brilliant like the light of the sun; (he was) a scribe, intelligent and perfect in all his ways before God and men.

YHWH gave him an intelligent and brilliant spirit,  
and he wrote 3,600 psalms and 364 songs to sing before the altar for the daily perpetual sacrifice, for all the days of the year;  
and 52 songs for the Sabbath offerings;  
and 30 songs for the New Moons, for Feast-days and for the Day of Atonement.

In all, the songs which he uttered were 446,  
and 4 songs to make music on behalf of those stricken (by evil spirits).  
In all, they were 4,050.  
All these he uttered through prophecy which was given him from before the Most High.
I will remember you, O Zion, for a blessing;  
with all my might I love you;  
your memory is to be blessed for ever.

Your hope is great, O Zion;  
Peace and your awaited salvation will come.

Generation after generation shall dwell in you,  
and generations of the pious shall be your ornament.

They who desire the day of your salvation shall rejoice in the greatness of your glory.

They shall be suckled on the fullness of your glory,  
and in your beautiful streets they shall make tinkling sounds.

You shall remember the pious deeds of your prophets,  
and shall glorify yourself in the deeds of your pious ones.

Cleanse violence from your midst;  
lying and iniquity, may they be cut off from you.

Your sons shall rejoice within you, and your cherished ones shall be joined to you.

How much they have hoped in your salvation,  
and how much your perfect ones have mourned for you?

Your hope, O Zion, shall not perish, and your expectation will not be forgotten.

Is there a just man who has perished?  
Is there a man who has escaped his iniquity?

Man is tried according to his way, each is repaid according to his deeds.

Your oppressors shall be cut off from around you, O Zion,  
and all who hate you shall be dispersed.

Your praise is pleasing, O Zion; it rises up in all the world.

Many times I will remember you for a blessing;  
I will bless you with all my heart.

You shall attain to eternal righteousness,  
and shall receive blessings from the noble.

Take the vision which speaks of you,  
and the dreams of the prophets requested for you.

Be exalted and increase, O Zion;  
Praise the Most High, your Redeemer!

May my soul rejoice in your glory!
The Lord is holy and great,
the Most Holy for generation after generation.

Majesty goes before Him,
and after Him abundance of many waters.

Loving-kindness and truth are about His face;
truth and judgement and righteousness are the pedestal of His throne.

He divides light from obscurity;
He establishes the dawn by the knowledge of His heart.

When all His angels saw it, they sang,
for He showed them that which they had not known.

He crowns the mountains with fruit,
with good food for all the living.

Blessed be the Lord of the earth with His power,
who establishes the world by His wisdom.

By His understanding He stretched out the heaven,
and brought forth [wind] from His st[ores].

He made [lightnings for the rain],
and raised mist from the end [of the earth].
The last four columns (VII-X) of a fragmentary Psalms manuscript from Cave 4 has preserved one apocryphal poems.

[In the day of judgment, the Lord will deliver the] congregation

and they shall praise the name of the Lord, for He has arrived to judge every action, to remove the wicked from the earth [so that the sons] of iniquity shall not be found.

The heavens [shall give] their dew and there shall be no... [within] their [boundarie]s.

And the earth shall [give] its fruit in its time and its [prod]uct shall not fail.

The fruit trees [shall] ... of its vineyards and its [fields] shall not lie [fallow].

The poor shall eat and the God-fearers shall be sated.

Then heaven and earth shall exult together.

Let all the stars of the evening twilight exult.

Rejoice, Judah, rejoice!

Rejoice, rejoice and be glad with gladness!

Celebrate your feasts and pay your vows for there is no Belial in your midst.

Raise your hand[s], and fortify your right hand!

Behold the enemy shall perish and all the workers of iniquity shall be dispersed.

Yet Thou, O Lord, art for eve[r]. Thy glory shall be for eve[r and eve]r.

[Ha][eluiah].
A scroll in poor state, with psalms that are partly devoted to exorcism.

Column. V, 3-13 has been recognized as the canonical Psalm 91. It is preceded by small pieces of the exorcistic poem of col. IV. Then it is followed by a liturgical formula,

“And they shall answer, Amen, amen.”

Selah.

An English translation of French suggestions by E. Puech

225. [The smiting of the Lord]

[ ]

III ... Who [has] performed these signs and marvels on the earth?

The Lord is the one [who] performed these through His might.

He adjures all [His] angels and all the seed of holiness who stand before [Him, and makes all the heavens testify and the whole earth against those] who sinned against [all men], and acted [wickedly] against every human.

And they know [the mysteries of] His marvels which they do not ... [and they fear] the Lord... to kill... ... the Lord... the Lord... and they will fear that great blow.

IV ... The Lord will strike you with a great blow for your destruction... and in His anger He will send against you a mighty angel [to execute] all His decisions, who will be [without] mercy on you... against all these, who [will take] you [down] to the great abyss, [and to] the nethermost [hell.]

... dark [in the great abyss... no more on the earth. ... for ever, and... by the curse of Abaddon (the bottom of hell) ...the furious anger of the Lord...]

V... Raphael healed them.

Amen, amen.

Selah
226. Call out all the time in the name of the Lord towards heaven

To David. Of [n words of incantation.

VI

1

[Call out al]l the time in the name of the Lor[d] towards heave[n when] Beli[al] comes to you. [And sa]y to him: Who are you?

2

[Be afraid of] man and of the seed of the ho[ly ones]. Your face is a face of [nothin]g and your horns are horns of dr[eam]. [You ar]e [d]arkness and not light; [injustic]e and not righteousness.

3

[The prin]ce of the h[os]t [is against you]; the Lord [will cast] you [to] the nethermost [hell], [closed by] bronze ga[tes] through [which n]o light [shall pass]; nor [shall shine there the light of the] sun which [will rise] over the righteous to il[lumine his face.

4

And] you will say:
Is [there not an angel with the ri]ghteous when [judgement] comes [for] S[atan] [because] he caused him evil?

5

[And the spirit of t]ruth [will save him] from dar[kness because right]eousness is for him. ... for ever [all the] son of Bel[ial.

Amen, amen.]

Selah
A scroll of psalms of the prophets and kings. No lines are all intact, and some cannot be translated.

‘Psalm of Obadiah’ (4Q380 1 11, 8);
‘Hymn of the Man of God’ (4Q381 24, 4)
and ‘Prayer of Manasseh, King of Judah when the King of Assyria captured him’ (4Q381 33, 8).

The poems may be pseudepigraphic, instead of being written by the names attributed.

Edited by E. Schuller

227. Glory to thee, Jerusalem

I

[Glory to thee,] Jerusalem,
that is [the city chosen by the L]ord from everlasting to [everlasting.]

[the faith of] the holy ones [in] [the na]me of the Lord is called on her,
and his glory [is seen on Jerusalem and Zion.

Who will utter the name of the Lord,
and who makes all his praises heard?

The Lord [remem]bered him in his favour
and visited him that he might show him the prosperity [of] his [cho]sen ones,
making him re[joice in the gladness of his nation] Psalm 106:2,4-5

II

[And] he made for you a man w[ho ... ]
for he is the one [whose] words they kept which are for all the sons of Israel...

... your hand will [not] save you,
for the strength of [your] God does good.

And those (filled with) wicked hatred,
how long will you delight to do evil? ...
Psalm of Obadiah

[that prophesied concerning Edom at the time of Jeremiah and the king of Babylon]

1

God...
...truth is in it,
and his loving kindness ...

... mountains and hills...

Fr. 2

2

All who are founded on it will shake...
[and they will cry to] the Lord in their distress.

From their oppression He will deliver them,
for the Lord is gracious to the pious...
[and merciful] to the man [of faith.]

4Q381, fr. 1

3

... [His wisdom] I have declared,
and I will meditate on His marvel,
and it will become my teacher.

Judgment... of my mouth,
and to the simple and they will understand,
and to the senseless and they will know.

4

O Lord, how mighty ... marvels He made heaven and earth in his days,
and by his word ... the riverbeds,
He... ...night and st[a]rs and constellations...
and He caused them to shine ...
[every] tree and every fru[it of the vineyar]d
and every produce of the field.

5

And according to his words... all... m[ankind]
and by his spirit he established them to have dominion over all this,
over the ground and all [its produce from new moon to new moon,
from festival to festival, from day to day, to eat its fruit,
fruit of ... ... and birds
and all that belongs to them,
to eat the best of everything.
and also... ... in them and all his hosts
and His ange[ls] ... to serve man and to minister to him...

... Thou wilt turn my heart ...

[Turn to me and take pity on me;
give thy strength to Thy servant] and save the son of Thy handmaid.

6

Show me [a sign of Thy favour,
that those who hate me may see and be put to shame
because Thou,] my [G]od, hast helped me
and I will prepare [an offering] for Thee, my God. ...

Psalm 86:16-17

Thou dost rule the raging of the sea;
Thou stilllest its waves.

7

[Thou didst crush Rahab like a carcass,
Thou didst scatter Thine enemies with Thy mighty arm]

Psalm 89:10-11

[The world and] all that is in it,
Thou hast founded them.

Thou hast a [mighty] arm; strong is Thy hand,
high Thy right hand.

8

For who in the skies can be compared to thee[,] my God?
And who among the sons of gods and in all [the council of the holy ones?]
For Thou art the glory of its majesty.

As for me, Thine anointed one, I have understood...
[I will make] thee [know]n, for Thou hast made me know;
I will have insight, for Thou hast given me insight...

9

For on Thy name, my God, we shall call,
and [we shall wait] for Thy salvation.

And they will put it on like a garment
and like a dress...

Fr. 15

10

...In splendour Thou wilt look on Judah and...

My God, Thou wilt swallow them up
And [fire] will de[your them]...

Fr. 17
229. Psalm of the Man of God
[plausibly Ezra, at the end of the exile of the Israelites]

[The] Lord, God, He has redeemed Judah from all distress
and from Ephraim...

... generation.

Those who have passed his test will praise him and say,

‘Arise [O God’]...

Thy name is my salvation, my rock,
my fortress and [my] refuge [is my God]

Psalm 18:3

On the day of...
I will call on the Lord and he will answer me,
my help... those who hate me.

And he will say,... [

Psalm 18:7

[My c]ry be[fore him] comes to his ears
[From his temple he will hear my] voi[ce].

[And] the earth will [re]el [and rock,
and the foundations of the mountains tremble... for he is angry.

Smoke went up from his nostrils

Psalm 18:7-9

Fr. 31

... in the net which they have concealed

... I will sing to...
I will meditate over Thy wonders for to ... before Thee...

Thou dost save me and lift me up from the tents of death ...
before all ...

All its ways come to ...

In a holy place ...

[Selah.]
Prayer of [Manassah], the king of Judah after the King of Assyria had captured him

2nd Chronicles 33:19

1

Hear, O [my] God,
[and] I will recount before those who fear Thee.

Who can understand Thy [th]oughts?
For my oppressors have increased before Thee.

2

Thou hast known them and Thou hast subdued the enemies of my soul before Thine e[yes].
For I will live ... [and] Thou shalt [not] conceal my iniquity to those with understanding.

Thou shalt slay them (the enemies) O God of my salvation.

3

The days of my existence are treasured up.  [counted]

What can a man say (but) ‘Here I am’?
And how [dost Thou deliver] to the sword those who wait for me,
those who say [threats] on the day of wrath?

4

They have woven a crown for my head.
For their glory is a splendid pillar... ... from the Book of li[fe].

Those who frighten me will be cut off
And my enemies will finish [their days]
[And I will sing] a song and thanksgiving[s offer.]

5

Rise [above the heaven]s, O Lord, and [almighty] God,
and let us glory in Thy might for [Thy wonders] are inscrutable.

Thou shalt place me
and Thy chastisement will be my [joy]. ... everlasting and to extol Thee.

For my sins have become too many for me...

6

Yet Thou, my God, shalt send Thy spi[rit] [and Thy mercy] to the son of Thy handmaid
and Thy loving-kindness to the servant who is near Thee ...

I will exult and rejoice in Thee before those who fear [Thee],
for [Thou shalt judge] Thy servants in Thy righteousness,
and according to Thy loving-kindness ... to save ... to thee.

Selah.

[ ]
O Lord, [my G]od ... my salvation is near in Thine eyes, I wait for Thy delivering presence, and I feel faint before Thee because of my sin.

For [Thou hast] enlarged [my tent], and I have multiplied guilt.

And thus [I am cut off] from eternal joy and my soul shall not see goodness ...

He has lifted me up on high above a nation ...

And I did not remember thee [in Thy place of holiness]; I did not serve [Thee] ...

... I will make understand .... I fear Thee and will cleanse myself of abominations known to me.

I give my soul to be humbled before Thee.

They have multiplied sin and they plot against me to imprison me.

But I have trusted Thee ...

And do not judge me, my God, ... Those who conspire against me let loose their lying tongue ...

... [f]ools.

... Thy precepts and Thy splendour and Thy beauty ... and like clouds they spread over the face of the earth.

They will be scattered greatly until ...

Man will not be strong and will not rise ... ...
[and] Thou hast [t]ested all.
And the elect, like offerings, Thou wilt purify before Thee, but the hated ones Thou wilt reject like impurity.

And a stormy wind ... their [p]ractice.

And those who fear Thee shall be before Thee always.

(Their) horns are horns made of iron to gore many, and they will gore ... 

And Thou wilt make their hoofs of bronze yet sinners like dung shall be trampled upon the ground ...

... When he saw that the peoples [of the land] behaved abominably, all the land (turned) wholly into impure uncleanness, and from the beginning marvellously ...

he consulted his heart to destroy them from it (the land) and make on it a [holy] people.

... in you

and he gave you through his spirit prophets to instruct and teach you ...

... your [God] descended from heaven and spoke to you to instruct you and bring you back from the works of the inhabitants [of the land].

... [pre]cepts, laws and commandments he established through a covenant by the hand [of Moses]. ... dwelt on the land.

Then it will be cleansed and ... ... to consider you whether you will be his. And if [not,] ...

And to breach the covenant which he made with you and to become a stranger and not ... ... over wickedness and to change the words of his mouth ...

... [the congregation]on of the Holy of Holies, and the lot of the King of Kings ...

... my words and they will consider the wisdom which is issued from my mouth. ... and a true judge and faithful witness.

Is there strength in you to answer Him ... ... to hear. ...

Who among you will answer and stand up against his rebuke? ... ...

For you have many judges and countless (hostile) witnesses.
But ... the Lord will sit in judgement against you,
judging truly and without injustice ... his spirits to pronounce on you true judgements.

Is there understanding for you to learn …
... Lord of lords,
mighty and marvellous and none is like him.

He has chosen y[ou instead of power]ful [peoples]
and great nations to be his people to rule over all ... [he]aven and earth
and as the highest above all the nations of the earth …

4Q179, fr. 2
A poem comparable the book of Jeremiah's lamentations

232. How solitary lies the city

[How] solitary [lies] the city,
the princess of all the peoples is desolate like a forsaken woman;
and all her [daughters are forsak[en] [like] a forsaken woman,
like a woman hurt and forsaken by her [husband].

All her palaces and [her] wal[l]s are like a barren woman;
and like a sheltered woman are all [her] paths;
[all her] ... like a woman of bitterness,
and all her daughters are like women mourning for [their] hus[bands];
[all her] ... like women deprived of their only children.

Weep, weep, Jerusalem [let/ her tears flow] upon her cheeks because of her sons ...

Give not our inheritance to strangers, nor our (hard-earned) property to foreigners.

Remember that we are [the forsaken] of Thy people
and the forsaken of Thine inheritance.

Remember the desolate children of Thy Covenant... T[hy] freely devoted ... ;
they err with no one to bring them back;
they are broken with none to bind them;
[they are bent down with none to ra]ise them up.

The damned of Thy people have surrounded me with their lying tongues.
They have been turned ... and Thy boughs to the progeny of a woman.

Look and see the shame of the sons of [Thy people],
for] our skin [is burning] and feverish heat has seized us because of their reviling tongue.
From the point of view of palaeography all the manuscripts are dated to the first century BC, with the exception of the Masada fragment, which belongs to the first half of the first century AD.

The songs are angelic praises of God assigned to the first thirteen sabbaths, i.e. the first quarter of the solar year. They imply the simultaneity of heavenly and earthly worship. The poems generally depict the celestial sanctuary, the throne-chariot, and the various groups participating in the angelic liturgy. They also include the words of the benedictions sung by the seven archangels.

The writings appear inspired by the 3rd book of Enoch, in connection with the throne-chariot. The Merkabah, or divine throne-chariot, was a central subject in ancient and medieval Jewish mysticism. Hence these early post-biblical manifestations of the speculation concerning the Merkabah are of considerable historical importance for the study of the Merkabah mysticism and of the Hekhaloth literature.

The presence of this Qumran document in the fortress of Masada is best explained by assuming either that a number of Essenes joined the revolutionaries and took with them some of their manuscripts, or that the rebels transferred their manuscripts to the Essenes after the end of the Maccabean resistance to the Alexandrian Greeks.

Translated by C. Newsom, after the initial edition of J. Strugnell
Praise the God of the gods of supreme holiness

[To the Master.
Song of the [offerings] of the] first [Sabba]th, on the fourth of the first month.

Praise [the God of ... ] the ‘gods’ (elohim) of supreme holiness;
in [his] divine [kingship, rejoice.

For he has established] supreme holiness among the everlastingly holy, the Holy of Holies, to be for him the priests of [the inner Temple in his royal sanctuary], ministers of the Presence in his glorious innermost Temple chamber.

In the congregation of all the gods (elim) of [knowledge, and in the congregation of all the ‘gods’ of] God, he engraved his precepts for all the spiritual works, and [his glorious] judgements [for all who lay the foundations of] knowledge, the people (endowed with) his glorious understanding, the ‘gods’ who are close to knowledge ... of eternity and from the fountain of holiness to the sanctuary of supreme [holiness] ... prie[sts] of the inner Temple, ministers of the Presence of the [most] holy King ... his glory.

They shall grow in strength decree by decree to be seven [eternal councils. For he fo]unded them [for] himself as the most [holy, who minister in the h]oly of holies ...

Do not endure [those who per]vert the way. There is [n]othing impure in their sanctuaries.

He engraved for them [precepts relating to ho]ly gifts; by them, all the everlastingly holy shall sanctify themselves.

He shall purify the [luminously] pure [to repa]y all those who render their way crooked.

Their expiations shall obtain his goodwill for all those who repent from sin ... knowledge among the priests of the inner Temple, and from their mouth (proceed) the teachings of the holy with the judgements of [his glory] ... his [gra]ces for everlasting merciful forgiveness.

In his zealous vengeance ... he has established for himself as priests of the inner Temple, the most holy ... of gods, the priests of the highest heights who are near [to] …
... wonderfully to extol Thy glory among the divine beings of knowledge, and the praises of Thy kingship among the most holy.

More wonderfully than ‘gods’ and men they are glorified amid all the camps of the ‘gods’ and feared by companies of men.

They recount his royal majesty according to their knowledge and exalt [his glory in all] his royal heavens.

In all the highest heights [they shall sing] marvellous psalms according to all [their understanding, and the glorious splendour] of the King of the ‘gods’ they shall recount on their stations.

for what shall we be counted among them? For what shall our priesthood be counted in their dwellings?

[How shall our] holiness compare with their supreme holiness?

How does the offering of our tongue of dust compare with the knowledge of the divine [beings] ... our jubilation.

Let us extol the God of knowledge ...

[He is the] Holy of Holies and His understanding is above all those who possess knowledge ...

... ‘gods’ run to his visitation and the voice of a crowd ... of ‘gods’ in the war of heaven. And it will be …

... wonderful new works.

All these he has done wonderfully with the unrevealed things

... all the words of knowledge; for from the God of knowledge (comes) all that exists for ever, [and from] his [plan]s (come) all the eternally appointed.

He produces the former things in their appointed times, and the latter things in their seasons.

None among those who know the [wonderfully] revealed things can comprehend them before he makes them.

When he makes them, none of [the doers of righteous]ness can understand his plan, for they are his glorious works.

Before they come into being, (they derive) [from] his [plan].
**Catalogue of Praises**

A quick outline that appears uncompleted, and is probably evidence of another book of Sabbath praises. It is included for reference information.

[For the Master.]

So[ng of the offerings] of the sixth Sabbath on the ninth of the [second] month.

[Praise the G]od of gods, you inhabitants of the highest heights... [h]oly of holies and exalt his glory

... [kn]owledge of the everlasting gods ...

4Q403 1, i, 1-29 (4Q404-5)=Masada Fragment 1039-200

[from the Maccabees generation]

[Psalm of exaltation (uttered) by the tongue] of the third of the sovereign Princes, an exaltation ...

He shall exalt the God of the angels on high seven times with seven wonderful exaltations.

Psalm of praise (uttered) by the tongue of the four[th] to the Mighty One above all the [gods], seven wonderful mighty deeds.

He shall praise the God of mighty deeds seven times with seven words of [marvellous] prais[e].

Psalm of thanksgiving (uttered) by the tongue of the fifth to the [K]ing[g] of glory with its seven wonderful thanksgivings.

He shall thank the God of glory seven times with se[v]en wor[ds of wonderful thanksgivings.

[Psalm of] exultation (uttered) by the tongue of the sixth to [the] God of goodness with its seven [wonderful] exultations.

He shall exult before the Ki[ng of] goodness seven times with se[v]en wor[ds of] wonderful exultation.

Psalm of [singing (uttered) by the t]ongue of the seventh of the [sovereign] Prin[ces], a powerful song [to the G]od of ho[liness] with its se[v]en marvellous [songs].

He shall sing [to] the Kin[g of ho]liness seven times with [seven w]ords of [wonderful] so[ngs; sev]en psa[lms (singing) his blessings; sev]en [psalm]s of magnification of [his righteousness;
seven psalms] of exaltation of [his] kingshi[p;
seven psalms of [praises of his glory;
seven psalms of thanksgivings for his marvellous deeds];
seven psalms of ex[ultation of] his power;
seven psalms singin[g his holiness; ... 

seven times with seven wonderful words,
words of exaltation of the Sovereign Princes.]

In the glo[rious name of God,
[the first of] the so[vereign Princes sha[ll bless all the ... [with seven wonderful words
blessing all] their [councils] in [his holy] sanctuary
[with sev]en wonderful wo[rd],
[and he shall bless those who kn]ow the everlasting things.

In the name of] his truth,
[the second of the sovereign Princes shall bless] all [their] sta[tions
with] se[ven wonderful word[s and he shall bless with] seven [wonderful] words.
[He shall bless all those who exalt the] King with seven g[ior][ious] w[ords of his] marvels,
[all the] eternally pure.

In the name of] his exalted kingship,
the third [of the sovereign Princes shall bless all who are lif]ted up [in kn]owledge
with se[ven w]ords of exal[ta]tion ... [of his true kn]ow[ledge],
he shall bless with seven marvellous words;
and he shall bless all [who are destined] for righteousness [with seven] wonderful [w]ords.

In the name of the King’s majesty,
[the fourth] of the [sovereign] Princes shall bless with seven [majestic] words [all who] walk
[up]rightly.
He shall bless all the gods [close to] true knowledge
[with seven righteous words (for gaining) [his gl]orious favours.

In the name of [the majesty] of his marvellous deeds,
the fifth [sovereign] Prince shall bless with seven [words] of his exalted truth [all who] ... purity.
[He shall bless] all who eagerly do his will with seven [marvellous words.
And he shall bless] all who confess him
with seven majestic [wor]ds that they may thank [him for ever].
In the name of [the mighty deeds of] the gods
the sixth sovereign Prince shall bless
with seven words of his marvellous mighty deeds all who are mighty in wisdom.

He shall bless all the perfect of way
with seven marvellous words to be in attendance for [ever].

He shall bless all who wait for him
with seven marvellous words that they may obtain the return of his [gracious] favours.

In the name of his holiness,
the seventh of the sovereign Princes shall bless with seven words of his marvellous holiness
all the holy founders of knowledge.

He shall bless] all who exalt his statutes
with seven [marvellous] words (which shall be for them) stout shields.

He shall bless all [who are destined for] righteousness
[and always] forever [praise his glorious kingship
with seven [marvellous words] for everlasting peace.

In [the name of his holiness] all the [sovereign] Princes
[shall bless together] the God of the divine beings [in] all their sevenfold testimonies.

They shall bless those destined for righteousness
and all the blessed... the eternally blessed for them.

Blessed be [the] Lord, the King of all,
who is above all blessing and praise.

He shall bless all the holy] who bless [him
and proclaim him righteous in the name of his glory.

[And he shall bless all who are blessed for ever.
Praise the most high God,
O you high among all the gods of knowledge.

Let the holy ones of the ‘gods’ sanctify the King of glory,
who sanctifies by his holiness all his holy ones.

O Princes of the praises of all the ‘gods’,
praise the God of majestic praises,
for in the splendour of praises is the glory of His kingship.

In it are (contained) the praises of all the ‘gods’ together with the splendour of all [His] king[ship].

Exalt His exaltation on high, O ‘gods’,
above the gods on high, and His glorious divinity above all the highest heights.

For He [is the God of gods], of all the Princes on high,
and the King of king[s] of all the eternal councils.

By a discerning goodwill (expressed by) the words of His mouth
a[ll the gods on high] come into being,
at the opening of His lips, all the eternal spirits [come into being], by His discerning goodwill,
all His creatures in their undertakings.

Exult, O you who exult [in his knowledge,
with] an exultation among the wonderful ‘gods’;
utter His glory with the tongue of all who utter knowledge;
may His wonderful exultation be in the mouth of all who utter [His knowledge].

[For He] is the God of all who exult in everlasting knowledge,
and the Judge through His might of all the spirits of understanding.
Celebrate O all celebrating gods, the King of majesty, for all the gods of knowledge celebrate His glory, and all the spirits of righteousness celebrate His truth, and seek acceptance of their knowledge by the judgements of His mouth, and of their celebrations when His mighty hand executes judgements of reward.

Sing to the God of power with an offering of the princely spirit, a song of divine joy, and a jubilation among all the holy, a wonderful song for eternal rejoicing.

With these all the foundations of the holy of holies shall praise, the pillars bearing the highest abode, and all the corners of its structure.

Sing to the God who is awesome in strength ... to extol together the splendid firmament, the supreme purity of [His] holy sanctuary.

[Praise] Him, O divine spirits, prais[ing for ever and] ever the firmament of the highest heavens, all ... and its walls, a[ll] its [structure, its shape.

[The spi]rits of the hol[y] of holies, the living ‘gods’, [the spi]rits of [et]ernal holiness above all the holy [ones]; ... marvellous marvel, majesty and beauty and marvel.

[Gl]ory is in the perfect light of knowledge ... in all the marvellous sanctuaries.

The divine spirits surround the dwelling of the King of truth and righteousness; all its walls ... 

... and from among them run ‘gods’ with the appearance of coals of [fire] ... walking round about, most holy spirits ... Holy of Holies, ... divine spirits, ever[lasting] appearances ... and divine spirits, forms of flaming fire round about it ... wonderful spirits.

And the chief dwelling on high, the glory of His kingdom, the innermost sanctuary ... And He consecrates the seven elevated holy places.

And a voice of blessing (comes) from the chiefs of His innermost sanctuary ... And a glorious voice of blessing ... is heard by God (the ‘gods’) and the foundations ... of blessing.

And all the ornaments of the innermost sanctuary [broke] into wonderful prayers in the innermost sanctuary ... of wonder, one innermost sanctuary to another, by the voice of holy crowds, and all their ornaments ...

And the chariots of His innermost sanctuary will utter praises together and their cherubim and wheels will bless wonderfully the chiefs of the ‘godly’ figure and will bless Him in the holy innermost sanctuary.
235. *Praise the God of the highest heights*

For the Master.
Song of the holocaust for the eighth Sabbath on the twenty-third [of the second month].

[Praise the God of the highest heights, all the holy ones for ever] and ever, they who are second among the priests of the inner Temple, the second council in the wonderful dwelling, with seven words of ... eternally.

Extol Him, O sovereign Princes, in his marvellous portion, praise [the God of gods, O you seven priesthoods of His inner Temple]. ... height, the seven wonderful domains by the precept concerning His sanctuaries.

The sovereign Princes of the [wonderful] priesthood ... the seven [priesthoods] in the wonderful sanctuary for seven councils of holiness ... the Prince, the angels of the King in the wonderful dwellings.

The knowledge of their understanding is for seven ... …prince from the priest of the inner Temple.

The princes of the congregation of the king in the assembly of ... and praises of exaltation to the King of glory and a tower of ... for the God of gods, the King of purity.

The offering of their tongues ... the seven mysteries of knowledge in the wonderful mystery of the seven domains [of] the Holy of holies ... [The tongue of the first shall be seven times stronger than the tongue of the second;]

the tongue of the second shall be seven times [stronger] than that of the third; [the tongue of the third shall be] seven times stronger than that of the fourth; the tongue of the fourth shall be seven times stronger than the tongue of the fifth;

the tongue of the fifth shall be seven times stronger than the tongue of the sixth; the tongue of the sixth shall be seven times stronger than the tongue of the seventh; the tongue of the seventh shall be [seven times] stronger [than the tongue of the eighth] …
... tongue of blessing,
from the likeness [of the gods] issues a [voice] of blessing for the King of those who exalt,
and their wonderful praise is for the God of gods ... their many-coloured ...
and they sing ... the vestibules by which they enter,
the spirits of the most holy inner Temple ...

[And the likeness of the living ‘gods’ is engraved on the vestibules by which the King enters,
luminous spiritual figures ... [King],
figures of a glorious light, wonderful spirits;
[among the spirits of splendour there are works of (art of) marvellous colours,
figures of the living ‘gods’ ...]

[in the] glorious innermost Temple chambers,
the structure of [the most holy sanctuary] in the innermost chambers of the King,
designs of ‘gods’ ... likeness of ... most holy ...
[the Temple] chambers of the King ...
figures of the living ‘gods’ ...
and from] the likeness... of the Holy of Holies ...

The figures of the ‘gods’ shall praise Him,
[the most holy spirits ... of glory;
the floor of the marvellous innermost chambers,
the spirits of the eternal gods,
all ... figures of the innermost] chamber of the King,
the spiritual works of the marvellous firmament are purified with salt,
[sprits of knowledge, truth [and] righteousness in the holy of holies,
[forms of the living ‘gods’, forms of the illuminating spirits.

All their [artistic] works are marvellously linked,
many-coloured [spirits],
artistic figures of the ‘gods’,
engraved all around their glorious bricks,
glorious figures on b[ricks of splendour and majesty].

All their [artistic] works are living ‘gods’,
and their artistic figures are holy angels.

From beneath the marvellous inner[most chambers] comes a sound of quiet silence:
the ‘gods’ bless ... the King ...
... His glorious chariots.
When they go ... they do not turn aside ... but advance straight ...
236. Praise the God of marvelous w\onder

For the Mas[ter.
Song of the [offerings] of] the twelfth [S]abbath [on the twenty-first of the third month.]

1

[Praise the God of marvelous w\onder,
and exalt Him [the God] of glory in the te[nt of ] knowledge.

The [cheru]bim prostrate themselves before Him and bless.

As they rise, a whispered divine voice [is heard], and there is a roar of praise.

When they drop their wings, there is a [whispered] divine voice.

The cherubim bless the image of the throne-chariot above the firmament,
[and] they praise [the majes]ty of the luminous firmament beneath His seat of glory.

When the wheels advance, angels of holiness come and go.

From between His glorious wheels, there is as it were a fiery vision of most holy spirits.

About them, the appearance of rivulets of fire in the likeness of gleaming brass,
and a work of ... radiance in many-coloured glory, marvellous pigments, clearly mingled.

The spirits of the living ‘gods’ move perpetually with the glory of the marvellous chariot(s).

The whispered voice of blessing accompanies the roar of their advance,
and they praise the Holy One on their way of return.

When they ascend, they ascend marvellously
and when they settle, they stand still.

The sound of joyful praise is silenced
and there is a whispered blessing of the ‘gods’ in all the camps of God.

And the sound of praise ... from among all their divisions ... and all their numbered ones praise,
each in his turn.

... his whole-offering.

The ‘gods’ praise Him [when they take] up their station,
and all the [spirits of] the clear firmament rejoice in His glory.

A sound of blessing (is heard) from all His divisions speaking of the firmaments of His glory,
and His gates praise with a resounding voice.
When the gods of knowledge enter by the doors of glory,
and when the holy angels depart towards their realm,
the entrance doors and the gates of exit proclaim the glory of the King,
blessing and praising all the spirits of God when they depart and enter by the gates.

None among them skips over a precept,
nor do they ... against the saying of the King ...

They run not away from the path, nor slip away from His domain.

They are neither too high for His commission, nor too lowly.

For He shall be compassionate in the realm of His furious, destroying angel;
He will not judge in the provinces of His glorious wrath.

The fear of the King of ‘gods’ is awe-inspiring to [all] the ‘gods’,
[and they undertake] all His commissions by virtue of His true order,
and they go …

... At their marvellous stations are spirits,
many-coloured like the work of a weaver, splendid engraved figures.

In the midst of a glorious appearance of scarlet, [sapphire?]
colours of the most holy spiritual light,
they hold to their holy station before [the K]ing,
spirits of [pure] colours in the midst of an appearance of whiteness.

The likeness of the glorious spirit is like a work (of art) of sparkling fine gold.
All their pattern is clearly mingled like the work (of art) of a weaver.

These are the Princes of those marvellously clothed for service,
the Princes of the kingdom,
the kingdom of the holy ones of the King of holiness
in all the heights of the sanctuaries of His glorious kingdom.

The Princes in charge of offerings have tongues of knowledge,
[and] they bless the God of knowledge among all His glorious works …

... their [mar]vellous marvels by the power of the God of [eter]nity;
and they shall exalt the mighty deeds of the G[od] of eternity.

From the four foundations of the marvellous firmament
they shall proclaim soundlessly a divine oracle ... ...wall.

They bless and praise the God of gods … [ ]
Praise of Jerusalem by King Jonathan Maccabeus

4Q448

Written in a difficult semi-cursive script, the text was deciphered by Ada Yardeni and edited by Esther and Hanan Eshel.

The first column of the document is the first two or three words of ten lines of a Halleluiah psalm. The last three lines have been identified as belonging to the last verses of Psalm 154, and ends with an allusion to God’s presence in Zion-Jerusalem.

The second column of nine lines is complete. It opens with a reference to the ‘Holy City’, associated with King Jonathan, yet the main theme appears to be the blessing of God’s kingdom and name on behalf of the people of Israel.

Note that Column I also ends with a mention of Zion-Jerusalem. Column III, with the second half of each of its nine lines unintact, also mentions Israel, together with God’s name and kingdom, as well as what seems to be ‘the day of war’. The translators believe they can read ‘Jonathan’ in line 8, yet it remains uncertain.

4Q448 is a unique significant Essene text of historic importance. It identifies King Jonathan Maccabaeus at the start of his political-military career, when he was celebrated as the liberator of the Jews and of Jerusalem. The text links to the statement of the Habakkuk Commentary in VIII, 8-9, concerning the good behaviour of another king named Johnathan, possibly Alexander Jannaeus ‘when he first arose’, he that was the ruler that was to become the Wicked Priest, a la Saul.

The name ‘Jonathan’ appears without context on another fragment designated 4Q523.

The text dates to 150-125 BC, which suggests that the person in question is the Maccabee brother, rather than Alexander Jannaeus (103-76 BC) or another Jonathan.
Thou hast loved as a father...
Thou hast acted as a prince over...

[         ]

And those who hate Thee... fear...
The many announce... fear...
And for those who are perfect...

[Behold the eyes of the Lord have compassion on the good,
and His mercy] is [great] over those who glorify Him.

[From an evil time He saves their soul.

He redeems] the poor from the hand of oppressors,
[and delivers the perfect from the hand of the wicked.

He desires] his tabernacle in Zion,
(and) ch[oozes Jerusalem for ever].

Holy City for King Jonathan and for all the congregation of Thy people Israel,
who are in the four corners of heaven.

May the peace of them all be on Thy kingdom!
May Thy name be blessed.

I will ... [in] Thy love ... during the day and until the evening
... to draw near to be ...
to visit them for a blessing... on Thy name which is invoked ...

kingdom to be blessed... [o]n t[he] day [of] war...
to King Jonathan …
The righteous rejoice in the strength of His might...
...I am reckoned with the ‘gods’
and my dwelling-place is in the congregation of holiness.

Who is counted as me to be despised and who is despised as me?

And who is like me, forsaken [by men
and is there] a companion who resembles me?  

And no instruction resembles my instruction.
[For] I sit...

Who is like me among the ‘gods’?
[And who shall attack me when I open my mouth]?

And who can contain the issue of my lips?

And who [shall summon me to be destroyed by my judgement]?

[For I am] the beloved of the King and the friend of the holy ones.
[No-one] ... and no-one is comparable [to my glory].

For I [have my station with the ‘gods’,
and my glory is with the sons of the King].

I will not be crowned with pure gold nor with the gold of Ophir ...

Sing...

Translated by E. Eshel
The Words of the Heavenly Lights

Three fragmented manuscripts, 'The Words of the Heavenly Lights' are prayers for the days of the week for Bible study of reading and teaching. In the primary text, the Sabbath and the fourth day are mentioned.

4Q504-6

239. The Words of the Heavenly Lights

A poem of prayer

[column I not readable] I

[            ]

[            ]

[            ]

... Amen! Amen!

We pray Thee, O Lord, do in accordance with Thy being,
in accordance with the greatness of Thy might,
Thou who didst pardon our fathers when they rebelled against Thy saying.

Thou wast angry with them so as to wish to destroy them,
yet because of Thy love for them and for the sake of Thy Covenant,
(for Moses had atoned for their sin)
and in order that Thy great might and the abundance of Thy mercy
might be known to everlasting generations,

Thou didst take pity on them.

So let Thine anger and wrath against all [their] sin
turn away from Thy people Israel.

Remember Thy marvels which Thou didst for the poor of the nations.

For we were called by Thy Name...
to [cause] us [to repent] with all (our) heart and soul
and to plant Thy Law in our heart [that we might never depart from it,
straying neither] to right nor to left.

For Thou wilt heal us of foolishness
and of blindness and confusion [of heart...

Behold] we were sold because of our iniquities
but despite our offences Thou didst call us [your people].

Thou wilt save us from sinning against Thee ... and to make us understand the testimonies …
Behold, all the nations are as nothing beside Thee,
they are counted as void and naught before Thee.

We *alone* have called on Thy Name.

Thou hast created us for Thy glory
and made us Thy children in the sight of all the nations.

For Thou hast named Israel ‘My son, my first-born’,
and hast chastised us as a man chastises his son.

Thou hast brought us up throughout the years of our generations
[by *the chastisements* of] evil diseases, famine, thirst, pestilence,
and the sword ... of Thy Covenant.

Because Thou hast chosen us [from all] the earth [to be Thy people,]
therefore hast Thou poured out Thine anger [and jealousy] upon us
in all the fury of Thy wrath.

Thou hast caused [the scourge] of Thy [plagues] to cleave to us of which Moses wrote,
and Thy servants the Prophets,
that Thou wouldst send evil against us in the last days...

... Thy dwelling-place
... a resting-place in Jerus[alem,
the city which] Thou hast [chosen] from all the earth
that Thy [Name] might remain there for ever.

For Thou hast loved Israel above all the peoples.

Thou hast chosen the tribe of Judah
and hast established Thy Covenant with David
that he might be as a princely shepherd over Thy people
and sit before Thee on the throne of Israel for ever.

All the nations have seen Thy glory,
Thou who hast sanctified Thyself in the midst of Thy people Israel.

They brought their offering to Thy great Name,
silver and gold and precious stones together with all the treasures of their lands,
that they might glorify Thy people, and Zion Thy holy city,
and the House of Thy majesty.

And there was neither adversary nor misfortune,
yet peace and blessing... and they ate and were satisfied and grew fat ...
... [they forsook] the fount of living waters...
and served a strange god in their land.

Also, their land was ravaged by their enemies;
for Thy fury and the heat of Thy wrath overflowed, in the fire of Thy jealousy,
making of it a desert where no man could go and return.

Yet notwithstanding all this,
Thou didst not reject the seed of Jacob,
neither didst Thou cast away Israel to destruction,
breaking Thy Covenant with them.

For Thou alone art a living God
and there is none beside Thee.

Thou didst remember Thy Covenant,
Thou who didst rescue us in the presence of all the nations,
and didst not forsake us amid the nations.

Thou wert gracious towards Thy people Israel
in all the lands to which Thou didst banish them,
that they might remember to return to Thee and to hearken to Thy voice
[according to] all Thou hadst commanded by the hand of Moses Thy servant.

For Thou hast shed Thy Holy Spirit upon us,
bringing upon us Thy blessings, that we might seek Thee in our distress
[and whis]per (prayers) in the ordeal of Thy chastisement.

We have entered into distress,
[and] have been [stri]cken and tried by the fury of the oppressor.

For we also have tired God with our iniquity,
we have wearied the Rock with [our] sins.

[But] in order that we may profit,
Thou hast not wearied us who leadest [us] in the way in [which we must walk.

[Although] we have not heeded [your voice]

[Thou hast taken away] all our transgressions
and hast purified us of our sin for Thine own sake.

Thine, Thine is righteousness, O Lord,
for it is Thou who hast done all this!

Now, on the day when our heart is humbled,
we expiate our iniquity and the iniquity of our fathers,
together with our unfaithfulness and rebellion.
We have not rejected Thy trials and scourges; our soul has not despised them to the point of breaking Thy Covenant despite all the distress of our soul.

For Thou, who hast sent our enemies against us, strengthenest our heart that we may recount Thy mighty deeds to everlasting generations.

We pray Thee, O Lord, since Thou workest marvels from everlasting to everlasting, to let Thine anger and wrath retreat from us.

Look on [our affliction] and trouble and distress, and deliver Thy people Israel [from all] the lands, near and far, [to which Thou hast banished them], every man who is inscribed in the Book of Life

... serve Thee and give thanks to [Thy holy Name]

... from those who vex them ...

... who deliverest us from all distress.

Amen! [Amen!]
240. *Give thanks to the Lord of Heaven*

*Sabbath worship praise*

Give thanks *to the Lord of Heaven*

[Bless] His holy Name always,
all the angels of the holy firmament [above] the heavens,
the earth and all its deep places,
the great [Abyss] and Abaddon
and the waters, and all that is [in them.]

[Let] all His creatures [bless Him] always for everlasting [ages.
Amen! Amen!]

[Let all] [ ] bless His holy Name.

Sing to God...

Fr. 3

II
Blessed be the God who has given us rest.
[Amen], amen.
241. *Remember, O Lord, we are your people*

[Prayer on the] fourth [day].

*Remember, O Lord [we are your people]*

*We* [Fr. 4]

We know these through Thy Holy Spirit which Thou hast granted us.

[Have mercy on us]

and remember us not for the iniquities of the men of old in all their evil dealings, [nor] their stiff necks.

Thou redeem us and, [we] [pray] ye forgive our iniquities and [our] sins.

*Remember, [we] pray [thee], that we are Thy people* and that Thou hast carried us marvellously [on the wings of] eagles and hast brought us towards Thee.

And like an eagle which rouses its nestlings and hovers over [its young], spreads out its wings, takes one and carries it on [its pinions], so we dwell apart and are not reckoned among the nations and yet Thou art in our midst in the pillar of fire and the cloud [of] Thy [holi]ness walking before us, and as it were Thy glory in our midst ...

[Rememb]er, O Lo[r]d that ... Thou hast fashioned A[dam], our [f]ather, in the likeness of [Thy] glory; Thou didst breathe [a breath of life] into his nostrils and with understanding, knowledge [Thou didst give him] ...

Thou didst make [him] to rule [over the Gar]den of Eden, which Thou didst plant [for him to rule] and to walk in the land of glory... [that] He guarded.

And Thou didst enjoin him not to st[ray] [from your laws.] He is flesh, and to dust [he will return].


Edited by M. Baillet

159
242. **Blessed art thou, O Lord**

*Prayer for the Restoration of the Covenant*

I 1

[Blessed art thou, O Lord,

] 2

Thou will cause the wicked to be our ransom
and the unfaithful to be our redemption.

[Thou will] blot out all our oppressors
and we shall praise Thy Name for ever [and ever].

For this hast Thou created us, and [to say to Thee] this:

Blessed art Thou [O Lord]

II

[Creator of] the Great Light (of heaven) for the [day]time,
[and the Little Light (of heaven) for the night] [time]
[that move] without transgressing their laws,
and their dominion is over all the world.

Yet the seed of man did not understand all that Thou caused them to inherit;
they did not discern Thee in all Thy words
and wickedly turned aside from every one.

They heeded not Thy great power
and therefore Thou didst reject them.

For wickedness pleases Thee not,
and the ungodly shall not be established before Thee.

But in the time of Thy goodwill Thou didst choose for Thyself a people.

Thou didst remember Thy Covenant
and [granted] that they should be set apart for Thyself
from among all the peoples as a holy thing.

And Thou didst renew for them Thy Covenant
*founded* on a glorious vision
and the words of Thy Holy [Spirit],
on the works of Thy hands
and the writing of Thy Right Hand,
that they might know the foundations of glory and the steps towards eternity...

[Thou didst raise up] for them a faithful shepherd...

Edited by J. T. Milik
A manuscript consisting of 225 papyrus fragments lists evening and morning benedictions for each day of the month. The calendar followed appears to be lunar since evening precedes morning.

The progression of blessings probably proceeds until the 26th of the month. The document might be some incomplete transcripts of a larger set of daily meditations.

1
[On the first day of the month, in the evening, they shall bless.
Answering, they shall say, [                             
[Peace be on you, Israel]
[And when the sun rises to illuminate the firmament of Heaven, they shall bless.
Answering they shall say,
Blessed be the God of Israel ...                       ]
[Peace be on you, Israel]

2
[On the second day of the month, in the evening, they shall bless.
Answering, they shall say, [                                  ]
[Peace be on you, Israel]
[And when the sun rises to illuminate the firmament of Heaven, they shall bless.
Answering they shall say,
Blessed be the God of Israel ...                       ]
[Peace be on you, Israel]
[On the third day of the month, in the evening, they shall bless.

Answering, they shall say, [Peace be on you, Israel]

...And when the sun rises to illuminate the firmament of Heaven, they shall bless.

Answering they shall say, Blessed be the God of Israel ... [Peace be on you, Israel]

[On the third day of the month, in the evening, they shall bless.

Answering, they shall say, [Peace be on you, Israel]

...And when the sun rises to illuminate the firmament of heaven, they shall bless.

Answer[ing they shall say:] Blessed be the Go[d of Israel ... ]

Today... in the fourt[h of the gates of light... ]

[Peace be on you, Israel]

On the fifth [day of the month, in the evening, they shall bless.

Answering, they shall say:

Blessed be the God [of Israel] who hides... before Him in every division of His glory... today the fourte[n gate of the] light of the day.

Peace be on you, Israel.

[When the sun] rise[s] to illumine the earth, they shall bless, and again the numbe[r shall be] ele[ven days] to the feasts of joy and the appointed times of g[ory,]

for [this d]ay is in the fifteenth of the gate[ of the light of the day]

[Peace be on you,] Israel.
On the sixth of the month in the evening, they shall bless.

Answering, they shall say:
Blessed be the God of Israel...

And when [the sun rises to illumine the earth, they shall bless.

Answering, they shall say:
... Peace [be on you, Israel]...

On the seventh of [the month in the evening, they shall bless.

Answering, they shall say:
Blessed be the God of Israel...
[Peace be on you, Israel]

...And when the sun rises to illuminate the firmament of Heaven, they shall bless.

Answering they shall say,
Blessed be the God of Israel ...  

[Peace be on you, Israel]

[On the twelfth of the month in the evening [they shall bless] ...
Prayer of the Morning or the Evening

One medium and sixteen smaller fragments represent the beginning of prayers that can be partly translated. The document pertains to the prayers of 4Q375 & 376, 4Q503, and 1Q29.

4Q 408

Fr. 1

[1] B1essed art Thou, O Lord,
who art righteous in all Thy ways.

Be mighty in strength,
[and righteous] [in Thy judge]ments,

Thou who art faithful.

Thou art understanding [with all in]telligence
[and strong with all] might,
Thou who art [mighty] to bring out [the sun],

who hast created the morning as a sign
to reveal the dominion of the light as the boundary of the daytime ... for their work.

To bless Thy holy name Thou hast created them.

For the light is good ...

[Thou art ... ] who hast created the evening as a sign
to reveal the dominion [of darkness] ... from labour.

Thou hast [c]reated them to bless Thy holy name]
when they see that the light is good
and when ...

Thou hast created the evening as a sign
(to mark) the appearance of the dominion of [darkness] ...

Edited by M. Baillet
A scroll of blessings is attached to the scroll of the Community Rule.

The blessings were recited by the community Master, and appear intended for the messianic age, and for the ceremony of the initiation of the new Essenes that looked forward to the Messianic restoration of the world.

The blessings were also probably used during the course of Sabbath liturgy that spoke with anticipation of the advent of the messianic age.

The members of the Covenant are blessed first, followed by a leader of the Essene Community. The next blessing is a text addressed to the sons of Zadok, the Priests. Then the Prince of the Congregation, the Messiah of Israel, is blessed.

Words of blessing [for the obedient]

The Master shall bless them that fear [God and do] His will, that keep His commandments, and hold fast to His holy [Covenant], and walk perfectly [in all the ways of] His [truth], whom He has chosen for an eternal Covenant which shall endure for ever.

May the [Lord bless you from the Abode of His holiness];

May He open for you from heaven an eternal fountain which [shall not fail]!

May He [favour] you with every [heavenly] blessing;

[May He teach you] the knowledge of the Holy Ones!

[May He unlock for you the] everlasting [fountain;

May He not withhold the waters of life from] them that thirst!
Words of blessing [for the High Priest]

III

1

[The Master shall bless them that fear [God and do] His will, that keep His commandments, and hold fast to His holy [Covenant], and walk perfectly [in all the ways of] His [truth], whom He has chosen for an eternal Covenant which shall endure for ever,]

May the Lord lift His countenance towards you;

[May He delight in the] sweet odour [of your sacrifices]!

2

May He choose [all] them that sit in your pries[ty college];

May He store up all your sacred offerings, and in the [season of] [sowing bless] all your seed!

May He [lift] His countenance towards all your congregation!

3

May He place upon your head [a diadem] ... in [everlasting] glory;

May He sanctify your seed in glory without end!

May He grant you everlasting [peace] ...

4

May He fight [at the head of] your Thousands [until the generation of falsehood is ended] [to subjugate] many peoples before you, [and bless you with] all the riches of the world ...

For God has established all the foundations of [heaven and earth]

May He lay the foundation of your peace for ever!
The Master shall bless the sons of Zadok the Priests, whom God has chosen to confirm His Covenant for ever, and to inquire into all His laws in the midst of His people, and to instruct them as He commanded; who have established [His Covenant] on truth and watched over all His laws with righteousness and walked according to the way of His choice.

May the Lord bless you from His holy [Abode];
May He set you as a splendid jewel in the midst of the congregation of the saints!
May He [renew] for you the Covenant of the [everlasting] priesthood;

May He sanctify you [for the House] of Holiness!
May He [judge all] the leaders by your works, and all [the princes] of the peoples by the words from out of your lips!
May He give you as your portion the firstfruits of [all delectable things];

May He bless by your hand the counsel of all flesh!
May everlasting blessings be the crown upon your head! ...

[For] He has chosen you [to] ...
and to number the saints and to [bless] your people ...
the men of the Council of God by your hand, and not by the hand of a prince ...

May you be as an Angel of the Presence in the Abode of Holiness to the glory of the God of [hosts].
May you attend upon the service in the Temple of the Kingdom and decree destiny in company with the Angels of the Presence, in common council [with the Holy Ones] for everlasting ages and time without end; for [all] His judgements are [truth]!

May He make you holy among His people, and an [eternal] light [to illumine] the world with knowledge and to enlighten the face of the Congregation [with wisdom]!

[May He] consecrate you to the Holy of Holies! For [you are made] holy for Him and you shall glorify His Name and His holiness ...
Words of blessing for the Prince of the Congregation

The Master shall bless the Prince of the Congregation
and shall renew for him the covenant of the Community,
that he may establish the kingdom of his people for ever,
[that he may judge the poor with righteousness
and dispense justice with [equity to the oppressed] of the land,
and that he may walk perfectly before Him in all the ways [of truth],
and he may establish His holy Covenant
at the time of the affliction of those who seek God.

May the Lord raise you up to everlasting heights,
and as a fortified tower upon a high wall!
[May you smite the peoples] with the might of your hand
and ravage the earth with your sceptre;
may you bring death to the ungodly with the breath of your lips!

[May He shed upon you the spirit of counsel] and everlasting might,
the spirit of knowledge and of the fear of God;
may righteousness be the girdle [of your loins] and
may your reins be girdled [with faithfulness]!

May He make your horns of iron and your hooves of bronze;
may you toss like a young bull
[and trample the] [wicked] like the mire of the streets!
For God has established you as the sceptre.

The rulers ... [and all the kings of the] nations shall serve you.
He shall strengthen you with His holy Name
and you shall be as a [lion;
and you shall not lie down until you have devoured the] prey which naught shall deliver.

Edited by J. Milik
Five fragmented copies of a text containing liturgical doctrine. Each unit ends with ‘Amen, amen’. Of these five, just 4Q286 provides continuous passages. They follow sections of the Community Rule and the War Rule. The format of 4Q286 also follows the psalms of the offerings for the Sabbath of 4Q400-407.

243. [The Splendors of Our Lord]

4Q286
Fr. 1a-2

[   ]

1

[   ]

2

[   ]

3

[   ]

II

4

[   ]

The seat of Thy splendour and the footstool of Thy glory in the [h]eights of Thy standing and Thy holy stepping-place.

And Thy glorious chariots, their cherubim and their wheels and all [their] companies;

foundations of fire and flames of brightness and shinings of majesty and str[eam]s of fire and wonderful luminaries;

[majes]ty and splendour and glorious height, holy foundation and sou[rce of] majesty and height of glory,

ma[rvel of than]kgivings and reservoir of might, splendour of praises and great in wonderful things and healing[s] and miraculous deeds,

foundation of wisdom and pattern of knowledge and source of understanding,

source of prudence and holy counsel and true foundation,

treasure-house of intelligence, building of righteousness and place of upright[ness,}
great] in loving-kindness and in meekness
and true loving-kindness and everlasting mercies

and mysteries of marvels in their revelations
and holy weeks in their appointed time

and squads of months ... of years in their circuits
and glorious festive seasons in their fixed moments ...

and the sabbatical years of the land in their divisions,
appointed times for liberty [in the jubilee]

eternity ...
[light and darkness ... ]

Fr. 2

... [their] ...
in the strength of their majesty

and all the spirits of those who bring to the Sanctuary [offerings]
in their companies
and in their dominions,

the mighty of the 'gods' with power.
[ ]

... zeal for judgement with strength.
[ ]

[they will] all [bless in community] Thy holy name, [Holy] of Holies

[they] shall curse [the spirits of ignorance without] knowledge of understanding ...
[ ]

... joyous cry ...

Fr. 3

[And all the] ruling angels ... in all their services ...
[sparks and lightnings]

... the angels of rain clouds, and heavy clouds
and thick clouds and dew-drops

... and all the spirits of dominations ...
when they were created ... [suc]ceed one another ...

... the earth and everything [on it, and the world and all its] inhabitants.

The ground and all its devices; [the earth and all] that exist on it.

[The mountains and all] the hills; the valleys and all the ravines;

the dry lan[d, the coast, and its [ce]dars; the low-lying woods,

and all the deserts of desolation ... and its voids; and the foundations of its structure.

The jackals and ... ... the tall trees, their fruit and all the cedars of Lebanon ... 

[Grain, win]e and oil and all the produce. ... and all the wave-offerings of the world in twelve months ...

... Thy words.

Amen, amen.
244. [The Rule of Reproofs]

A set of rules for rebuking, written in the form of a psalm

[Frs. 20+13+4Q288]

[Every man of the congregation should rebuke his fellow according to the truth, and with virtuous humility and] righteous [intentio]n [in the Community of God.]

And whoever has erred when returning [to the virtuous path], they shall rebuke him [according to] their [commandments].

They shall rebuke him, and have mercy [on him if he transgr]esses.

Let no [man] bear gru[dge against his fellow from one day] to [ano]ther.

[Let him] not hate him in his heart, [so as n]ot to bear guilt because of him.

And whatever is revealed to the men] of the Community let him instruct [him with] his mer[ciful love], and with the spirit [of humility he shall distance him from the deeds of] deceitfulness.

The [Guardian of the Congregation shall ad]monish him regarding all [the regulations] perfecting his deeds from all [sin through re]buking him before wi[tnesses.

Let no man take revenge] on his own behalf in any matter for he will be punished [for] [   ] [months/years.]

Let no one take the law [in his own hand, disobeying the order of his fellow.

Let him not speak to him] in anger or out of envy prompted by the spirit of wickedness, disregarding the dignity of his colleague with [heated] anger, standing up against him without [justification].

[Let no one speak] against the anointed ones of [His] hol[y] spirit.

[   ]

...and they shall bless Thy holy name with blessings of the Holy of Holies.
And all the creatures of flesh shall bless Thee, all of them that Thou hast created,
the beasts and the birds and the worms
and the fish of the sea and all [creeping things]
Thou hast created them all, renewing [the body and spirit of life.]

[Amen, Amen]

245. [The congregation of the righteous]

... and all their elect ...
... and all who know the song of ...

and the blessings of truth in the festive times ...
and the kingdom shall be lifted up among the people

... the assembly of the pure ‘gods’
and all who possess everlasting knowledge
to praise and bless Thy glorious name in all the [eternal ages].

Amen, amen.
The Book of the Rule

of the Priests, the Sons of Zadok

The Book of the Rule for the Congregation

Otherwise called
The Damascus Document

Appearing to be the earliest set of doctrines for the Essene community that was modeled after the very ancient Coptic religious orders of Egypt. The book appears to address the greater congregation of Israel from the early times of the formation of the Essene religious order. Later documents address the new initiates, and establish more rules specifically for the initiated members, instead of addressing the congregation of Israel with sets of Essene doctrines. Later additions and modifications of the text are probable, with other segments of more proprietary teachings.

The text in brackets are suggested by other editors, and are not necessarily espoused by the editor, using [italicized brackets] to offer transcriptions of translations.

1. Listen now all you who know righteousness, and consider the works of God;
   for He has a dispute with all flesh and will condemn all those who despise Him.

2. For when they were unfaithful and forsook Him,
   He hid His face from Israel and His Sanctuary and delivered them up to the sword,
   but remembering the Covenant of the forefathers,
   He left a remnant to Israel and did not deliver it up to be destroyed.

3. And in the age of wrath,
   three hundred and ninety years after He had given them
   into the hand of King Nebuchadnezzar of Babylon,
   He visited them,

4. and He caused a plant root to spring from Israel
   and Aaron to inherit His Land and to prosper on the good things of His earth.

5. And they perceived their iniquity and recognized that they were guilty men,
   yet for twenty years they were like blind men groping for the way.

6. And God observed their deeds, that they sought Him with a whole heart,
   and He raised for them a Teacher of Righteousness to guide them in the way of His heart.

7. And he made known to the latter generations that which God had done to the latter generation,
   the congregation of traitors, to those who departed from the way.

8. This was the time of which it is written,
   Like a stubborn heifer thus was Israel stubborn,
   when the Scoffer arose who shed over Israel the waters of lies.
9. He caused them to wander in a pathless wilderness, laying low the everlasting heights, abolishing the ways of righteousness and removing the boundary with which the forefathers had marked out their inheritance, that he might call down on them the curses of His Covenant and deliver them up to the avenging sword of the Covenant.

10. *For they sought smooth things and preferred illusions (Isa. xxx, 10)*
    and they watched for breaks, and chose the fair neck; *(Isa. xxx, 13)*
and they justified the wicked and condemned the just, and they transgressed the Covenant and violated the Precept.

11. *They banded together against the life of the righteous (Ps. xciv, 21)*
    and loathed all who walked in perfection; they pursued them with the sword and exulted in the strife of the people.

12. And the anger of God was kindled against their congregation so that He ravaged all their multitude; and their deeds were defilement before Him.

13. Hear now, all you who enter the Covenant, and I will unstop your ears concerning the ways of the wicked.


15. Wisdom and understanding He has set before Him, and prudence and knowledge serve Him.

16. Patience and much forgiveness are with Him towards those who turn from transgression;
but power, might, and great flaming wrath by the hand of all the Angels of Destruction towards those who depart from the way and abhor the Precept.

17. They shall have no remnant or survivor.

18. For from the beginning God chose them not;

19. He knew their deeds before ever they were created [*into a kingdom]* and He hated their generations, and He hid His face from the Land until they were consumed.

20. For He knew the years of their coming and the length and exact duration of their times for all ages to come and throughout eternity.

21. He knew the happenings of their times throughout all the everlasting years.
23. And in all of them He raised for Himself men called by name that a remnant might be left to the Land, and that the face of the earth might be filled with their seed.

24. And He made known His Holy Spirit to them by the hand of His anointed ones, and He proclaimed the truth (to them).

25. But those whom He hated He led astray.

The Book of the Rule for the Congregation
CHAPTER TWO
Divisions 26-55

26. Hear now, my sons, and I will uncover your eyes that you may see and understand the works of God, that you may choose that which pleases Him and reject that which He hates,

27. that you may walk perfectly in all His ways and not follow after thoughts of the guilty inclination and after eyes of lust.

28. For through them, great men have gone astray and mighty heroes have stumbled from former times till now.

29. Because they walked in the stubbornness of their heart the Heavenly Watchers fell; they were caught because they did not keep the commandments of God.

30. And their sons also fell who were tall as cedar trees and whose bodies were like mountains.

31. All flesh on dry land perished; they were as though they had never been because they did their own will and did not keep the commandment of their Maker, so that His wrath was kindled against them.

32. III Through it, the children of Noah went astray, together with their kin, and were cut off.

33. Abraham did not walk in it, and he was accounted a friend of God because he kept the commandments of God and did not choose his own will.

34. And he handed them down to Isaac and Jacob, who kept them, and were recorded as friends of God and party to the Covenant for ever.

35. The children of Jacob strayed through them and were punished in accordance with their error.
And their sons in Egypt walked in the stubbornness of their hearts, conspiring against the commandments of God and each of them doing that which seemed right in his own eyes.

They ate blood, and He cut off their males in the wilderness.

*And at Kadesh He said to them, Go up and possess the land* (Deut. ix, 23).

But they chose their own will and did not heed the voice of their Maker, the commands of their Teacher, but murmured in their tents; and the anger of God was kindled against their congregation.

Through it their sons perished, and through it their kings were cut off; through it their mighty heroes perished and through it their land was ravaged.

Through it the first members of the Covenant sinned and were delivered up to the sword, because they forsook the Covenant of God and chose their own will and walked in the stubbornness of their hearts, each of them doing his own will.

But with the remnant which held fast to the commandments of God He made His Covenant with Israel for ever, revealing to them the hidden things in which all Israel had gone astray.

He unfolded before them His holy Sabbaths and his glorious feasts, the testimonies of His righteousness and the ways of His truth, and the desires of His will which a man must do in order to live.

And they digged a well rich in water; and he who despises it shall not live.

Yet they wallowed in the sin of man and in ways of uncleanness, and they said, ‘This is our (way).’

But God, in His wonderful mysteries, forgave them their sin and pardoned their wickedness; and He built them a sure house in Israel whose like has never existed from former times till now.

Those who hold fast to it are destined to live for ever and all the glory of Adam shall be theirs.

As God ordained for them by the hand of the Prophet Ezekiel, saying,

*The Priests, the Levites, and the sons IV of Zadok who kept the charge of my sanctuary when the children of Israel strayed from me, they shall offer me fat and blood* (Ezek. xlv, 15).

The Priests are the converts of Israel who departed from the land of Judah, and (the Levites are) those who joined them.
The sons of Zadok are the elect of Israel, the men called by name who shall stand at the end of days.

Behold the exact list of their names according to their generations, and the time when they lived, and the number of their trials, and the years of their sojourn, and the exact list of their deeds...

(They were the first men) of holiness whom God forgave, and who justified the righteous and condemned the wicked.

And until the age is completed, according to the number of those years, all who enter after them shall do according to that interpretation of the Law in which the first (men) were instructed.

According to the Covenant which God made with the forefathers, forgiving their sins, so shall He forgive their sins also.

But when the age is completed, according to the number of those years, there shall be no more joining the house of Judah, but each man shall stand on his watch-tower:

The wall is built, the boundary far removed  
(Mic. vii, II).

The Book of the Rule for the Congregation

CHAPTER THREE
Divisions 56-85

During all those years Belial shall be unleashed against Israel, as He spoke by the hand of Isaiah, son of Amoz, saying,

Terror and the pit and the snare are upon you, O inhabitant of the land  
(Isa. xxiv, 17).

Interpreted, these are the three nets of Belial with which Levi son of Jacob said that he catches Israel by setting them up as three kinds of righteousness.

The first is fornication, the second is riches, and the third is profanation of the Temple.

Whoever escapes the first is caught in the second, and whoever saves himself from the second is caught in the third  
(Isa. xxiv, 18).

The ‘builders of the wall’ who have followed after ‘Precept’ - ‘Precept’ was a spouter of whom it is written,
They shall surely spout, \[that is,\] they shall be caught in fornication twice by taking a second wife while the first is alive, whereas the principle of creation is, Male and female created He them (Gen. i, 27)\[V\]

Also, those who entered the Ark went in two by two.

And concerning the prince it is written,

*He shall not multiply wives to himself* (Deut. xvii, 17);

but David had not read the sealed book of the Law which was in the ark (of the Covenant), for it was not opened in Israel from the death of Eleazar and Joshua, and the elders who worshipped Ashtoreth.

It was hidden and (was not) revealed until the coming of Zadok.

And the deeds of David rose up, except for the murder of Uriah, and God left them to him.

Moreover, they profane the Temple because they do not observe the distinction (between clean and unclean) in accordance with the Law, but lie with a woman who sees her bloody discharge.

And each man marries the daughter of his brother or sister, whereas Moses said,

*You shall not approach your mother’s sister; she is your mother’s near kin* (Lev. xviii, 13).

But although the laws against incest are written for men, they also apply to women.

When, therefore, a brother’s daughter uncovers the nakedness of her father’s brother, she is (also his) near kin.

Furthermore, they defile their holy spirit and open their mouth with a blaspheming tongue against the laws of the Covenant of God saying, ‘They are not sure.’

They speak abominations concerning them; they are all kindlers of fire and lighters of brands, their webs are spiders’ webs and their eggs are vipers’ eggs (Isa. 1, 11), (Isa. lix, 5).

No man that approaches them shall be free from guilt; the more he does so, the guiltier shall he be, unless he is pressed.
For (already) in ancient times God visited their deeds
and His anger was kindled against their works;

for it is a people of no discernment,
it is a nation void of counsel inasmuch as there is no discernment in them
(Isa. xxvii, II),
(Deut. xxxii, 28).

For in ancient times, Moses and Aaron arose by the hand of the Prince of Lights
and Belial in his cunning raised up Jannes and his brother when Israel was first delivered.

And at the time of the desolation of the land there arose removers of the bound[aries]
who led Israel astray.

And the land was ravaged because they preached rebellion against the commandments of God
given by the hand of Moses and VI of His holy anointed ones,
and because they prophesied lies to turn Israel away from following God.

But God remembered the Covenant with the forefathers,
and he raised from Aaron men of discernment and from Israel men of wisdom,
and He caused them to hear.

And they dug the Well:
the well which the princes dug, which the nobles of the people delved with the stave
(Num. xxi, 18).

The Well is the Law,
and those who dug it were the converts of Israel who went out of the land of Judah to sojourn in the
land of Damascus.

God called them all princes because they sought Him,
and their renown was disputed by no man.

The Stave is the Interpreter of the Law of whom Isaiah said,

He makes a tool for His work,
(Isa. liv, 16);

and the nobles of the people are those who come to dig the Well
with the staves with which the Stave ordained that they should walk in all the age of wickedness,
and without [the staves] they shall find nothing,

until he comes who shall teach righteousness at the end of days.

None of those brought into the Covenant shall enter the Temple to light His altar in vain.
86. They shall bar the door, forasmuch as God said, Who among you will bar its door?

87. And,  
*You shall not light my altar in vain*  
(Mal. i, 10).

88. They shall take care to act according to the exact interpretation of the Law during the age of wickedness.

89. They shall separate from the sons of the pit, and shall keep away from the unclean riches of wickedness acquired by vow or anathema [cursing] or from the Temple treasure;

90.  
*they shall not rob the poor of His people, to make of widows their prey and of the fatherless their victim*  
(Isa. x, 2).

91. They shall distinguish between clean and unclean, and shall proclaim the difference between holy and profane.

92. They shall keep the Sabbath day according to its exact interpretation, and the feasts and the Day of Fasting according to the finding of the members of the New Covenant in the land of Damascus.

93. They shall set aside the holy things according to the exact teaching concerning them.

94. They shall love each man his brother as himself; they shall succour the poor, the needy, and the stranger.

95. A man shall seek his brother’s well-being VII and shall not sin against his near kin.

96. They shall keep from fornication according to the statute.

97. They shall rebuke each man his brother according to the commandment and shall bear no rancour from one day to the next.

98. They shall keep apart from every uncleanness according to the statutes relating to each one, and no man shall defile his holy spirit since God has set them apart.
For all who walk in these (precepts) in perfect holiness, according to all the teaching of God, the Covenant of God shall be an assurance that they shall live for thousands of generations, as it is written,

100. Keeping the Covenant and grace with those who love me and keep my commandments, to a thousand generations, Deut. vii, 9).

And if they live in camps according to the rule of the Land (MS. B: as it was from ancient times), marrying (MS. B: according to the custom of the Law) and begetting children, they shall walk according to the Law

and according to the statute concerning binding vows, according to the rule of the Law which says,

Between a man and his wife and between a father and his son (Num. xxx, 17).

And all those who despise (MS. B: the commandments and the statutes) shall be rewarded with the retribution of the wicked when God shall visit the Land, when the saying shall come to pass which is written among the words of the Prophet Isaiah son of Amoz:

104. He will bring upon you, and upon your people, and upon your father’s house, days such as have not come since the day that Ephraim departed from Judah (Isa. vii, 17).

When the two houses of Israel were divided, Ephraim departed from Judah.

And all the apostates were given up to the sword, but those who held fast escaped to the land of the north; as God said,

107. I will exile the tabernacle of your king and the bases of your statues from my tent to Damascus (Amos v, 26-7)

The Books of the Law are the tabernacle of the king; as God said,

108. I will raise up the tabernacle of David which is fallen (Amos ix, II).

The king is the congregation; and the bases of the statues are the books of the prophets whose sayings Israel despised.

109. The star is the interpreter of the law who shall come to Damascus; as it is written,

A star shall come forth out of Jacob and a sceptre shall rise out of Israel (Num. xxiv, 17).
111. The sceptre is the Prince of the whole congregation, and when he comes he shall smite all the children of Seth (Num. xxiv, 17).

112. At the time of the former Visitation they were saved, whereas the apostates VIII were given up to the sword; and so shall it be for all the members of His Covenant who do not hold steadfastly to these (MS. B: to the curse of the precepts).

113. They shall be visited for destruction by the hand of Belial, that shall be the day when God will visit. (MS. B: As He said,)

114. The princes of Judah have become (MS. B: like those who remove the bound); wrath shall be poured upon them Hos. v, 10

For they shall hope for healing, but He will crush them.

115. They are all of them rebels, for they have not turned from the way of traitors but have wallowed in the ways of whoredom and wicked wealth.

116. They have taken revenge and borne malice, every man against his brother, and every man has hated his fellow,

117. and every man has sinned against his near kin, and has approached for unchastity, and has acted arrogantly for the sake of riches and gain.

118. And every man has done that which seemed right in his eyes and has chosen the stubbornness of his heart.

119. They have not kept apart from the people (MS. B: and their sin) and have willfully rebelled by walking in the ways of the wicked of whom God said,

Their wine is the venom of serpents, the cruel poison (or head) of asps (Deut. xxxii, 33).

120. The serpents are the kings of the peoples and their wine is their ways.

121. And the head of asps is the chief of the kings of Greece who came to wreak vengeance upon them.
122. But all these things the builders of the wall and those who daub it with plaster have not understood, (Ezek. xiii, 10)
because a follower of the wind, one who raised storms and rained down lies, had preached to them (Mic. ii, 11),
against all of whose assembly the anger of God was kindled.

And as for that which Moses said,

You enter to possess these nations not because of your righteousness or the uprightness of your hearts (Deut. ix, 5)

124. but because God loved your fathers and kept the oath (Deut. vii, 8),
thus shall it be with the converts of Israel who depart from the way of the people.

Because God loved the first men who testified in His favour, so will He love those who come after them, for the Covenant of the fathers is theirs.

126. But He hated the builders of the wall and His anger was kindled (MS. B: against them and against all those who followed them);
and so shall it be for all who reject the commandments of God and abandon them for the stubbornness of their hearts.

127. This is the word which Jeremiah spoke to Baruch son of Neriah, and which Elisha spoke to his servant Gehazi.

128. None of the men who enter the New Covenant in the land of Damascus, and who again betray it and depart from the fountain of living waters, shall be reckoned with the Council of the people or inscribed in its book from the day of the gathering in of the Teacher of the Community until the coming of the Messiah out of Aaron and Israel.

129. And thus shall it be for every man who enters the congregation of men of perfect holiness but faints in performing the duties of the upright.

130. He is a man who has melted in the furnace (Ezek. xxii, 22); when his deeds are revealed he shall be expelled from the congregation as though his lot had never fallen among the disciples of God.

131. The men of knowledge shall rebuke him in accordance with his sin against the time when he shall stand again before the Assembly of the men of perfect holiness.
But when his deeds are revealed, according to the interpretation of the Law in which the men of perfect holiness walk, let no man defer to him with regard to money or work, for all the Holy Ones of the Most High have cursed him.

And thus shall it be for all among the first and the last who reject (the precepts), who set idols upon their hearts and walk in the stubbornness of their hearts; they shall have no share in the house of the Law.

They shall be judged in the same manner as their companions were judged, who deserted to the Scoffer.

For they have spoken wrongly against the precepts of righteousness, and have despised the Covenant and the Pact, the new Covenant, which they made in the land of Damascus.

Neither they nor their kin shall have any part in the house of the Law.

From the day of the gathering in of the Teacher of the Community until the end of all the men of war who deserted to the Liar there shall pass about forty years (Deut. ii, 14).

And during that age the wrath of God shall be kindled against Israel; as He said, There shall be no king, no prince, no judge, no man to rebuke with justice (Hos. iii, 4).

But those who turn from the sin of Jacob, who keep the Covenant of God, shall then speak each man to his fellow, to justify each man his brother, that their step may take the way of God.

And God will heed their words and will hear, and a Book of Reminder shall be written before Him of them that fear God and worship His Name, against the time when salvation and righteousness shall be revealed to them that fear God.
141. And then shall you distinguish once more between the just and the wicked, between one that serves God and one that serves Him not, and He will show loving-kindness to thousands, to them that love Him and watch for Him, for a thousand generations.

142. And every member of the House of Separation who went out of the Holy City and leaned on God at the time when Israel sinned and defiled the Temple, but returned again to the way of the people in small matters, shall be judged according to his spirit in the Council of Holiness.

143. But when the glory of God is made manifest to Israel, all those members of the Covenant who have breached the bound of the Law shall be cut off from the midst of the camp, and with them all those who condemned Judah in the days of its trials.

144. But all those who hold fast to these precepts, going and coming in accordance with the Law, who heed the voice of the Teacher and confess before God, saying,

145. ‘Truly we have sinned, we and our fathers, by walking counter to the precepts of the Covenant,

146. Thy judgments upon us are justice and truth’;

147. [we] who do not lift their hand against His holy precepts or His righteous statutes or His true testimonies;

148. who have learned from the former judgments by which the members of the Community were judged;

149. who have listened to the voice of the Teacher of Righteousness and have not despised the precepts of righteousness when they heard them;

150. they shall rejoice and their hearts shall be strong, and they shall prevail over all the sons of the earth.

God will forgive them and they shall see His salvation because they took refuge in His holy Name.
The Statutes

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

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

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

And all those who have entered the Covenant, granted to all Israel for ever,
shall make their children who have reached the age of enrollment,
swear with the oath of the Covenant.

And thus shall it be during all the age of wickedness
for every man who repents of his corrupted way.

On the day that he speaks to the Guardian of the congregation,
they shall enroll him with the oath of the Covenant which Moses made with Israel,
the Covenant to return to the Law of Moses with a whole heart and soul,
to whatever is found should be done at that time.

No man shall make known the statutes to him until he has stood before the Guardian,
est when examining him the Guardian be deceived by him.

But if he transgresses after swearing to return to the Law of Moses with a whole heart and soul,
they (the members) shall be innocent should he transgress.

And should he err in any matter that is revealed of the Law to the multitude of the camp,
the Guardian shall {instruct} him and shall issue directions concerning him:
he should stu[dy] for a full year.

And according to his (the Guardian’s) knowledge,
{no madman, or lunatic shall enter, no simpleton, or fool,
no blind man, or maimed, or lame, or deaf man, and no minor,
none of these shall enter into the Community,
for the Angels of Holiness are [in their midst]}                                                 (4Q266, fr. 8 i, 6-9).

(For God made) a Covenant with you and all Israel;
therefore a man shall bind himself by oath to return to the Law of Moses,
for in it all things are strictly defined.
As for the exact determination of their times to which Israel turns a blind eye, behold it is strictly defined in the Book of the Divisions of the Times into their Jubilees and Weeks.

And on the day that a man swears to return to the Law of Moses, the Angel of Persecution shall cease to follow him provided that he fulfills his word: for this reason Abraham circumcised himself on the day that he knew.

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

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

The Book of the Rule for the Congregation

CHAPTER SEVEN
Divisions 166-200

Concerning the oath of a woman

Inasmuch as He said, It is for her husband to cancel her oath (Num. xxx, 9), no husband shall cancel an oath without knowing whether it should be kept or not.

Should it be such as to lead to transgression of the Covenant, he shall cancel it and shall not let it be kept.

The rule for her father is likewise.

Concerning the statute for free-will offerings

No man shall vow to the altar anything unlawfully acquired.

Also, no Priest shall take from Israel anything unlawfully acquired.

And no man shall consecrate the food of his house to God, for it is as he said, Each hunts his brother with a net (or votive-offering: Mic. vii, 2).

Let no man consecrate... And if he has consecrated to God some of his own field... he who has made the vow shall be punished... {[with] one sixth of his valuation money} 4Q266, fr. 8 ii, 2-3

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

(Lev. xix, 18),

if any member of the Covenant accuses his companion without first rebuking him before witnesses;

if he denounces him in the heat of his anger
or reports him to his elders to make him look contemptible,

he is one that takes vengeance and bears rancour,
although it is expressly written,

He takes vengeance upon His adversaries and bears rancour against His enemies

(Nah. i, 2).

If he holds his peace towards him from one day to another,
and thereafter speaks of him in the heat of his anger,

he testifies against himself concerning a capital matter,

because he has not fulfilled the commandment of God which tells him:

You shall rebuke your companion and not be burdened with sin because of him

(Lev. Xix, 17).

Concerning the oath with reference to that which He said,
You shall not take the law into your own hands

(I Sam. XXV, 26)

Whoever causes another to swear in the field instead of before the Judges,
or at their decree, takes the law into his own hands.

When anything is lost,
and it is not known who has stolen it from the property of the camp in which it was stolen,
is its owner shall pronounce a curse,
and any man who, on hearing (it), knows but does not tell, shall himself be guilty.

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

And likewise, everything which is found but has no owner shall go to the Priests,
for the finder is ignorant of the rule concerning it.

If no owners are discovered they shall keep it.

Every sin which a man commits against the Law,
and which his companion witnesses, he being alone,
if it is a capital matter he shall report it to the Guardian, rebuking him in his presence,
and the Guardian shall record it against him in case he should commit it again before [a] man and he should report it to the Guardian once more.

Should he repeat it and be caught in the act before one man, his case shall be complete.

And if there are two (witnesses), each testifying to a different matter, the man shall be excluded from the pure Meal provided that they are trustworthy and that each informs the Guardian on the day that they witnessed (the offence).

In matters of property, they shall accept two trustworthy witnesses and shall exclude (the culprit) from the pure Meal on the word of one witness alone.

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

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

And this is the Rule for the Judges of the Congregation

Ten shall be elected from the congregation for a definite time, four from the tribe of Levi and Aaron, and six from Israel.

(They shall be) learned in the Book of Meditation and in the constitutions of the Covenant, and aged between twenty-five and sixty years.

No man over the age of sixty shall hold office as Judge of the Congregation,

for ‘because man sinned his days have been shortened, and in the heat of His anger against the inhabitants of the earth God ordained that their understanding should depart even before their days are completed’

(Book of Divisions, xxiii, II).

Concerning purification by water

No man shall bathe in dirty water or in an amount too shallow to cover a man.

He shall not purify himself with water contained in a vessel. And as for the water of every rock-pool [that is] too shallow to cover a man, if an unclean man touches it, he renders its water as unclean as water contained in a vessel.
201. Concerning the Sabbath to observe it according to its law

No man shall work on the sixth day
from the moment when the sun’s orb is distant by its own fulness from the gate where it sets,

for this is what He said,

Observe the Sabbath day to keep it holy (Deut. v, 12).

204. No man shall speak any vain or idle word on the Sabbath day.

205. He shall make no loan to his companion.

206. He shall make no decision in matters of money and gain.

207. He shall say nothing about work or labour to be done on the morrow.

No man shall walk in the field to do business on the Sabbath.

208. He shall not walk more than one thousand cubits beyond his town.

209. No man shall eat on the Sabbath day except that which is already prepared.

210. He shall eat nothing lying in the fields.

211. He shall not drink except in the camp.

212. XI If he is on a journey and goes down to bathe,
he shall drink where he stands, but he shall not draw water into a vessel.

213. He shall send out no stranger on his business on the Sabbath day.

214. No man shall wear soiled garments, or garments brought to the store,
unless they have been washed with water or rubbed with incense.

215. No man shall willingly mingle (with others) on the Sabbath.

216. No man shall walk more than two thousand cubits after a beast to pasture it outside his town.
217. He shall not raise his hand to strike it with his fist.
218. If it is stubborn he shall not take it out of his house.
219. No man shall take anything out of the house or bring anything in.
220. And if he is in a booth, let him neither take anything out nor bring anything in.
221. He shall not open a sealed vessel on the Sabbath.
222. No man shall carry perfumes on himself whilst going and coming on the Sabbath.
223. He shall lift neither stone nor dust in his dwelling.
224. No man minding a child shall carry it whilst going and coming on the Sabbath.
225. No man shall chide his manservant or maidservant or labourer on the Sabbath.
226. No man shall assist a beast to give birth on the Sabbath day.
227. And if it should fall into a cistern or pit, he shall not lift it out on the Sabbath.
228. No man shall spend the Sabbath in a place near to Gentiles on the Sabbath.
229. No man shall profane the Sabbath for the sake of riches or gain on the Sabbath day.
230. But should any man fall into water or fire, let him not be pulled out with the aid of a ladder or rope or (some such) utensil.
231. No man on the Sabbath shall offer anything on the altar except the Sabbath burnt-offering; for it is written thus: *Except your Sabbath offerings* (Lev. xxiii, 38).
232. No man shall send to the altar any burnt-offering, or cereal offering, or incense, or wood, by the hand of one smitten with any uncleanness, permitting him thus to defile the altar.
233. For it is written, *The sacrifice of the wicked is an abomination, but the prayer of the just is as an agreeable offering.* (Prov. xv, 8).
234. No man entering the house of worship shall come unclean and in need of washing.
234.
And at the sounding of the trumpets for assembly,
he shall go there before or after (the meeting),
and shall not cause the whole service to stop, XII for it is a holy service.

235.
No man shall lie with a woman in the city of the Sanctuary,
to defile the city of the Sanctuary with their uncleanness.

236.
Every man who preaches apostasy under the dominion of the spirits of Belial
shall be judged according to the law relating to those possessed by a ghost or familiar spirit
(Lev. xx, 27).

237.
But no man who strays so as to profane the Sabbath and the feasts shall be put to death;
it shall fall to men to keep him in custody.

238.
And if he is healed of his error,
they shall keep him in custody for seven years and he shall afterwards approach the Assembly.

239.
No man shall stretch out his hand to shed the blood of a Gentile for the sake of riches and gain.

240.
Nor shall he carry off anything of theirs, lest they blaspheme,
unless so advised by the company of Israel.

241.
No man shall sell clean beasts or birds to the Gentiles lest they offer them in sacrifice.

242.
He shall refuse, with all his power, to sell them anything from his granary or wine-press,
and he shall not sell them his manservant or maidservant
inasmuch as they have been brought by him into the Covenant of Abraham.

243.
No man shall defile himself by eating any live creature or creeping thing,
from the larvae of bees to all creatures which creep in water.

244.
They shall eat no fish unless split alive and their blood poured out.

245.
And as for locusts,
according to their various kinds they shall plunge them alive into fire or water,
for this is what their nature requires.

246.
All wood and stones and dust defiled by the impurity of a man
shall be reckoned like men having defilement of oil on them;
whoever touches them shall be defiled by their defilement.

And every nail or peg in the wall of a house in which a dead man lies shall become unclean as any working tool becomes unclean (Lev. xi, 32).

The Rule for the assembly of the towns of Israel

shall be according to these precepts that they may distinguish between unclean and clean, and discriminate between the holy and the profane.

And these are the precepts in which the Master shall walk in his commerce with all the living in accordance with the statute proper to every age.

And in accordance with this statute shall the seed of Israel walk and they shall not be cursed.

This is the Rule for the assembly of the camps

Those who follow these statutes in the age of wickedness until the coming of the Messiah of Aaron XIII and Israel shall form groups of at least ten men, by Thousands, Hundreds, Fifties, and Tens (Exod. Xviii, 25).

And where the ten are, there shall never be lacking a Priest learned in the Book of Meditation; they shall all be ruled by him.

But should he not be experienced in these matters, whereas one of the Levites is experienced in them,

then it shall be determined that all the members of the camp shall go and come according to the latter’s word.

But should there be a case of applying the law of leprosy to a man, then the Priest shall come and shall stand in the camp and the Guardian shall instruct him in the exact interpretation of the Law.

Even if the Priest is a simpleton, it is he who shall lock up (the leper); for theirs is the judgement.

This is the Rule for the Guardian of the camp

He shall instruct the Congregation in the works of God.
262. He shall cause them to consider His mighty deeds and shall recount all the happenings of eternity to them [according to] their [ex]planation (4Q267, fr. 9 iv, 2).

263. He shall love them as a father loves his children, and shall carry them in all their distress like a shepherd his sheep.

264. He shall loosen all the fetters which bind them, that in his Congregation there may be none that are oppressed or broken.

265. He shall examine every man entering his Congregation with regard to his deeds, understanding, strength, ability and possessions, and shall inscribe him in his place according to his rank in the lot of L[ight].

266. No member of the camp shall have authority to admit a man to the Congregation against the decision of the Guardian of the camp.

267. No member of the Covenant of God shall give or receive anything from the sons of the pit, except for payment.

268. No man shall form any association for buying and selling without informing the Guardian of the camp and shall act on (his) advice and they shall not go {astray.

269. Likewise he who marri[es] a woma[n] ... advice. Likewise he who divorces (his wife).

270. And he (the Guardian) shall instruct {their sons [and their daughters in a spiri]t} of humility and in loving-kindness and shall not keep {anger} towards them ...
CHAPTER TEN

Divisions 271-300

271. This is the Rule for the assembly of the camps during all [the age of wickedness],
and whoever does not hold fast to] these (statutes) shall not be fit to dwell in the Land
[when the Messiah of Aaron and Israel shall come [on the day of judgment ].

273. [And] these are the [precepts] in which the Master [shall walk in his commerce with all the living
until God shall visit the earth.

274. As He said, There shall come upon you, and upon your people, and upon your father’s house,
days] such as have not come since Ephraim departed from Judah

Isa. vii, 17

275. but for whoever shall walk in these statutes,
the Covenant of God shall stand firm to save him from all the snares of the pit,
whereas the foolish shall be punished.

[Revelations]

276. The Rule for the assembly of all the camps

277. They shall all be enrolled by name:

first the Priests,
second the Levites,
third the Israelites,
and fourth the proselytes.  [converts]

278. And they shall be inscribed by name, one after the other:
the Priests first, the Levites second, the Israelites third, and the proselytes fourth.

279. And thus shall they sit and thus be questioned on all matters.

280. And the Priest who is appointed {to head} the Congregation shall be from thirty to sixty years old,

learned in the Book of Meditation and in all the judgements of the Law  (4Q267, frag 9, ver 2)
so as to pronounce them correctly.

282. The Guardian of all the camps shall be from thirty to fifty years old,
one who has mastered all the secrets of men, and the languages of all their clans.

283. Whoever enters the Congregation shall do so according to his word, each in his rank.
And whoever has anything to say with regard to any suit or judgement, let him say it to the Guardian.

This is the Rule for the Congregation by which it shall provide for all its [needy]

They shall place the earnings of at least two days out of every month into the hands of the Guardian and the Judges,

and from it they shall give to the fatherless,

and from it they shall succour the poor and the needy,

the aged, [the] sick,

and the man that is stricken with [infirmity],

the captive taken by a foreign people,

the virgin with no near kin,

and the maid for whom no man cares,

And this is the exact statement of the assembly

This is the exact statement of the statutes in which [they shall walk until the coming of the Messiah of Aaron and Israel who will pardon their iniquity.

[Whomever deliberately lies in a matter of property, [Brahmin monks have little property] and [or steals] shall do penance for six days.

[Whomever deliberately judges a matter of dispute] unjustly [shall do penance for one] year.

Tracts appear to be missing, while amendments are found on other versions of the document that appear not quite intended to be part of the book of general rules for the Essene congregation.

Religious orders teach their initiates doctrine in phases, with individual pieces, that can be categorized as Novice, Intermediate, or Advanced. Therefore the religious teachings of the Dead Sea scrolls, the Gospels, and the later Gnostic writings have beginner, middle, and advanced levels of doctrine. These doctrines were once more organized than they are now. And, there are numerous forgeries and heresies mixed in with the ancient writings of the Coptic-Brahmin based religious orders of the Roman-Christian epoch, after decades of 'insufficiently controlled editing'.

197
The Book of the Rule for the Initiates

The appended fragmentary verses appear to be some official rules of the Essene order, ordinances considered doctrine for the book of the rules for initiated members. The initiates were new people in the religious order, that were studying the scriptures, and were learning the rules about membership in the 'ascetic' religious order of pious monks.

The Dead Sea scrolls are all about expanding the Coptic-Brahmin religious order to the entire nation of Israel, in order to prepare for the Messiah and the kingdom of God that the chosen anointed son of David would be founding as a prophet-king. Instead of launching the Essene religious order into flight, it appears that the anti-religious crusade of Caesar Augustus halted the Coptic-Brahmin plans of the ancient priesthods before Jesus could even preach the Good News of mercy for repentant sinners and downtrodden souls.

Two generations later, after Peter and Paul and the Apostles were elders, the Titus family ascended to Caesar's throne and supported the Christians and Gnostic religious orders for about one generation, before things began to unravel with the persecution of religion and the wholesale dispersement of heresies and disinformation about Jesus and the first Christian disciples, amid the doctrines of the Gospels. A number of false gospels flourished for a time, and a number of weeds were apparently sown into the Christian's fields of the teachings of the four Gospels.

The teachings of the rule for the initiates are fragmented pages of somewhat uncertain order, that have been gathered together in a small book to form the introductory lessons for newly enrolled followers of the Essene program.
An postulated assembly of separate pieces of the so-called 'Damsacus document'.

A Prologue of the Damascus Document according to 4QD

Three Cave 4 manuscripts of the Damascus Document have preserved parts of a prologue not found in the Cairo version. The prologue contains a title vaguely reminiscent of the opening of 4QSD. The verses urges obedience to initiates in the context of an impending mysterious revelation by God, via the Messiak of Israel, (Jesus Christ) and salvation for those 'who search His commandments and walk in the perfection of way'.

4Q266, fragment 1 a-b

1. [Instructions for the sons of Light to keep away from the ways of wickedness] ... until the completion of the appointed time for the visitation of [the spirit of injustice].

2. God [will destroy] all her deeds, bringing destruction on the removers of boundaries and He will inflict destruction [on the assembly] of wickedness.

3. [And now listen] to me and I will let you know the awesome designs of God and His marvellous [mighty deeds].

4. I will recount to you [all that is concealed] from man [all the days of his life], [as] flesh and creature, until it [the mystery] comes to them, for they shall not be either early or late from their appointed times.

5. He decreed an age of wrath for the people who did not know Him,

6. and He established appointed times of goodwill for those who search His commandments and walk in the perfection of way.

7. And He revealed hidden things to their eyes, and opened their ears so that they might hear deep [mysteries], and understand all future things before they befall them.

[The Damascus document begins]

Listen now, all you who know righteousness...

This next fragment contains echoes of the Community Rule’s regulations regarding admission and dismissal of candidates and CD’s identification of the sons of Zadok as the ‘converts of Israel’.
8. [All initiates shall be judged] each according to [his] spirit [and deeds].

9. They shall depart [from the order] by the decision of 'the Guardian'.

10. [And these are the precepts] in which all the converts of Israel [to the Essene orders] [shall walk] in the way of the sons of Zadok, the Priests

11. behold the[y are the converts of Israel... [the harkeners] of the] last Law. [before judgment (day) and punishment by the kingdom of God]

12. And these are the precepts for the Mas[ter] in which [he shall walk] in regard to all Israel,

13. for [God] shall not save any of those who are not established] in His ways to walk perfectly [the mystery of Revelations, vis-a-vis Rev 15, etc]

For the purpose of this transcription, let us assume that the Essenes had their scrolls organized, and were only a few steps away from publishing manuscripts. The presence of short texts indicates a message of fear by the scribes. After the famous murder of Julius Caesar, the support for religion waned considerably and suppression of religion remained the status quo in the Roman empire practically until the era of Constantine, AD 300, excepting Clement's house, the Titus family of Caesars, and the Emperor Commodus.
Relating to the Disqualification of Essene Priests

4Q 266, fr. 5 ii (4Q267, fr. 5 ii; 273, frs. 2, 4 i)

Temple leadership is always a stiff competition, and some people were ruled out these ways. It also encouraged growth in other cities of Israel that travellers might then be appointed over in prominent roles. Legal rules for the priesthood are usually more flexible than not, and rigidity is a hallmark of corrupt doctrine. Although the intent is to keep strict control over the priesthood in Jerusalem, there are always many opportunities for pious religious men [or women] that sincerely and seriously wish to be priests.

14. Whomever speaks too swift or light with his tongue, or with a staccato voice and does not split his words to make [his voice] heard,

15. No one from among these shall read the Book of [the] La[w] that he may not misguide someone in a capital matter.

16. [Any man] from among the sons of Aaron who has been taken prisoner by the nations, to defile him with their uncleanness, he shall not come close to the [holy] worship.

17. Let him not eat the most holy [offerings].

18. Any son of Aaron who retreats to serve the nations, [in order to] to teach his people the constitution of the people, and also to betray [the

19. [Any son] of Aaron whose name has been rejected from the [Covenant of] Truth, [that has walked] in the stubbornness of his heart, [and is forbidden from] eating from the holy [offerings] from Israel, [by] the Council of the sons of Aaron...


21. And this is the rule for the dwelling [of the towns of Israel, for the men] of holiness in their [camps and] in their towns in all [the land]
Diagnosis of injuries or disease

The rules relating to the routine medical diagnosis and treatment of an injury are absent from the Cairo manuscripts, yet can be partly reconstructed from 4Q272 & 266 and also from 4Q269 & 273. The Coptics were renowned medical practitioners, healers of the poor in the ancient world.

The introductory formula prefixed to Lev. Xiii, 33, ‘And as for that which is said’, is often indicative of a repeat citation, suggesting that a longer Leviticus reading preceded it. The next section is of laws relating to misc. sexual impurity linked with childbirth.

4Q 266, fr. 6 i (4Q272 1 273 ii, 269 7)

[Concerning] a discoloration, or a scab, or a bright spot, and the scab resulting from a blow by wood [or stone] or whatever blow.

22. When the spirit enters and seizes the artery, and the blood recedes up and down, and the artery [discolors] after the blood [stops flowing]

23. [And the priest shall observe the skin, the living and] the dead.

24. If the dead [tissue] [exceeds] the living [tissue], he shall lock him up [until the blood returns to the artery until the flesh grows]. [a bandage]

25. And the priest shall observe him, and make a comparison [on] the seventh [day], [and if the spirit of life is moving up and down, and the flesh grows, [the wound] is healing, and] clean is] the scab.

26. The priest shall not [just] observe the skin on the flesh.

27. Yet if the discoloration or the scab is [deeper] [than the skin, and the Priest sees it as the appearance of living flesh, it is [an] infection] which has seized the living skin.

28. And a similar rule concerning [leprosy].

29. The Priest shall see on the seventh day.

30. If some living flesh has become dead, the leprosy is malignant.
And the law for the scab of the head or the beard, 

when the Priest shall see that the spirit has entered the head and the beard seizing the artery, and [the plague] spreads from under the hair and turns its appearance to fine yellow; 

for it is like a plant which has a worm under it and bites its root and makes its flower wither.

And as for that which is said, 

And the Priest shall order that they shave his head, but shall not shave the scab (Lev. xiii, 33). 

This is in order that the Priest may count the dead and live hair. 

And he will see whether anything has been added from the live to the dead during the seven days. 

If there has, [the affected person] is unclean. 

But if nothing has been added from the live to the dead, and the artery is filled with blood and the spirit of life goes up and down in it, this plague [is cured]. 

And this is the rule of the law of 'leprosy' for the sons of Aaron to set apart, and the law concerning a man with a flux. 

Any man with a flux issuing from his flesh, or one that causes a lewd thought to arise or ... If the woman ... [the man who approaches her] will have the sin of menstrual uncleanness on him. 

And if she sees (blood) again and this is not [during the uncleanness] of seven days, she shall not eat sacred (food) and shall not enter the Sanctuary until the sun has set on the eighth day. 


And a woman who [conceiv]es and bears a male child
[shall be unclean] for seven [days] [the way she is] in her menstrual d[ays.

On the eighth day the flesh of his] foreskin [shall be circumcised.
[and] she shall continue for thirty-three days in the blood of her purifying.

Yet if she bears a female child,
[which shall be unclean] for a fortnight as in] her [menstr]uation.

For [sixty-six days she shall continue in her blood of purifying

[Lev. xii, 2-5].

to provide more time between female children than male babies?]

And she] shall not eat [the food offerings]
and [she]shall not enter the sanctuary,
for] it is a capital [serious] crime.

[Let her give the chi]ld to a wet-nurse who is in [the state of pur]ity,

[Lev. xii, 8]

[And] if she cannot afford a lamb,
then she shall take a turtledove or a young pigeon
and she shall substitute it for the [lamb]. [for a gift to the priesthood to use as needed]

[often to be redistrubuted to the poor.]
Regulations about Gleanings and Agricultural Priestly Dues

(4Q 266, 269, 270, 271)

51. [Concerning [gleanings (of grain) and the gleanings (of grapes) from the vine]yard.

(A cluster is up to ten berries.)

52. And all the gleanings (of grain) up to a 'seah' (measure of capacity=c. 12 litres) per 'bet seah' (area requiring one seah of seed for sowing)

53. [And a field] which produces no seed, is not subject to (a levy of) terumah-offering or of fallen grapes or of clusters up to ten berries.

54. And for the harvest of olives and the fruit of its produce, if it is complete, isolated olives are one in thirty.

55. But if the field was ravaged or consumed by burning, should the amount (remaining) be a seah per bet seah, it is to be tithed.

56. If one person gleans one seah from it one day, the terumah will be one isaron (=30 per cent of a seah).

57. [The rule concerning the two] loaves of the terumah.

58. All the houses of Israel, those who eat the bread of the land, are to offer the terumah once a year (Num. xv, 19-20; Lev. xxiii, 17).

59. One (loaf) shall be one isaron.
All sacred offerings from the planting of vineyards and all fruit trees (producing) food shall belong to them (the priests), as is decreed for them, in the holy land and in the land of (their) sojourn.

And afterwards they may sell of them to buy... a man may plant, in the fourth year he may not eat (of it) for they sanctified it in that year.

He shall take off from (the grain of) the threshing-floor one tenth of a homer that is one ephah [or bath (22 litres), as is established]. The ephah and the bath are both the same measure.

And from [the wheat, one] sixth of [an ephah out of a homer and one tenth of a bath] for the fruit of trees.

Let no one separate himself (from the norm of I out of 200, by offering one lamb out of a hundred. Ezek. xlv, 15)

Let [no] man eat [from the threshing-floor] and from the garden before [the priests] have stretched out their hand [to bless] first.

A house belonging to a man, he may sell, and with [the land grow crops] and he shall be innocent [of wrongdoing.]

Let no man bring [impure hands to] to his pure food.

Neither shall he bring near to his pure food any gold or silver or [copper], or tin or le[ad] from which the nations have made idols, except new (metal) [brought] straight from the furnace.

Let no man bring [near the food, (or what is clean)] any leather, or garment, or any vessel [which is used for] work and which has been defiled by the corpse of a man

unless they were sprinkled according to the law [of purity with the water] for uncleanness in the age of wickedness (by) a man pure of all uncleanness who has allowed the sun to set. (one who after bathing himself did not proceed until after sunset)

No young man who has not yet reached the age to pass the muster shall sprinkle [the unclean with the water for uncleanness, according to the law of purity.]
The penalty code, and the protocol of the renewal of the Covenant with rule breakers.

4Q 266,270

One version of the Damascus document ends with a penal code. The Cave 4 manuscripts include a list of breaches of the community rule, punished with exclusion and/or some works of penance.

They closely resemble the code contained in the Community Rule (1QS VII).

The penalty code is followed by a Covenant ritual, which ends the Cave 4 version of the Damascus Document and has the words spoken by the priestly ruler, following the expulsion of the unfaithful members of the congregation. The ‘third month’ of June is mentioned for the time of the assembly, the rendezvous date for people in the ancient world. And, the message of this writing is said to be ‘the last interpretation of the Law’.

4Q266, fr. 10 (4Q270, fr. 7 i; 269, fr. 11 i-ii)

86.  [Whomsoever, [ ]]

[He shall be excluded for] two [hundred] days and do penance for one hundred days.

87.  But if it was a capital [major] matter and he bears (a grudge), [he] shall not return [again].

88.  And whoever has in[sulted] his companion without a reason [shall be exc]luded for one year and do pe[nan]ce for s[ix months].

89.  Whoever has spoken a foolish word, [a capital heresy] shall do penance for t[wen]ty [days and will be excluded] for three month[s.  {weeks?]}

90.  And whoever in]terrupts the w[ords of his companion and lets himself go, {without retracting] will do penance for ten] days.

91.  [And whoever lies do]wn [and] falls asleep at [the mee]t[ing of the Congregation, shall be excluded] for thirty days [and] do penance for ten days.

92.  [And likewise, whoever has] left [without the consent of the Congregation and gratu]itously, as many as three ti[mes in] one [session], he [shall do penance for ten] days.

93.  But if he has left the session [when they were standing, he shall do penance for thir]ty day[s.  {3?]
94. And whoever has walked [naked] before [his] companion, whether he has walked in the house or in the field, he has walked n[aked before the peo]ple; he shall be excluded for six [months] ... [days?]

95. And whoever has [d]rawn his hand from under [his] gar[ment] and he was so poorly dressed that his nakedness was seen, he shall be separated for thirt[y] [3?] (days) and shall do penance for ten. [1?]

96. And whoever has gu[f]awed foolishly making his voi[ce heard, shall be excluded for thirt[y] [3?] (days) and shall do penance for fif[teen days. [5?]]

97. And whoever has drawn out] his le[ft h]and [to gest]ure with it, shall do penance [for ten days. [1]

98. And who]ever has gone [about] [slandering his com]panion, they shall exclude him from the purity for one year. [month?]

99. But whoever has [deliberatel] slandered the Congregation shall be expelled] and shall not return ag[ain].

100. [If he has murmured against his companion unjustly, he shall do penance for six months. [days?]

101. [And] the m[a]n whose spirit has so trembled [that he has] he shall be excluded for [ six ] [6?] and do penance for sixty [days]

102. [When his two years are completed, the [Master?] shall consider [his ca]se, [and if he is admitted,] he shall be inscribed in his rank and may then question about the law (1QS VII, 20—21).

103. And whoever has despised the law of the Congregation shall leave and [shall not return again.

104. And whoever has taken] his food (from another person) outside the rules, he shall return it to the man fr[om whom] he has taken it.

[And he shall do penance for [ ] days and be excluded for [ ] days]

105.

106.
107. And whoever has approached his wife, not according to the rules, [that is,] fornicating, he shall leave and will not return again.

108. [If he has murmured] against the Fathers, he shall leave and shall not return again.

109. But if he has murmured] against the Mothers, he shall do penance for ten days.

110. For the Mothers have no [honor or standing] within [the Congregation.]

111. And these are the rules in [which they shall walk, all those who have been corrected.]

112. Whom ever comes [to report someone] to the Priest [overseeing the Congregation, he shall willingly accept His judgement, as He has ordered by the hand of Moses regarding the soul that sins by inadvertence that he shall bring his sin-offering and his guilt-offering.

113. And concerning Israel it is written, I will go to the ends [of] heaven, and will not smell the smell of your sweet odour. (Lev. xxvi, 31).

114. And in another passage it is written, To return to God with crying and fasting (Joel ii, 13).

115. And in another passage it is written, Rend your heart and not your garment and it is written to return to God with fasting and weeping (Joel ii, 12).

116. And whoever rejects these rules which follow all the precepts found in the Law of Moses, shall not be counted with all the sons of His truth, for his soul has detested the righteous corrections.

117. As a rebel, he shall be dismissed from the Congregation.

118. The Priest [overseeing the Congregation shall speak about him.]
Answering, [he shall] say:
‘Blessed art Thou, Lord of the universe.

Everything is in Thine hands
and Thou art the maker of everything.

Thou hast founded the [p]eoples
according to their families and the languages of their nations.

Thou hast made them err in confusion without a way.

And Thou hast chosen our Fathers
and hast given to their seed the precepts of Thy truth
and Thine holy judgements
by which a man, if he practises them, shall live.

And Thou hast established boundaries for us
and cursed those who transgress them.

And we are the people of Thy redemption
and the flock of Thy pasture.

Thou hast cursed those who transgress it (the boundary?)
but we maintain (it).’

And the dismissed man shall leave, and whoever eats from what is his,
and inquires about the welfare (greets) the man who has been dismissed, and agrees with him,
his case shall be recorded by the Guardian according to the decree,
and his judgement shall be complete.

And all [the inhabitants] of the camps shall assemble in the third month
and shall curse him who turns aside, to the right [or to the left from the] Law.

And this is the interpretation of the laws which they shall observe
in all the age [of visitation which will be visited on them during all] the age of wrath
and in their marches for all those who dwell in their camps and all their towns.

Behold all this is according to the last interpretation of the Law.
[and not the first initial judgment of the heads of the community.]
The combined teachings of the Community Rule and the Damascus document

Twelve fragments of a manuscript dependent both on the Community Rule and on the Damascus document, yet also with teachings not in either of these

Fr. I deals with the initiation into the Community and the penal code. Fr. 7 is a description of initiation into the governing Council of the Community, a condensed version of 1QS VIII, 1-9.

It is worth noting that the ‘twelve men and three priests’ of 1QS VIII, I are here mentioned as ‘fifteen men’.

Elements of the Sabbath laws from CD XI figure on columns I-II of fr. 7, while some of the teaching is from the Temple Scroll, LII, 17-18.

Teachings not in 1QS and CD, cite Isaiah 54, 1-2 in full, and the last four lines of fr. 7 ii teach Lev. 12:2, 4a, 5, and 4b, yet not Lev. 12:3. The teaching invokes the Book of Divisions, describing the ages of the world arranged according to weeks, beginning with the garden of Eden.

4Q265 Fr. 1

[Concerning the rewards of joining the order of the Essene priesthood.

133.

as it is written [in the Book of] [  ].

[Be hopeful with the faith of Abaham?]

134.

[and] [as] it is written in the B[ook] of Isaiah the prophet, [the princely priest prophet]

[Sing, o barren one, who did not bear;
break forth in singing and] cry aloud, you who have not been in travail!

135.

For the sons [of the desolate one] will be more [than the children of her who is married, says the Lord].

136.

Enlar[ge] the place of [your] ten[t] ...

(Isa. 54, 1-2)

137.

Its interpretation concerns...

[the great blessings and glory that are given to the priesthood.]

138.

4Q265 Fr. 3

Why does a ma[n] betray his brother [for a meal] ?

139.

[Let no] young man or woman eat [the] [lamb] of Passover.

140.
[When a man commits a minor infraction, he shall perform penance for [ ] days.]

[When a man performs a major transgression, he shall perform penance for [ ] days.]

[and [for minor infractions] he shall be punished for ten days with exclusion.]
[and [for major transgressions] he shall be punished thirty days with exclusion.]

[and he shall be punished during that time with the half of his food for fifteen days, and he shall be punished for three months with half of his food.]

The man who speaks [heresy] before his fellow inscribed before him, shall be excluded from [the men (and rituals) of] purity for six months [weeks?] and he shall be punished with half of his food for [ ] days.]

[And the man who insults his fellow, shall be punished] for thirty days. [3 weeks, or 3 days]

[And the man who knowingly deceives shall be separated for] [ ] months [weeks] and shall be punished during that time with half of his food.

[And the man who lies knowingly in any matter shall be punished for thirty days.]

[And the man who lies concerning property knowingly, they shall exclude him for six months. [6 weeks?]]

[And the man who lies down] [and falls asleep] during a session of the Congregation shall be punished for thirty days. [3 weeks?]

And if... to read from] the book, he falls asleep up to three times and if [he goes out, he shall be punished for ten days.]
156. And the man who comes to j[o]in the Council of the [Commu]nity, [the Guardian of] the Congregation [shall examine him].

If it falls to him he shall instruct him for [one] year.

158. [And after he shall stand] before the Congregation and they shall deliberate [concerning h]im.

If he is not found [fit for the discipline, he shall depart] [from the order of the priesthood.]

159. If he is to [re-]enter,[ the order of the priesthood] the Guardian shall [teach him the interpretation] of the Law.

160. He shall not [share the pure meal of the Congregation until] another full year.

161. [And after completing] his year, [they shall] [entrust him to the ward of] the Guardian of the Congregation.

162. [Wh]en he comes…

...on Sabbath day let no [man wear] soiled [garment]s.

164. No man shall be dr[ess]ed in garments on which there is dust or [stain] on the Sabbath day.

165. No [ma]n shall ta[ke] out of his tent a vessel and foo[d] on the Sabbath day.

166. No man shall lift an animal which has fallen into water on the Sabbath day.

167. But if a man falls into water on the Sabbath [day], he shall pass to him his garment to lift him out, but he shall not carry an instrument [to lift him out on] the Sabbath [day]

168. And if the army [be mustered, let them not march] on the Sabbath [day].

169. And let no [battle be fought on the Sabbath day].

170. Let [n]o man of the seed of Aaron sprinkle [purifying] w[aters on the Sabbath day.]

171. And with a beast he shall walk two thousand cubits [on the Sabbath day.]
172. Every beast with a defect in it shall be kept at a distance of thirty stadia from the city of the Sanctuary.

173. When there shall be in the Council of the Community fifteen men, perfectly versed in all that is revealed of the Law and the Prophets, the Council of the Community shall be established in truth.

174. They shall be witnesses to the truth at the judgement and elect of goodwill.

175. They shall be an agreeable offering atoning on behalf of the land for all iniquity ...

He shall terminate the ages of injustice ...

4Q265 Fr. 7
[plausibly a secondary overlapping version of fragment 6]

168. ... on the day of sabbath ...

169. On the day of sabbath
[No man from the seed of Aaron shall sprinkle water of purification on unclean things.]

170. They shall not bathe or wash their clothes on the great day and fast on the day of Atonement.

171. He who goes outside his town to graze the animals may go (to a distance of) two thousand cubits.

172. [No man shall eat a blemished animal] within thirty stadia from the sanctuary.

173. When there shall be in the Council of the Community fifteen men as God had said through His servants, the Prophets,

the Council of the Community shall be established in truth as an everlasting plantation, witnesses of truth and elect of Goodwill, sweet fragrance to atone for the land...

175. [and] the ages of injustice will end by the judgement, and the [world shall be restored to the garden of Eden.]

[end of overlapping verses]
In the first week [Adam was created... until] he was not brought to the garden of Eden and a bone [from his bones was taken to become the woman] ....

but she (Eve) had [no name] until she was not brought to him (Adam) ...

For holy is a garden of Eden, and every fresh shoot that is in it is holy

[as it is written,]

If a woman conceives and bears a male child,]
then she shall be unclean for seven days;
as at the time of her menstruation, she shall be unclean

Then [she shall continue for] thirty-three days in the blood of her purifying

But if she bears a female child, [then she shall be unclean two weeks as in her menstruation. And she shall continue in the blood of her purifying [for sixty-six days]

She shall not touch any hallowed things, 

nor come into the Sanctuary until the days of her purification are completed]
The Book of the Community Rule

IQS, 4Q255-64, 4Q280, 286-7, 4Q502, 5QII, 13

The Community Rule could be among the oldest documents of the Essenes at Qumran.

Mostly intended for the Community’s teachers, Masters, and Guardians, the book is about religious ceremonies, the spirits of truth and falsehood, initiation into the community and its common practices, the Essene organization and discipline codes, the fundamental religious duties of the Master and his disciples, and the sacred seasons proper to the Community.

The contents of 1QS may be divided into three main sections, with further subheadings appearing within the text:

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).

Two additional incomplete versions of the Community Rule were found in good condition. Some of the variant readings appearing in the Cave 4 manuscripts have been adopted in this translation, yet the significantly different texts of 4QSD (4Q259) and 4QSE (4Q259) are not appended to 1QS.

Edited by M. Burrows
1QS

1. [The community] Master shall teach the saints 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;

2. 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.

3. 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.

4. 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.

5. 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 the right nor to the left of any of His true precepts.

6. 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 Belial because of fear or terror or affliction.

7. 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 Belial.

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 acted wickedly in walking [counter to the laws] 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 Belial, 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 (4Q256) 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!
24. May there be no “Peace” for you in the mouth of those who hold fast to the Fathers!’

25. And after the blessing and the cursing, all those entering the Covenant shall say, ‘Amen, Amen!’

26. 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!

27. 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.

28. God’s wrath and His zeal for His laws shall consume [that man] in everlasting destruction.

All the curses of the Covenant shall cling to him and God will set him apart for evil.

29. 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.’

30. And after them, all those entering the Covenant shall answer and say, ‘Amen, Amen!’

31. Thus shall they do, year by year, for as long as the dominion of Belial endures.

32. The Priests shall enter first, ranked one after another according to the perfection of their spirit;

then the Levites;

33. 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.

34. No man shall move down from his place nor move up from his allotted position.
35. 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.

Chapter Two

36. 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 his soul detests the wise teaching of just laws. III

37. He shall not be counted among the upright for he has not persisted in the conversion of his life.

38. His knowledge, powers, and possessions shall not enter the Council of the Community, for whoever ploughs the mud of wickedness returns defiled.

39. He shall not be justified by that which his stubborn heart declares lawful, for seeking the ways of light he looks towards darkness.

40. 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.

41. Unclean, unclean shall he be.

42. For as long as he despises the laws of God he shall receive no instruction in the Community of His counsel.

43. 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.

44. 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.

45. 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.
46. 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 the right nor to the left and transgressing none of His words, and he shall be accepted by virtue of a pleasing atonement before God and it shall be to him a Covenant of the everlasting Community.

47. 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.

48. From the God of Knowledge comes all that is and shall be.

49. 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.

50. The laws of all things are in His hand and He provides them with all their needs.

51. 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 injustice.

52. Those born of truth spring from a fountain of light, but those born of injustice spring from a source of darkness.

53. All the children of righteousness are ruled by the Prince of Light and walk in the ways of light, yet all the children of injustice are ruled by the Angel of Darkness and walk in the ways of darkness.

54. 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.

55. 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.

56. But the God of Israel and His Angel of Truth will succour all the sons of light.

57. 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].
58. 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.

59. These are their ways in the world for the enlightenment of the heart of man, and so that all the paths of true righteousness may be made straight before him, and so that the fear of the laws of God may be instilled in his heart:

60. a spirit of humility, patience, abundant charity, unending goodness, understanding, and intelligence;

61. (a spirit of) mighty wisdom which trusts in all the deeds of God and leans on His great loving-kindness;

62. a spirit of discernment in every purpose, of zeal for just laws, of holy intent with steadfastness of heart,

63. of great charity towards all the sons of truth, of admirable purity which detests all unclean idols,

64. of humble conduct sprung from an understanding of all things, and of faithful concealment of the mysteries of truth.

65. These are the counsels of the spirit to the sons of truth in this world.

The Book of the Community Rule

CHAPTER THREE

Divisions 66-90

66. 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.

67. 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,
il-temper and much folly and brazen insolence,

abominable deeds (committed) in a spirit of lust,
and ways of lewdness in the service of uncleanness,

a blaspheming tongue,
blindness of eye and dullness of ear,
stiffness of neck and heaviness of heart,

so that man walks in all the ways of darkness and guile.

And the visitation of all who walk in this spirit
shall be a multitude of plagues by the hand of all the destroying angels,
everlasting damnation by the avenging wrath of the fury of God,
eternal torment and endless disgrace
together with shameful extinction in the fire of the dark regions.

The times of all their generations shall be spent in sorrowful mourning
and in bitter misery and in calamities of darkness
until they are destroyed without remnant or survivor.

The nature of all the children of men is ruled by these (two spirits),
and during their life all the hosts of men have a portion of their divisions
and walk in (both) their ways.

And the whole reward for their deeds shall be, for everlasting ages,
according to whether each man’s portion in their two divisions is great or small.

For God has established the spirits in equal measure until the final age,
and has set everlasting hatred between their divisions.

Truth abhors the works of injustice,
and injustice hates all the ways of truth.

And their struggle is fierce in all their arguments for they do not walk together.

But in the mysteries of His understanding, and in His glorious wisdom,
God has ordained an end for injustice,
and at the time of the visitation He will destroy it for ever.

Then truth,
which has wallowed in the ways of wickedness during the dominion of injustice
until the appointed time of judgement,
shall arise in the world for ever.
God will then purify every deed of man with His truth; He will refine for Himself the human frame by rooting out all spirit of injustice from the bounds of his flesh.

He will cleanse him of all wicked deeds with the spirit of holiness; like purifying waters He will shed upon him the spirit of truth (to cleanse him) of all abomination and injustice.

And he shall be plunged into the spirit of purification, that he may instruct the upright in the knowledge of the Most High and teach the wisdom of the sons of heaven to the perfect of way.

For God has chosen them for an everlasting Covenant and all the glory of Adam shall be theirs. There shall be no more lies and all the works of injustice shall be put to shame.

Until now the spirits of truth and injustice struggle in the hearts of men, and they walk in both wisdom and folly.

According to his portion of truth so does a man hate injustice, and according to his inheritance in the realm of injustice so is he wicked and so hates truth.

For God has established the two spirits in equal measure until the determined end, and until the Renewal, and He knows the reward of their deeds from all eternity.

He has allotted them to the children of men that they may know good [and evil, and] that the destiny of all the living may be according to the spirit within [them at the time] of the visitation.

And this is the Rule for the men of the Community who have freely pledged themselves to be converted from all evil and to cling to all His commandments according to His will.

They shall separate from the congregation of the men of injustice and shall unite, with respect to the Law and possessions, under the authority of the sons of Zadok, the Priests who keep the Covenant, and of the multitude of the men of the Community who hold fast to the Covenant.

Every decision concerning doctrine, property, and justice shall be determined by them.

They shall practise truth and humility in common, and justice and uprightness and charity and modesty in all their ways.
89. No man shall walk in the stubbornness of his heart
   so that he strays after his heart and eyes and evil inclination,
   yet he shall circumcise in the Community the foreskin of evil inclination
   and of stiffness of neck that they may lay a foundation of truth for Israel,
   for the Community of the everlasting Covenant.

90. They shall atone for all those in Aaron who have freely pledged themselves to holiness,
   and for those in Israel who have freely pledged themselves to the House of Truth,
   and for those who join them to live in community
   and to take part in the trial and judgement and condemnation
   of all those who transgress the laws.

The Book of the Community Rule

CHAPTER FOUR
Divisions 91-120

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

92. Whoever approaches the Council of the Community
   shall enter the Covenant of God in the presence of all who have freely pledged themselves.

93. He shall undertake by a binding oath to return with all his heart and soul
   to every commandment of the Law of Moses
   in accordance with all that has been revealed of it to the sons of Zadok,
   the Priests, Keepers of the Covenant and Seekers of His will,

94. and to the multitude of the men of their Covenant
   who together have freely pledged themselves to His truth
   and to walking in the way of His delight.

95. And he shall undertake by the Covenant
   to separate from all the men of injustice who walk in the way of wickedness.
   For they are not reckoned in His Covenant.

96. They have neither inquired nor sought after Him concerning His laws
   that they might know the hidden things in which they have sinfully erred;
   and matters revealed they have treated with insolence.

97. Therefore Wrath shall rise up to condemn,
   and Vengeance shall be executed by the curses of the Covenant,
   and great chastisements of eternal destruction shall be visited on them, leaving no remnant.
99. Likewise, no man shall consort with him in regard to his work or property lest he be burdened with the guilt of his sin. He shall indeed keep away from him in all things: as it is written, 

Keep away from all that is false (Exod. xxiii, 7).

100. No member of the Community shall follow them in matters of doctrine and justice, or eat or drink anything of theirs, or take anything from them except for a price; as it is written, 

Keep away from the man in whose nostrils is breath, for wherein is he counted? (Isa. ii, 22).

101. For all those not reckoned in His Covenant are to be set apart, together with all that is theirs.

102. None of the men of holiness shall lean upon works of vanity: for they are all vanity who know not His Covenant, and He will blot from the world all them that despise His word.

103. All their deeds are defilement before Him, and all their property unclean.

104. But when a man enters the Covenant to walk according to all these laws that he may be joined to the holy Congregation, they shall examine his spirit in community with respect to his understanding and practice of the Law,

under the authority of the sons of Aaron who have freely pledged themselves in the Community to restore His Covenant and to heed all the precepts commanded by Him,

105. and of the multitude of Israel who have freely pledged themselves in the Community to return to His Covenant.

106. They shall inscribe them in order, one after another, according to their understanding and their deeds, that every one may obey his companion, the man of lesser rank obeying his superior.
108. And they shall examine their spirit and deeds yearly, so that each man may be advanced in accordance with his understanding and perfection of way, or moved down in accordance with his distortions.

109. They shall rebuke one another in truth, humility, and charity.

110. Let no man address his companion with anger, or ill-temper, or obduracy, or with envy prompted by the spirit of wickedness.

111. Let him not hate him [because of his uncircumcised] heart, but let him rebuke him on the very same day lest he incur guilt because of him.

112. And furthermore, let no man accuse his companion before the Congregation without having admonished him in the presence of witnesses.

113. These are the ways in which all of them shall walk, each man with his companion, wherever they dwell.

114. The man of lesser rank shall obey the greater in matters of work and money.

115. They shall eat in common and bless in common and deliberate in common.

116. Wherever there are ten men of the Council of the Community there shall not lack a Priest among them.

117. And they shall all sit before him according to their rank and shall be asked their counsel in all things in that order.

118. And when the table has been prepared for eating, and the new wine for drinking, the Priest shall be the first to stretch out his hand to bless the firstfruits of the bread and new wine.

119. And where the ten are, there shall never lack a man among them who shall study the Law continually, day and night, concerning the right conduct of a man with his companion.

120. And the Congregation shall watch in community for a third of every night of the year, to read the Book and to study the Law and to bless together.
121. This is the Rule for an Assembly of the Congregation.

122. Each man shall sit in his place:
the Priests shall sit first, and the elders second,
and all the rest of the people according to their rank.

123. And thus shall they be questioned concerning the Law,
and concerning any counsel or matter coming before the Congregation,
each man bringing his knowledge to the Council of the Community.

124. No man shall interrupt a companion before his speech has ended,
nor speak before a man of higher rank; each man shall speak in his turn.

125. And in an Assembly of the Congregation
no man shall speak without the consent of the Congregation,
nor indeed of the Guardian of the Congregation.

126. Should any man wish to speak to the Congregation,
yet not be in a position to question the Council of the Community, let him rise to his feet and say:

127. ‘I have something to say to the Congregation.’
If they command him to speak, he shall speak.

128. Every man, born of Israel, who freely pledges himself to join the Council of the Community
shall be examined by the Guardian at the head of the Congregation
concerning his understanding and his deeds.

129. If he is fitted to the discipline,
he shall admit him into the Covenant
that he may be converted to the truth and depart from all injustice;
and he shall instruct him in all the rules of the Community.

130. And later, when he comes to stand before the Congregation,
they shall all deliberate his case,
and according to the decision of the Council of the Congregation he shall either enter or depart.

131. After he has entered the Council of the Community
he shall not touch the pure Meal of the Congregation until one \{full\} (4Q256) year is completed,
and until he has been examined concerning his spirit and deeds;
nor shall he have any share of the property of the Congregation.
132. Then when he has completed one year within the Community, the Congregation shall deliberate his case with regard to his understanding and observance of the Law.

133. And if it be his destiny, according to the judgement of the Priests and the multitude of the men of their Covenant, to enter the company of the Community, his property and earnings shall be handed over to the Bursar of the Congregation who shall register it to his account and shall not spend it for the Congregation.

134. He shall not touch the Drink of the Congregation until he has completed a second year among the men of the Community.

135. But when the second year has passed, he shall be examined, and if it be his destiny, according to the judgement of the Congregation, to enter the Community, then he shall be inscribed among his brethren in the order of his rank for the Law, and for justice, and for the pure Meal; his property shall be merged and he shall offer his counsel and judgement to the Community.

136. These are the Rules by which they shall judge at a community (court of) inquiry according to the cases

137. If one of them has lied deliberately in matters of property, he shall be excluded from the pure Meal of the Congregation for one year and shall do penance with respect to one quarter of his food.

138. Whoever has answered his companion with obstinacy, or has addressed him impatiently, going so far as to take no account of the dignity of his fellow by disobeying the order of a brother inscribed before him, he has taken the law into his own hand; therefore he shall do penance for one year [and shall be excluded].

139. If any man has uttered the [Most] Venerable Name VII even though frivolously, or as a result of shock or for any other reason whatever, while reading the Book or blessing, he shall be dismissed and shall return to the Council of the Community no more.

140. If he has spoken in anger against one of the Priests inscribed in the Book, he shall do penance for one year and shall be excluded for his soul’s sake from the pure Meal of the Congregation.
141. But if he has spoken unwittingly, he shall do penance for six months.

142. Whoever has deliberately lied shall do penance for six months.

143. Whoever has deliberately insulted his companion unjustly shall do penance for one year and shall be excluded.

144. Whoever has deliberately deceived his companion by word or by deed shall do penance for six months.

145. If he has failed to care for his companion, he shall do penance for three months.

146. But if he has failed to care for the property of the Community, thereby causing its loss, he shall restore it in full.

147. And if he be unable to restore it, he shall do penance for sixty days.

148. Whoever has borne malice against his companion unjustly shall do penance for six months/one year; and likewise, whoever has taken revenge in any matter whatever.

149. Whoever has spoken foolishly: three months.

150. Whoever has interrupted his companion whilst speaking: ten days.

The Book of the Community Rule

CHAPTER SIX

Divisions 151-185

151. Whoever has lain down to sleep during an Assembly of the Congregation: thirty days.

152. And likewise, whoever has left, without reason, an Assembly of the Congregation as many as three times during one Assembly, shall do penance for ten days.

153. But if he has departed whilst they were standing he shall do penance for thirty days.

154. Whoever has gone naked before his companion, without having been obliged to do so, he shall do penance for six months.

155. Whoever has spat in an Assembly of the Congregation shall do penance for thirty days.
Whoever has been so poorly dressed that when drawing his hand from beneath his garment his nakedness has been seen, he shall do penance for thirty days.

Whoever has guffawed foolishly shall do penance for thirty days.

Whoever has drawn out his left hand to gesticulate with it shall do penance for ten days.

Whoever has gone about slandering his companion shall be excluded from the pure Meal of the Congregation for one year and shall do penance.

But whoever has slandered the Congregation shall be expelled from among them and shall return no more.

Whoever has murmured against the authority of the Community shall be expelled and shall not return.

But if he has murmured against his companion unjustly, he shall do penance for six months.

Should a man return whose spirit has so trembled before the authority of the Community that he has betrayed the truth and walked in the stubbornness of his heart, he shall do penance for two years.

During the first year he shall not touch the pure Meal of the Congregation, and during the second year he shall not touch the Drink of the Congregation and shall sit below all the men of the Community.

Then when his two years are completed, the Congregation shall consider his case, and if he is admitted he shall be inscribed in his rank and may then question concerning the Law.

If, after being in the Council of the Community for ten full years, the spirit of any man has failed, so that he has betrayed the Community and departed from the Congregation to walk in the stubbornness of his heart, he shall return no more to the Council of the Community.

Moreover, if any member of the Community has shared with him his food or property which of the Congregation, his sentence shall be the same; he shall be expelled.

VIII In the Council of the Community there shall be twelve men and three Priests, perfectly versed in all that is revealed of the Law, whose works shall be truth, righteousness, justice, loving-kindness and humility.
169. They shall preserve the faith in the Land with steadfastness and meekness and shall atone for sin by the practice of justice and by suffering the sorrows of affliction.

170. They shall walk with all men according to the standard of truth and the rule of the time.

171. When these are in Israel, the Council of the Community shall be established in truth.

172. It shall be an Everlasting Plantation, a House of Holiness for Israel, an Assembly of Supreme Holiness for Aaron.

173. They shall be witnesses to the truth at the Judgement, and shall be the elect of Goodwill who shall atone for the Land and pay to the wicked their reward.

174. It shall be that tried wall, that precious corner-stone, whose foundations shall neither rock nor sway in their place. (Isa. xxviii, 16).

175. It shall be a Most Holy Dwelling for Aaron, with everlasting knowledge of the Covenant of justice, and shall offer up sweet fragrance.

176. It shall be a House of Perfection and Truth in Israel that they may establish a Covenant according to the everlasting precepts.

177. And they shall be an agreeable offering, atoning for the Land and determining the judgement of wickedness, and there shall be no more iniquity.

178. When they have been confirmed for two years in perfection of way in the Foundation of the Community, they shall be set apart as holy within the Council of the men of the Community.

179. And the Interpreter shall not conceal from them, out of fear of the spirit of apostasy, any of those things hidden from Israel which have been discovered by him.

180. And when these become members of the Community in Israel according to all these rules, they shall separate from the habitation of unjust men and shall go into the wilderness to prepare there the way of Him; as it is written, Prepare in the wilderness the way of ... , make straight in the desert a path for our God (Isa. xl, 3).
182. This (path) is the study of the Law which He commanded by the hand of Moses, that they may do according to all that has been revealed from age to age, and as the Prophets have revealed by His Holy Spirit.

183. And no man among the members of the Covenant of the Community who deliberately, on any point whatever, turns aside from all that is commanded, shall touch the pure Meal of the men of holiness or know anything of their counsel until his deeds are purified from all injustice and he walks in perfection of way.

184. And then, according to the judgement of the Congregation, he shall be admitted to the Council and shall be inscribed in his rank.

185. This rule shall apply to whoever enters the Community.

*The Book of the Community Rule*

CHAPTER SEVEN

Divisions 186-210

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

187. Every man who enters the Council of Holiness, (the Council of those) who walk in the way of perfection as commanded by God, and who deliberately or through negligence transgresses one word of the Law of Moses, on any point whatever,

188. shall be expelled from the Council of the Community and shall return no more; no man of holiness shall be associated in his property or counsel in any matter at all.

189. But if he has acted inadvertently, he shall be excluded from the pure Meal and the Council and they shall interpret the rule (as follows).

190. For two years he shall take no part in judgement or ask for counsel; but if, during that time, his way becomes perfect, (then he shall return) to the (Court of) Inquiry and the Council, in accordance with the judgement of the Congregation, provided that he commit no further inadvertent sin during two full years. IX

191. For one sin of inadvertence (alone) he shall do penance for two years.

192. But as for him who has sinned deliberately, he shall never return; only the man who has sinned inadvertently shall be tried for two years, that his way and counsel may be made perfect according to the judgement of the Congregation.
And afterwards, he shall be inscribed in his rank in the Community of Holiness.

When these become members of the Community in Israel according to all these rules, they shall establish the spirit of holiness according to everlasting truth.

They shall atone for guilty rebellion and for sins of unfaithfulness, that they may obtain loving-kindness for the Land without the flesh of holocausts and the fat of sacrifice.

And prayer rightly offered shall be as an acceptable fragrance of righteousness, and perfection of way as a delectable free-will offering.

At that time, the men of the Community shall set apart a House of Holiness in order that it may be united to the most holy things and a House of Community for Israel, for those who walk in perfection.

The sons of Aaron alone shall command in matters of justice and property, and every rule concerning the men of the Community shall be determined according to their word.

As for the property of the men of holiness who walk in perfection, it shall not be merged with that of the men of injustice who have not purified their life by separating themselves from iniquity and walking in the way of perfection.

They shall depart from none of the counsels of the Law to walk in all the stubbornness of their hearts, but shall be ruled by the primitive precepts in which the men of the Community were first instructed until there shall come the Prophet and the Messiahs of Aaron and Israel.

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

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

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

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

He shall hold firmly to the elect of the time according to His will, as He has commanded.
He shall judge every man according to his spirit.

He shall admit him in accordance with the cleanness of his hands and advance him in accordance with his understanding.

And he shall love and hate likewise.

He shall not rebuke the men of the pit nor dispute with them. [convicted criminals]

He shall conceal the teaching of the Law from men of injustice, yet shall impart true knowledge and righteous judgement to those who have chosen the Way.

He shall guide them all in knowledge according to the spirit of each and according to the rule of the age,

and shall thus instruct them in the mysteries of marvellous truth, so that in the midst of the men of the Community they may walk perfectly together in all that has been revealed to them.

This is the time for the preparation of the way into the wilderness, and he shall teach them to do all that is required at that time and to separate from all those who have not turned aside from all injustice.

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

Everlasting hatred in a spirit of secrecy for the men of perdition!

He shall leave to them wealth and earnings like a slave to his lord and like a poor man to his master.

He shall be a man zealous for the Precept whose time is for the Day of Revenge.

He shall perform the will of God in all his deeds, and in all his dominion as He has commanded.

He shall freely delight in all that befalls him and nothing shall please him save God’s will.

He shall delight in all the words of His mouth and shall desire nothing except His command.
He shall watch always [for] the judgement of God, and shall bless his Maker [for all His goodness] and declare [His mercies] in all that befalls.

He shall bless Him [with the offering] of the lips at the times ordained by Him:

at the beginning of the dominion of light, and at its end when it retires to its appointed place;

at the beginning of the watches of darkness when He unlocks their storehouse and spreads them out, and also at their end when they retire before the light;

when the heavenly lights shine out from the dwelling-place of Holiness, and also when they retire to the place of Glory;

at the entry of the (monthly) seasons on the days of the new moon, and also at their end when they succeed to one another.

Their renewal is a great day for the Holy of Holies, and a sign for the unlocking of everlasting mercies at the beginning of seasons in all times to come.

At the beginning of the months of the (yearly) seasons and on the holy days appointed for remembrance,

in their seasons I will bless Him with the offering of the lips according to the Precept engraved for ever:

at the beginning of the years and at the end of their seasons when their appointed law is fulfilled, on the day decreed by Him that they should pass from one to the other— the season of early harvest to the summer time, the season of sowing to the season of grass, the seasons of years to their weeks (of years)— and at the beginning of their weeks for the season of Jubilee.

All my life the engraved Law shall be on my tongue, the fruit of praise and the portion of my lips.

I will sing with knowledge and all my music shall be for the glory of God.
(My) lyre (and) my harp shall sound for His holy order
and I will tune the pipe of my lips to His right measure.

With the coming of day and night I will enter the Covenant of God,
and when evening and morning depart I will recite His decrees.

I will place in them my bounds without return.

I will declare His judgement concerning my sins,
and my transgressions shall be before my eyes as an engraved law.

I will say to God, ‘My Righteousness’
and ‘Author of my Goodness’ to the Most High,

‘Fountain of Knowledge’ and ‘Source of Holiness’,

‘Summit of Glory’ and ‘Almighty Eternal Majesty’.

I will choose that which He teaches me
and will delight in His judgement of me.

Before I move my hands and feet I will bless His Name.

*The Book of the Community Rule*  
**CHAPTER NINE**  
**Divisions 241-265**

I will praise Him before I go out or enter, or sit or rise,
and whilst I lie on the couch of my bed.

I will bless Him with the offering of that which proceeds from my lips
from the midst of the ranks of men,
and before I lift my hands to eat of the pleasant fruits of the earth.

I will bless Him for His exceeding wonderful deeds
at the beginning of fear and dread
and in the abode of distress and desolation.

I will meditate on His power and will lean on His mercies all day long.

I know that judgement of all the living is in His hand,
and that all His deeds are truth.
I will praise Him when distress is unleashed and will magnify Him also because of His salvation.

I will pay to no man the reward of evil; I will pursue him with goodness.

For judgement of all the living is with God and it is He who will render to man his reward.

I will not envy in a spirit of wickedness, my soul shall not desire the riches of violence.

I will not grapple with the men of perdition until the Day of Revenge, but my wrath shall not turn from the men of falsehood and I will not rejoice until judgement is made.

I will bear no rancour against them that turn from transgression, but will have no pity on all who depart from the way.

I will offer no comfort to the smitten until their way becomes perfect.

I will not keep Belial within my heart, and in my mouth shall be heard no folly or sinful deceit, no cunning or lies shall be found on my lips.

The fruit of holiness shall be on my tongue and no abominations shall be found upon it.

I will open my mouth in songs of thanksgiving, and my tongue shall always proclaim the goodness of God and the sin of men until their transgression ends.

I will cause vanities to cease from my lips, uncleanness and crookedness from the knowledge of my heart.

I will [teach] knowledge with discretion and will prudently hedge it within a firm bound to preserve faith and strong judgement in accordance with the justice of God.

I will distribute the Law by the measuring-cord of the times, and [with] righteousness and loving-kindness towards the oppressed,
[with] encouragement to the troubled heart
and discernment to the erring spirit,
teaching understanding to them that murmur
that they may answer meekly before the haughty of spirit
and humbly before men of injustice
who point the finger and speak of iniquity
and who are zealous for wealth.

As for me, my justification is with God.
In His hand are the perfection of my way and the uprightness of my heart.

The Book of the Community Rule
CHAPTER TEN
Divisions 266-300

He will wipe out my transgression through His righteousness.
For my light has sprung from the source of His knowledge;
my eyes have beheld His marvellous deeds,
and the light of my heart, the mystery to come.

He that is [the] everlasting [God] is the support of my right hand;
the way of my steps is over stout rock which nothing shall shake;
for the rock of my steps is the truth of God
and His might is the support of my right hand.

From the source of His righteousness is my justification,
and from His marvellous mysteries is the light in my heart.

My eyes have gazed on that which is eternal,
on wisdom concealed from men,
on knowledge and wise design hid from the sons of men;
on a fountain of righteousness and on a storehouse of power,
on a spring of glory hid from the assembly of flesh.
276. God has given them to His chosen ones as an everlasting possession, and has caused them to inherit the lot of the Holy Ones.

277. He has joined their assembly to the Sons of Heaven to be a Council of the Community, a foundation of the Building of Holiness, and eternal Plantation throughout all ages to come.

278. As for me, I belong to wicked mankind, to the company of unjust flesh.

279. My iniquities, rebellions, and sins, together with the perversity of my heart, belong to the company of worms and to those who walk in darkness.

280. For mankind has no way, and man is unable to establish his steps since justification is with God, and perfection of way is out of His hand.

281. All things come to pass by His knowledge;

282. He establishes all things by His design and without Him nothing is done.

283. As for me, if I stumble, the mercies of God shall be my eternal salvation.

284. If I stagger because of the sin of flesh, my justification shall be by the righteousness of God which endures for ever.

285. When my distress is unleashed He will deliver my soul from the pit and will direct my steps to the way.

286. He will draw me near by His grace, and by His mercy will He bring my justification.

287. He will judge me in the righteousness of His truth and in the greatness of His goodness He will pardon all my sins.

288. Through His righteousness he will cleanse me of the uncleanness of man and of the sins of the children of men, that I may confess to God His righteousness, and His majesty to the Most High.

289. Blessed art Thou, my God, who openest the heart of Thy servant to knowledge!

290. Establish all his deeds in righteousness, and as it pleases Thee to do for the elect of mankind,
grant that the son of Thy handmaid may stand before Thee for ever.

For without Thee no way is perfect, and without Thy will nothing is done.

It is Thou who hast taught all knowledge and all things come to pass by Thy will.

There is none beside Thee to dispute Thy counsel or to understand all Thy holy design, or to contemplate the depth of Thy mysteries and the power of Thy might.

Who can endure Thy glory, and what is the son of man in the midst of Thy wonderful deeds?

What shall one born of woman be accounted before Thee?

Kneaded from the dust, his abode is the nourishment of worms.

He is but a shape, but moulded clay, and inclines towards dust.

What shall hand-moulded clay reply?

What counsel shall it understand?
Entry into the Covenant

Previously called 4QTohorot Ba, this tiny fragment represents a document describing the entry into the Covenant, known from the Community Rule (1QS), and alludes to a festival in the third month, i.e. the Feast of Weeks of Pentecost, when according to one of the Cave 4 manuscripts of the Damascus Document (4Q266) the Qumran Covenant renewal took place.

[And the Guardian will come] and the elders with him until... and they shall enter by genealogy...

And the Guardian shall [curse (the unrepentant), saying

‘Be damned without] mercy.
[Let him be cur]sed ...’

And he will remove him] from his inheritance for ev[er]
... when he visits destruction ...

Four Classes of the Community

Formerly known as 4QTohorot Da, this fragment is one of three small scraps which have partly preserved the division of the Community into four lots or classes, already known from CD XIV, 5-6, viz. Priests, Levites, Israelites and Proselytes.

... [The first] lot belongs [to the Priests, the sons of Aaron
[and the second lot to the Levites ranked in order] each according to his spirit.
And the [third] lot will belong to the children of Israel in order each according to his spirit.

And] the fourth lot will belong to the Proselytes]
The Book of the Rule of the Temple

The Temple Scroll

11QT = 11Q19-21, 4Q365a, 4Q524
see also 11Q20, 4Q365a

Found in cave 11 in 1956, the Temple Scroll did not emerge from semi-clandestinity until the Six Day War in June 1967. It is the longest Qumran manuscript, measuring over twenty-eight feet.

There are also other fragments pertaining to the same document, 11Q20 and 4Q365a. Originally the scroll consisted of sixty-seven columns. The major part of the scroll deals with the Temple building and furniture, and worship practices, especially sacrifices on Sabbaths and the many feasts of the year.

Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is illegible. Column I is missing. Columns III-XII are so fragmented that only a very hypothetical reconstruction, exclusively from biblical texts, is possible by E. Qimron. They are not translated here, yet their probable contents are now mentioned here.

[Introduction to the Community and the Community Rule (I)]

Covenant between God and Israel (II).

Building of the Temple, measurements of the Sanctuary, the Holy of Holies, the chambers and colonnades (III-VII).

Description of the mercy seat, the cherubim, the veil, the table, the golden lamp-stand, (VII-XI).

Outline of the sacrifices and the altar (XI-XII).

Daily, weekly and monthly sacrifices and those offered on festivals (XIII-XXIX).

Buildings in the Temple courtyards: the stairhouse, the house of the laver, the house for sacred vessels, the slaughterhouse, etc. (xxx-xxxv).

The three courtyards of the Temple, one for the priests, one for Jewish men over twenty years of age, and one for women and children (XXXVI-XLV).

Purity regulations concerning the Temple and the city of the Sanctuary (XLVI-XLVIII).

Purity regulations concerning the cities of Israel (XLVIII-LI).

Judges and officers (LI).

Laws relating to idolatry and to sacrificial animals (LI-LIII).

Vows and oaths (LIII-LIV).

Laws against apostasy (LIV-LV).

Laws relating to priests and Levites and detailed statutes of the Jewish king (LVI-LIX).

Miscellaneous laws regarding priestly dues, idols, witnesses, the conduct of war, the rebellious son, crimes punishable by ‘hanging’, and incestuous relations (LX-LXVI).
The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws.

Sections complementary to Scripture include the Temple legislation, festivals, purity material as rules relating to the Temple and the city, and the statutes of the king. The message of the scroll is to again introduce the Bible and temple regulations to the congregation, and garner interest in the Essene college. The Rule for the Temple was probably written by Essenes and Jerusalem priests of the temple that who were friendly with the Essenes. The document talks about matters relevant to anybody at the temple, not just the temple priests, although technically it is a set of laws for anybody employed at the temple. The Book of the Rule for the Congregation has several similar verses of legal teachings, and the two books were probably written around the same time by the same priests, early in the Essene movement, in the second century BC.

The Book of the Rule for the Temple may also have an antecedent history reaching back to the pre-Essene age of the Maccabees or much earlier.

Translated by Y. Yadin
Introduced and edited by G. Vermes (and E. Qimron)
[Intro adapted for edition 1 of volume 4, book 2]

INTRODUCTION

The Book of the Temple Rule is a book of law concerning the Temple, yet intended to supplement the information of the books of Exodus and Leviticus into a comprehensive book of temple regulations and instructions. Despite its size, certainly more laws and teachings could have been added to the legal and educational document. Much of the data is probably older writings, from the generations of Ezra that rebuilt the temple, plausibly even inclusive of some ancient legal traditions from the first temple of Solomon. The book also set the stage for the Messianic temple.

At some point the gory descriptions of the temple sacrifices were elaborated on, following the Book of Leviticus, and the document probably fell out of favor with the people other than than the lawyers and scribes. Of course, the practice of sacrifice in the temple of God was destined to eventually be taken away during the age of the Messiah, and the scriptures would then be amended to follow suit, hence explaining their presence in the first place. The controversy of the bloody sacrifices appears to have been central to the confrontations of the day of judgment.

Other than the exaggerated descriptions of sacrifices, a practice unsanctioned by God who desires mercy not sacrifice, the book is a useful resource for legal tradition of the holy temple in Jerusalem, so famous for being Mecca for the people of Israel, and many more peoples when the Messiah's kingdom unfolds.
II [Behold, I will make a covenant.]
For it is something dreadful that I will do [to you.]

I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Gergashites, the Perizzites, the Hivites and the Jebusites.

Take care not to make a covenant with the inhabitants of the country [which you are to] enter so that they may not prove a snare for you.

You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire.
15. You must not desire silver and gold so [that you may not be ensnared by them; for that would be abominable to me].

16. You must not bring any abominable idol into your house [and come] under the ban together with it.

17. You shall detest and abominate it, for it is under the ban.

18. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God.

19. Take care not to make a covenant with the inhabitants of the country [so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after them] ... 

[20-90 not present] 

[for in formation about the lost text, see the estimation by E. Qimron] 

...81. 

82. 

83. 

84. 

85. 

86. 

87. 

88. 

89. 

90.
91. XIII [This is what you shall offer on the altar:] two yearling lambs without blemish [every day as a perpetual holocaust.

92. You shall offer the first in the morning; and you shall offer the other lamb in the evening;

93. the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil;

94. it shall be a perpetual holocaust of soothing odour, an offering by fire] to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine.

95. [The priest who offers the holocaust shall receive the skin of] the burnt-offering which he has offered.

96. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ... 

97. On the Sabbath days you shall offer two yearling rams without blemish and two XIV tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering.

98. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering.

99. On the first day of each month you shall offer a holocaust to YHWH:

100.? two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, [three tenths of an ephah] mixed with half a hin of oil,

101. and a drink-offering, half a hin for [each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah] with a third [of a hin,

102. and wine for a drink-offering, one third of a hin for each ram;] ... one tenth [of fine flour for] a grain-offering, mixed with a quarter of a hin,

103. and wine, a quarter of a hin for each lamb ... a soothing [odour] to YHWH on the first day of each month.
This is the burnt-offering for each month for the months of the year ...

On the first day of the [first] month [the months (of the year) shall start; it shall be the first month] of the year [for you.

You shall do no work.

[You shall offer a he-goat for a sin-offering.]
It shall be offered by itself to expiate [for you.

You shall offer a holocaust:

a bullock], a ram, [seven yearli]ng ram lambs [without blemish] ... [ad]di[tonal to the bu[nt-offering for the new moon,

and a grain- offering of three tenths of fine flour mixed with oil], half a hin [for each bullock,

and wi]ne for a drink-offering, [half a hin, a soothing odour to YHWH,
and two] tenths of fine flour mixed [with oil, one third of a hin.

You shall offer wine for a drink-offering,]
one th[ird] of a hin for the ram,

[an offering by fire, of soothing odour to YHWH;

and one tenth of fine flour],
a grain-offerin[g mixed with a quarter of a hin] of oil.

You shall offer wine for a drink-offering,
a quarter of a hin] for each [ram] ... lambs and for the he-g[oat] ... XV

[ea]ch day ... seven [year]ling [lambs] and a he-[goat] … according to this statute.

For the ordination (of the priests), one ram for each [day,
and] baskets of bread for all the ra[ms of the ordination, one basket for] each [ram].

They shall divide all the rams and the baskets for the seve[n days of the ordination for each] day; according to [their] division[s,

they shall offer to YHWH the right thigh] of the ram as a holocaust
and [the fat covering the entrails
and the] two kidneys and the fat on them [and on] the loins
and the whole fat tail close to the backbone
and the appendage of the liver
and the corresponding grain-offering
and drink-offering according to the statute.

They shall take one unleavened cake from the basket
and one cake of bread with oil and [one] wafer,
[and they shall put it all on the fat] together with the offering of the right thigh.

Those who sacrifice shall wave the rams and the baskets of bread
as a wave-offering before YHWH.

This is a holocaust,
an offering by fire, of soothing odour before YHWH.

The Book of the Rule of the Temple

CHAPTER FIVE
Divisions 121-150

[They shall burn everything on the altar over] the holocaust,
to complete their ordination during the seven days of [ordination].

If the High Priest is to [minister to YHWH,
whoever] has been ordained to put on the vestments in place of his father,
shall offer [a bull for] all the people and another for the priests.

He shall offer the one for the priests first.

The elders of the priest[s] shall lay [their hands] XVI [on] its [head]
and after them the High Priest and all the [priests.

They shall slaughter] the bull [before YHWH].

The elders of the priests shall take from the blood of the bull
and [place] it [with their finger on the horns of the altar]
and they shall pour [the blood] around the four corners of the [altar] ledge ...

[and they shall take from its blood and place it on his right ear lobe
and on the thumb of his right hand
and the big toe of his] right [foot.

They shall sprinkle on him and his vestments some of the blood which was on the altar]...

[he] shall be [holy] all his days.
[He shall not go near any dead body].

He shall [not] render himself unclean [even for his father or mother,]
for [he is] holy to YHWH, his God ...

[He shall offer on the altar and burn [the fat of the first bull],
[all] the fat on the entrails
and [the appendage of the liver and the two kidneys]s
and the fat on the[m] and [the fat on] the loins,

and the corresponding grain-offering and drink-[offering according to their statute,]
he shall burn [them on the altar.]

It shall be [a burnt-offering],
an offering by fire, of soothing odour be[fore YHWH.

The flesh of the bull], its skin and offal,
they shall burn outside the [sanctuary city on a wood fire] in a place reserved for sin-offerings.

There they shall burn [it with its head and legs] together with all its entrails.

They shall burn all of it there except the fat.
It is a sin-[offering].

He shall take the second bull, which is for the people,
and by it he shall expiate [for all the people of] the assembly, by its blood and fat.

As he did with the fir[st] bull,
[so he shall do] with the bull of the assembly.

He shall place with his finger some of its blood on the horns of the [altar,

and the remainder of] its blood,
he shall sprinkle [n the f]our corners of the altar ledge,

and [its fat and] the corresponding [grain-] offering and drink-offering,
he shall burn on the altar.

It is a sin-offering for the assembly.

XVII ... They shall rejoice because expiation has been made for them ...

This day [shall] be a holy gathering for them,
[an eternal rule for all their generations] wherever they dwell.
They shall rejoice and ...

[Let] them [prepare on the fourteenth day of the first month [between dusk and dark the Passover of YHWH].

They shall sacrifice (it) before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it.

They shall eat it at night in the holy courts.

They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it.

(It shall be) a seven-day feast of unleavened bread for YHWH.

The Book of the Rule of the Temple

CHAPTER SIX

Divisions 151-175

You shall offer on each of these seven days a holocaust to YHWH:

two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering [according to the statute] for the young bulls, rams, lambs and the he-goat.

On the seventh day [(there shall be) an assembly] for [YHWH].

You shall do no work on it.

XVIII ... [he-] goat for a sin-offering ...
 [the corresponding grain-offering and drink-] offering according to the statute;

one tenth of fine flour [mixed with a quarter of a hin of oil and] a quarter of a hin of wine for a drink-offering ...

[he shall expiate] for all the guilt of the people of the assembly ...

This shall be an eternal [rule] for you [for your generations wherever you dwell.]
Then they shall offer the one ram, on[ce],
on the day of the waving of the sheaf.

You shall count seven complete Sabbaths
from the day of your bringing the sheaf of [the wave-offering.

You shall count until the morrow of the seventh Sabbath.

You shall count [fifty] days.

You shall bring a new grain-offering to YHWH from your homes,
[a loaf of fine flour], freshly baked with leaven.

They are firstfruits to YHWH, wheat bread,
twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel.

They shall offer their [grain-offering] and drink-offering according to the statute.

The [priests] shall wave ... [wave-offering with the bread of] the firstfruits.

They shall belong to the priests and they shall eat them in the [inner] court[yard],
as a new [grain-offering], the bread of the firstfruits.

Then ... new bread from freshly ripened ears.

[On this] da[y] there shall be [a holy gathering,
an eternal] rule for their generations.

[They] shall do] no work.
It is the feast of Weeks and the feast of Firstfruits, an eternal[ ] memorial.

You [shall count] seven weeks from the day when you bring the new grain-offering to YHW [H],
the bread of firstfruits.

Seven full Sabbaths [shall elapse
unt]il you have counted fifty days to the morrow of the seventh Sabbath.

[You] shall bring new wine for a drink-offering,
four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH;
all the chiefs of the clans of Israel
XX ... [r]ams and the corresponding grain-offering according to the statute:
175. two [tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat

The Book of the Rule of the Temple

CHAPTER SEVEN
Divisions 176-200

176. ... assembly ...
their [grain-offering and drink-offering]
according to the statute concerning young bulls and the ram ... to YHWH.

177. At the quarter of the day,
they shall offer ... [the r]ams and the drink-offering.

178. They shall offer ... fourteen yearling ram lambs ... the burnt-offering.

179. They shall prepare them ... and they shall burn their fat on the altar,
[the fat covering the entrails] and the fat that is on them,
and [the appendage of the liver with] the kidneys he shall remove and the fat on [them],
and that which is on the loins and the fat tail close to the backbone.

180. They shall b[urn all on the altar] together with the corresponding grain-offering and drink-offering,
an offering by fire, of soothing odour before YHWH.

181. They shall offer every grain-offering joined to a drink-offering according to [the statute].

182. They shall take a handful from [even]ry grain-offering offered either with frankincense or dry,
(this being) its [memorial portion], and burn it on the altar.

183. They shall eat the remainder in the [inner] courtyard.

184. The priests shall e[a]t it unleavened. It shall not be eaten with leaven.

185. It shall be eaten on that day [before] sun[set].

186. They shall salt all their offerings.

187. You shall never allow the covenant of salt to fail.
188. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, [the cheeks, the stomach] and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

189. XXI [The priests’] portions [shall] be the thigh of the offering and the breast ... [the foreleg]s, the cheeks and the stomachs ... [as an eternal rule, from the children of Isra]el and the shoulder remaining of the foreleg [shall be for the Levites] ... an eternal rule for them and for their seed ..

190. the princes of the Thousands ... [from] the rams and from [the lambs, one ram and one ram lamb (shall belong) to the priests; to the Levites, one [ram], one lamb; and to every [tribe, one] [ram], one lamb for all the tri[bes], the [tw]elve tribes of Israel.

191. They shall eat them [on that day, in the out]er [courtyard] before YHWH.

192. [the priest]s shall drink there first and the Levites [second] ... the princes of the standards first ... [men of] renown.

193. After them the whole people, from the great to the small, shall begin to drink the new wine.

194. They [shall not e]a[t] any un[ripe] grapes from the vines, for [on] this [da]y they shall expiate for the tirosh.

195. The children of Israel shall rejoice before YHWH, an eternal [rule] for their generations wherever they dwell.

196. They shall rejoice on [this] day for they have begun] to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

197. [You sha]ll count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days.

198. You shall then offer new oil from the homes of [the tr]ibes of the ch[ildren of Is]rael, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH.
XXII [They] shall expiate with it for all the congregation before [YHWH] ... with this oil, half a hin ... [according to the statute, a holocaust, an offering by fire, of soothing [odour to YHWH] ... 

200. [With] this oil they shall light the lamps ... the princes of the Thousands with ... fourteen [yearling] male lambs and the corresponding grain-offering and drink-offering ... [for the lambs and] the rams.

The Book of the Rule of the Temple

CHAPTER EIGHT

Divisions 201-230

201. The Levites shall slaughter ... [and] the priests, the sons of Aaron, [shall sprinkle] their blood [on the altar all around] ...

202. [and] they shall burn their fat on the altar of the [holocaust] ... [and the corresponding grain-offering] and drink-offering, they shall burn over the fats ... [an offering by fire, of soothing odour to] YHWH.

203. They shall take away from [it] the right thigh and the breast ... the cheeks and the stomach shall be the priests’ portion according to the statute concerning them.

204. (They shall give) to the Levites the shoulder.

205. Afterwards they shall bring them (the offerings) out to the children of Israel, and the children of Israel shall give the priests’ one ram, [and] one lamb, and to the Levites, one ram, [and] one lamb, and to each tribe, one ram, [and] one lamb.

206. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

207. Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for [all] [the oil] of the land before YHWH once yearly.

208. They shall rejoice ...

XXIII ...

209. The High Priest shall offer the [holocaust of the Levites] first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first,
and he shall lift up its blood in a bowl to the altar
and with his finger he shall put some of the blood to the four horns of the altar of the holocaust
and to the four corners of the altar ledge,
and shall toss the blood towards the base of the altar ledge all around.

He shall burn its fat on the altar,
the fat covering the entrails and that over the entrails.

The appendage of the liver with the kidneys he shall remove
as well as the fat over them and on the loins.

He shall send up in smoke all of them on the altar
together with the corresponding grain-offering and drink-offering,
an offering by fire of soothing odour to YHWH.

And XXIV ... the flesh, of soothing odour;
it shall be [an offering by fire to YHWH.

Thus they must do to every young bull,
and to every ram and to every lamb and its limbs shall remain apart.

The corresponding grain-offering and drink-offering shall be on it,
an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately.

As he has done with the holocaust of the Levites,
so shall he do with the holocaust of the children of Judah after the Levites.

On the second day he shall first offer the holocaust of Benjamin
and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together.

On the third day, he shall offer the holocaust of Reuben separately,
and the holocaust of Simeon separately.

On the fourth day he shall offer the holocaust of Issachar separately
and the holocaust of Zebulun separately.

On the fifth day he shall offer the holocaust of Gad separately
and the holocaust of Asher separately.

On the sixth day XXV [he shall offer the holocaust of Dan separately
and the holocaust of Naphtali separately] ...
In the [seventh] m[onth, on the first day of the month, you shall have] a sacred rest, a remembrance announced by a trumpet blast, a [holy] ga[thering.

You shall offer a holocaust, an offering by fire, of soothing odour be]fore YHWH.

You shall offer on]e [young bull,] one ram, seve[n] ye[ar]ling [lamb]s [without blemish and one he-goat for a sin- offering, and] the corresponding grain-offering and drink-offering

according to the statute concerning the[m, of soothing odour to YHWH, in addition to] the perpetual [holocaust]t [and the holo]caust of the new moon.

Afterwards [you shall offer] this [holocaust] at the third part of the day, an eternal rule for your generation[s wherever you dwell.]

You shall rejoice on this day.

On it you shall do no work.

A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement.

You shall mortify yourselves.

For any person who does not mortify himself on this selfsame day shall be cut off from his people.

You shall offer on it a holocaust to YHWH:

one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement

and the corresponding grain-offering and drink-offering, according to the statute concerning the young bull, the ram, the lambs and the he-goat.
237. For the sin-offering of the atonement you shall offer two rams for holocaust.

238. The High Priest shall offer one for himself and his father’s house.

XXVI ... [The High Priest] shall cast lots on the two goats, one lot for YHWH and one for Azazel.

239. He shall slaughter the goat [on] which [YHWH’s lot has fallen and shall lift up] its blood in a golden bowl which is in [his hand],

[and do] with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly.

240. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust.

241. Its flesh, skin and dung they shall burn beside his young bull.

242. It is a sin-offering for the whole assembly.

243. He shall expiate with it for all the people of the assembly and it shall be forgiven to them.

244. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat, and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins.

245. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready.

246. The goat shall bear all the iniquities of (the children of Israel),

XXVII ... [and he shall expiate] for all the children of Israel and it shall be forgiven to them ...

247. Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations.

248. Once a year this day shall be for them a memorial.

249. They shall do no work on it, for it shall be [to] them a Sabbath of sacred rest.
Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people.

A Sabbath of sacred rest, a holy gathering shall this day be for you.

You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month [you shall make] [the corresponding] grain-offering [and drink-offering, all on] the altar, an offering by fire, of soothing odour to YHWH.

On the second [day:] twelve young bulls, [two rams, four]teen [lambs] and one he-goat [for a sin-offering] [and the corresponding grain-offering and drink-offering] according to the statute concerning the young bulls, the ram[s], the lambs [and] the he-goat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs, and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs, and the he-goat.

On the fourth day ten young bulls, two rams, fourteen yearling ram lambs, and one he-goat for a sin-offering, and the corresponding grain-offering and drink-offering for the young bulls, XXIX [the rams, the lambs and the he-goat ...]

On the fifth day [ ... and the corresponding grain-offering] and drink-offering ... in the house on which I [shall cause] my name to rest ... holocausts, [each on its] day according to the law of this statute,

always from the children of Israel in addition to their freewill offerings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable.

I shall accept them, and they shall be my people and I shall be for them for ever.
260.
I will dwell with them for ever and ever
and will sanctify my sanctuary by my glory.

The Book of the Rule of the Temple

CHAPTER TEN
Divisions 261-290

261.
I will cause my glory to rest on it until the day of creation
on which I shall create my sanctuary, establishing it for myself for all time
according to the covenant which I have made with Jacob in Bethel.

262.
XXX ... You shall make ... for stairs, a staircase ... in the house which you shall build ...

263.
You shall make a staircase north of the Temple,
a square house, twenty cubits from one corner to the other alongside its four corners.

264.
Its distance from the wall of the Temple shall be seven cubits on the north-west.

265.
You shall make the width of its wall four cubits ... like the Temple
and its inside from corner to corner twelve cubits.

266.
(There shall be) a square column in its middle, in the centre;
its width four cubits on each side around which the stairs wind. XXXI

267.
In the upper chamber of [this] house you shall make a gate opening to the roof of the Temple,
and a way (shall be) made through this gate towards the entrance of the Temple
by which one can reach the upper chamber of the Temple.

268.
Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside [and from]
outside, its column and its stairs.

269.
[You] shall do everything as I tell you.

270.
You shall make a square house for the laver in the south-east,
on all its sides, (each) twenty-one cubits;
fifty cubits distant from the altar.

271.
The width of the wall shall be four cubits,
and the height twenty cubits.

272.
Make gates for it on the east, on the north and on the west.
273. The width of the gates shall be four cubits and the height seven

274. You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit (in) width and their height four cubits above the ground.

275. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival.

276. Above the house of the [     ] when they come to minister in the sanctuary.

277. You shall make a trench around the laver beside its house and the trench shall go [from the house of] the laver to a cavity.

278. It shall descend [rapid]ly to the ground where the water shall flow and disappear.

279. It shall not be touched by any man for it is mingled with the blood of the holocaust.

280. They shall sanctify my people in the sacred vestments which …

281. You shall make a house east of the house of the [l]av[er] according to the measurement of [the house of the bas]in.

282. Its wall shall be at a distance of seven cubits from the wall of the house of the laver.

283. Its whole building and rafters shall be like (those of) the house of the laver.

284. It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver.

285. Inside all the walls of this house shall have apertures, their width (and depth) two cubits each and their height four (cubits), with which the entrails and the feet are raised to the altar.

286. When they have completed the sending up in smoke ... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

287. Afterwards they shall slaughter them and collect [the blood] in bowls and toss it around the altar base.
They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar,

each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it.

The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH.

The Book of the Rule of the Temple

CHAPTER ELEVEN

Divisions  291-325

You shall make chains hanging from the rafters of the twelve columns
XXXV ... whoever is not a priest shall die,  
and whoever ... [a priest] who shall come ...
and he is not clothed in the [holy] vestments in which he was ordained,

they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt.

You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings,
divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings.

None of these shall be mingled one with another, for their places shall be divided from one another

in order that the priests may not err concerning all the sin-offerings of the people, and all the rams of the guilt-offerings, (thus) incurring the sin of guilt.

The birds for the altar:
he shall prepare turtledoves
XXXVI ... from the corner of ... [to the corner] of the gate, one hundred and twenty cubits.]
The gate (shall be) forty [cubits] wide.

Each side shall be [according to this measurement.]

The width of [its wall] shall be seven cubits,

The width of its ch[ambers] (shall be) twenty-six cubits from corner to corner.

The gates of entrance and exit:
the gate shall be fourteen cubits wide
and [twenty]eight cubits high from the threshold to the lintel.

The height of the rafters above the lintel shall be fourteen cubits.

(The gate shall be) roofed with a panelling of cedar wood overlaid with pure gold.

Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard,
(there shall be) one hundred and twenty cubits.

Thus shall be the measurement of all these gates of the inner courtyard.

The gates shall lead inside into the courtyard.

XXXVII You shall make [in]side the court[yard] seats for the priests,
and tables in front of the seats,
in the inner colonnade by the outer wall of the courtyard,

places made for the priests and their sacrifices,
for the firstfruits and the tithes,
for their peace-offering sacrifices which they shall sacrifice.

The sacrifices of the peace-offerings of the children of Israel
shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves
where they shall seethe their sacrifices [and] sin- offerings.

XXXVIII ... There they shall eat ... the bird,
the turtle-dove and the young pigeons ...
310. You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north.

311. Its wall shall be four cubits wide and twenty-eight cubits high.

312. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits.

XXXIX ... that all the congregation of the children of Israel may bow down before me ...

313. No woman shall come there, nor a child until the day that he has fulfilled the rule ... [and has paid for] himself [a ransom] to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell.

314. The shekel (consists of) twenty gerahs.

315. When they shall collect from him the half-shekel... [they shall give thanks] to me.

316. Afterwards they shall enter from the age of twenty ...

317. The names of the gates of this courtyard shall be according to the names of the children of Israel:

318. Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south;

319. Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north.

320. Between each gate the measurement (shall be):

from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits.

321. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

322. From the gate of Levi to the gate of Judah

XL ... You shall make a third courtyard ... to their daughters and to the strangers who [were] born ... [with] around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next.
Each side shall be according to this measurement:
on the east, the south, the west and the north.

The wall shall be seven cubits wide and forty-nine cubits high.

Chambers shall be made between its gates along the foundation
as far up as its ‘crowns’ (crenellations).

*The Book of the Rule of the Temple*

**CHAPTER TWELVE**

**Divisions  326-355**

326. There shall be three gates in the east, three in the south,
three in the west and three in the north.

327. The gates shall be fifty cubits wide and their height seventy cubits.

328. Between one gate and another there shall be three hundred and sixty cubits.

329. From the corner to the gate of Simeon,
three hundred and sixty cubits.

330. From the gate of Simeon to the gate of Levi, likewise.

331. From the gate of Levi to the gate of Judah,
likewise three [hundred and] sixty (cubits).

332. XLI ... From the gate of Issachar [to the gate of Zebulun,

333. From the gate of Zebulun to the gate of Gad,
three hundred and sixty cubits.

334. From the gate of Gad to the northern corner,
three hundred and sixty cubits.

335. From this corner to the gate of Dan:
three hundred and sixty cubits.

336. Thus from the gate of Dan to the gate of Naphtali,
three hundred and sixty cubits.
From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits.

The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits.

The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel.

The rafters at the doorways shall be of cedar wood and overlaid with gold.

The doors shall be overlaid with pure gold.

Between each gate inwards you shall make storehouses, XLII [rooms and colonnades.]

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood.

The wall shall be two cubits wide.

On the outside there shall be storehouses.

[The storehouse shall be ten cubits wide and] twenty cubits [long].

The wall shall be two cubits wide [and fourteen cubits high] up to the lintel.

Its entrance shall be three cubits wide.

[You shall make in this way] all the storehouses and the [corresponding] rooms.

The colon[nade] ... shall be ten cubits [wi]de.

Between each gate [you shall make eight]een storehouses and the corresponding eight[een] rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade.
Winding stairs shall go up to the second and third colonnades and to the roof.

You shall build storehouses and corresponding rooms and colonnades as on the ground floor.

The Book of the Rule of the Temple

CHAPTER THIRTEEN

Divisions 356-385

356. The second and the third (levels) shall follow the measurement of the lower one.

357. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles.

358. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers’ houses of the children of Israel, the captains of the thousands, the captains of the hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year.

360. Between each gate there shall be XLIII ... on the days of the firstfruits of the corn, of the w[ine (tiros]h) and the oil, and at the festival of the offering of] wood.

361. On these days (the tithe) shall be eaten.

362. They shall not put aside anything from it from one year to another. For they shall eat it in this manner.

363. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and (they shall drink) the wine from the day of the festival of Wine until the next year,

364. until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar.
Whatever is left (to last beyond) their festivals shall be sanctified by being burnt with fire.

It shall no longer be eaten for it is holy.

Those who live within a distance of three days’ walk from the sanctuary shall bring whatever they can bring.

If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals.

On working days they shall not eat from this in their weariness for it is holy.

On the holy days it shall be eaten, but it shall not be eaten on working days.

XLIV ... You shall allot [the rooms and the corresponding chambers.]

From the gate of Simeon to the gate of Judah shall be for the priests ...

All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof.

(You shall allot) to the sons of Judah (the area) from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them.

(You shall allot) to the sons of Simeon (the area) from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles.

(You shall allot) to the sons of Reuben (the area) from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles.

(The area) from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh.

(The area) from the gate of Joseph to the gate of Benjamin (you shall allot) to the sons of Kohath from the Levites.

(The area) from the gate of Benjamin to the western corner (you shall allot) to the sons of Benjamin.

268
(The area) from this corner to the gate of Issachar (you shall allot) to the sons of Issachar.

(The area) from the gate (of Issachar)

XLV... the second (= incoming) [priestly course] shall enter on the left ... and the first (= outgoing) shall leave on the right.

They shall not mingle with one another nor their vessels.

[Each] priestly course shall come to its place and they shall stay there.

One shall arrive and the other leave on the eighth day.

They shall clean the rooms, one after the other, when the first (priestly course) leaves.

There shall be no mingling there.

The Book of the Rule of the Temple

CHAPTER FOURTEEN

Divisions 386-420

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed.

He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary.

They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days.

No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification.
He shall wash his garments on the seventh day and bathe his whole body in running water.

Afterwards he shall enter the city of the sanctuary.

No one unclean through contact with a corpse shall enter there until he has purified himself.

No leper, nor any man smitten (in his body) shall enter there until he has purified himself and has offered...

XLVI ... [No] unclean bird shall fly over [my] sanctuary ...
the roofs of the gates ... the outer courtyard ...
[nor] be in my sanctuary for ever and ever all the time that I [abide] among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates.

You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it.

They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city.

These shall be roofed houses with holes in them into which the filth shall go down.

It shall be far enough not to be visible from the city, (at) three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux, and men who have had a emission

XLVII ... Their cities [shall be] pure ... for ever.

The city which I will sanctify, causing my name and [my] sanctuary to abide [in it], shall be holy and pure of all impurity with which they can become impure.
Whatever is in it shall be pure.
Whatever enters it shall be pure:
wine, oil, all food and all moistened (food) shall be clean.

No skin of clean animals slaughtered in their cities shall be brought there
(to the city of the sanctuary).

But in their cities they may use them for any work they need.

But they shall not bring them to the city of my sanctuary,
for the purity of the skin corresponds to that of the flesh.

You shall not profane the city where I cause my name and my sanctuary to abide.

For it is in the skins (of animals) slaughtered in the sanctuary
that they shall bring their wine and oil, and all their food, to the city of my sanctuary.

They shall not pollute my sanctuary
with the skins of animals slaughtered in their country which are tainted (and unfit for the Temple).

You cannot render any city among your cities as pure as my city,
for the purity of the skin of the animal corresponds to the purity of its flesh.

If you slaughter it in my sanctuary, it shall be pure for my sanctuary,
but if you slaughter it in your cities, it shall be pure (only) for your cities.

Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary,
and you shall not profane my sanctuary and my city where I abide with tainted skins.

[You may eat the following flying creatures]
XLVIII ... [the cormorant, the stork, every ki]nd of [heron,] the hoop[oe and the bat] ...

You may eat [the following] flying [insects]:
every kind of great locust, every kind of long-headed locust,
every kind of green locust, and every kind of desert locust.

These are among the flying insects which you may eat:
those which walk on four legs
and have legs jointed above their feet
to leap with them on the ground and wings to fly with.

You shall not eat the carcass of any bird or beast,
but may sell it to a foreigner.
You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

You are the sons of YHWH, your God.

You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God.

You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses.

Rather you shall set apart areas in the midst of your land where you shall bury your dead.

Between four cities you shall designate an area for burial.

In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness.

The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest

XLIX ... with cedar wood, hyssop and ...

your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days.

Whatever is in the house and whoever enters the house shall be unclean for seven days.

Any food on which water has been poured shall be unclean, anything moistened shall be unclean.
Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man.

The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture.

They shall rub its (the house’s) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels.

On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification.

Clothes, sacks and skins shall be washed.

As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day.

On the third day they shall sprinkle purifying water on them, and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle (them) a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of (the impurity contracted) from the dead so as to (be fit to) touch their pure things.

As for a man who has not been rendered unclean on account of they have been unclean.

No longer ... until they have sprinkled (them) the second [time] on the seventh day and shall be clean by the evening at sunset.
Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body, or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute.

But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him.

Whoever touches him must wash his clothes, and bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb.

Any house that she enters shall be unclean with all its utensils for seven days.

Whoever touches it shall be unclean till the evening.

If anyone enters the house with her, he shall be unclean for seven days.

He shall wash his clothes and bathe in water on the first (day).

On the third day he shall sprinkle and wash his clothes and bathe.

On the seventh day he shall sprinkle a second time and wash his clothes and bathe.

At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat’s hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard,
the wall gecko, the sand gecko, the great lizard and the chameleon.

Whoever touches them dead LI ... [and whatever com]es out of the[m] ... [shall be] unclean [to you.]

You shall [not] render yourselves unclean by th[em.

Whoever touches them] dead shall be unclean un[til the] evening.

He shall wash his clothes and bathe [in water and at] sun[set] he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water.

After sunset he shall be clean.

You shall forewarn the children of Israel about all the impurities.

They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel.

You shall sanctify them and they shall be holy.

They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement.

They shall not be partial in (their) judgement.

They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, [and] overturns the works of justice,

blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin.
Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days.

The man who accepts bribes and twists just judgement shall be put to death. [punished.]
You shall not be afraid to execute him. [enforce the law and punish lawbreakers.]

The Book of the Rule of the Temple

CHAPTER SEVENTEEN
Divisions 476-500

You shall not do in your land as the nations do.

Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them LII

You shall not plant [any tree as a sacred tree beside my altar to be made by you.]

You shall not erect a sacred pillar [that is hateful to me.]

You shall not make anywhere in your land a carved stone to bow down before it.

You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me.

You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals.

You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle.

You shall eat it before me every year in the place that I shall choose.

Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me.
It is within your towns that you shall eat it.

The unclean and the clean among you together (may eat it) like a gazelle or a deer.

It is the blood alone that you shall not eat.

You shall spill it on the ground like water and cover it with dust.

You shall not muzzle an ox while it is threshing.

You shall not plough with an ox and an ass (harnessed) together.

You shall not slaughter clean cattle or sheep or goats in any of your towns, within a distance of three days’ journey from my sanctuary.

It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering.

You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia.

You shall not slaughter it close to my sanctuary for its flesh is tainted.

You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary.

They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.
501. 
LIII [When I extend your frontiers as I have told you, 
and if the place where I have chosen to set my name is too distant],

502. 
and you say, ‘I will eat meat’, because you [long for it, 

whatever you desire,] you may eat,

503. 
[and you may slaughter] any of your small cattle or cattle 
which I give you according to my blessing.

504. 
You may eat it within your towns, 
the clean and the unclean together, like gazelle or deer (meat).

505. 
But you shall firmly abstain from eating the blood.

506. 
You shall spill it on the ground like water and cover it with dust.

507. 
For the blood is the life and you shall not eat the life with the flesh 
so that it may be well with you and with your sons after you for ever.

508. 
You shall do that which is correct and good before me, 
for I am YHWH, your God.

509. 
But all your devoted gifts and votive donations 
you shall bring when you come to the place where I cause my name to abide, 
and you shall offer them there before me 
as you have devoted and vowed them with your mouth.

510. 
When you make a vow, you shall not tarry in fulfilling it, 
for surely I will require it of you and you shall become guilty of a sin.

511. 
You shall keep the word uttered by your lips, 
for your mouth has vowed freely to perform your vow.

512. 
When a man makes a vow to me or swears an oath to take upon himself a binding obligation, 
he must not break his word.

513. 
Whatever has been uttered by his mouth, he shall do it.
When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father’s house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand.

If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her to hear of them.

But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them.

Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept.

You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says,

‘Let us go and worship other gods whom you have not known!’;
do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul.

It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him.

That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow.
You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, (seeks to) entice you secretly, saying,

‘Let us go and worship other gods whom you have not known’,

neither you, LV [nor] your [fa]thers,
some of the gods [of the peoples that are round about you, whether near you or far off from you],

from the one end of the earth to [the other,

you shall not yield to him or listen to him,
nor shall your eye pity] him,
nor shall you spare [him, nor shall you conceal him;

but you shall kill him;
your hand shall be first against him to put him to death, and afterwards the hand of all the people.

You shall stone him to death with stones because he sought to] draw you away [from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing] among you.

If in one of your cities in which I give you to dwell you hear this said:

‘Men, [s]ons of [Bel[i]al have arisen in your midst and have led astray all the inhabitants of their city saying,

“Let us go and worship gods whom you have not known!”,’

You shall inquire, search and investigate carefully.

If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword.

You shall place it and all who are in it under the ban, and you shall put the beasts to the sword.

You shall assemble all the booty in (the city) square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God.
It shall be a ruin for ever and shall never be rebuilt.

Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion.

I will be compassionate to you, and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully.

If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

LVI... [You shall go to the Levitical priests or to the judges then in office]; you shall seek their guidance and [they] shall pro[nounce on] the matter for which [you have sought their guidance, and they shall proclaim the(ir) judgement to you.

You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide.

Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left.

The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die.
Chapter Twenty

You shall rid Israel of evil.

All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

The Book of the Rule of the Temple

When you enter the land which I give you, take possession of it, dwell in it and say, ‘I will appoint a king over me as do all the nations around me!’; you may surely appoint over you the king whom I will choose.

It is from among your brothers that you shall appoint a king over you.

You shall not appoint over you a foreigner who is not your brother.

He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, ‘You shall never again go back that way’.

He shall not acquire many wives that they may not turn his heart away from me.

He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests.

On the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard (units).

He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities.

He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations.

All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors.
They shall be with him always, day and night.
They shall guard him from anything sinful,
and from any foreign nation in order not to be captured by them.

The twelve princes of his people shall be with him,
and twelve from among the priests,
and from among the Levites twelve.

They shall sit together with him to (proclaim) judgement and the law
so that his heart shall not be lifted above them,
and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations,
but shall take a wife for himself from his father’s house, from his father’s family.

He shall not take another wife in addition to her,
for she alone shall be with him all the time of her life.
But if she dies,
he may marry another from his father’s house, from his family.

He shall not twist judgement;
he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard,
any riches or house, or anything desirable in Israel.

He shall (not) rob  [the poor]

When the king hears of any nation or people intent on plundering whatever belongs to Israel,
he shall send for the captains of thousands
and the captains of hundreds posted in the cities of Israel.

They shall send with him (the captain) one tenth of the people to go with him (the king) to war
against their enemies, and they shall go with him.

But if a large force enters the land of Israel,
they shall send with him one fifth of the warriors.

If a king with chariots and horses and a large force (comes),
they shall send with him one third of the warriors,

and the two (remaining) divisions shall guard their city and their boundaries
so that no marauders invade their land.
If the war presses him (the king) hard, they shall send to him half of the people, the men of the army, but the (other) half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword, and carry away their booty, they shall give the king his tithe of this, the priests one thousandth, and the Levites one hundredth from everything.

They shall halve the rest between the combatants and their brothers whom they have left in their cities.

The Book of the Rule of the Temple

CHAPTER TWENTY ONE

Divisions 581-610

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt.

He shall not go until he has presented himself before the High Priest, who shall inquire on his behalf for a decision by the Urim and Tummim.

It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him.

He shall not go following his heart’s counsel until he has inquired for a decision by the Urim and Tummim. [vis-a-vis the high priest]

He shall (then) succeed in all his ways on which he has set out according to the decision which [is given him by the high priest]

LIX ... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery.

With a heavy yoke and in extreme want, they shall there serve gods made by human hands, of wood and stone, silver and gold.
During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them.

They shall sigh in the lands of their enemies and scream because of the heavy yoke.

They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings.

I will hide my face from them, and they shall become food, plunder and prey.

None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt.

Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers.

I will redeem them, and increase them and exult over them.

I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel.

But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever.

I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life.

I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him.
I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

[to the Levites shall belong the] and all their wave-offerings. All their firstling male [beasts] and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth.

To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister (before me) and bless my name, he and his sons always.

If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there.

He shall have the same share of food with them, besides the inheritance from his father’s family.
611. When you enter the land which I give you, do not learn to practise the abominations of those nations.

612. There shall be found among you none who makes his son or daughter pass through fire, nor an augur, or a soothsayer, a diviner or a sorcerer, one who casts spells, or a medium, or wizards, or necromancers.

613. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you.

614. You shall be perfect towards YHWH, your God.

615. For these nations that LXI ...

616. ...to utter a word in [my] name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death.

617. If you say in your heart, ‘How shall we know the word which YHWH has not uttered?’

618. when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered.

619. The prophet has spoken arrogantly; [impiously] do not fear him.

620. A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed.

621. It is on the evidence of two witnesses or three witnesses that a case can be established.

622. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire,
and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother.

You shall rid yourselves of evil.

The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst.

You shall have no mercy on him:

life for life,

eye for eye,
tooth for tooth,
hand for hand,
foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt.

When you approach the battle, the priest shall come forward to speak to the army and say to them, ‘Hear, Israel, you approach ... ’ ...

LXII [and another man shall use its fruit.

If any man has betrothed a woman but has not yet married her, he shall return] home. Otherwise he may die in the war and another man may take her.

[The] of[ficers shall continue] to address the army and say, ‘If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.’

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, (first) offer it peace.
If it seeks peace and opens (its gates) to you, then all the people found in it shall become your forced labourers and shall serve you.

If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands.

You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves.

You may enjoy the use of the booty of your enemies which I give you.

Thus shall you treat the very distant cities, those which are not among the cities of these nations.

But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature.

Indeed you shall utterly exterminate the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

LXIII ... [a heifer with which] he has not worked, which [has not drawn the yoke.

The elders of] that city [shall bring down] the heifer to a ravine with an ever-flowing stream, which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word.

All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine.
They shall declare,

‘Our hands did not shed this blood, nor did our eyes see it happen.

Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel.

Let this blood be expiated for them.

You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God.

When you go to war against your enemies, and I deliver them into your hands, and you capture some of them,

if you see among the captives a pretty woman and desire her, you may take her to be your wife.

You shall bring her to your house, you shall shave her head, and cut her nails.

You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month.

Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed.

Afterwards she may eat.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him,

his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place.

They shall say to the elders of his town,

‘This son of ours is disobedient and rebellious;
he does not listen to us; he is a glutton and a drunkard.’
661. All the men of his city shall stone him with stones and he shall die, [live outside the city] and you shall rid yourselves of evil.

All the children of Israel shall hear of it and be awe-stricken.

662. If a man slanders his people and delivers his people to a foreign nation and does evil to his people,
you shall hang him on a tree and he shall die.

663. On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

664. If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die.

But his body shall not stay overnight on the tree.

Indeed you shall bury him on the same day.

For he who is hanged on the tree is accursed of God and men.

The Book of the Rule of the Temple

CHAPTER TWENTY FOUR

Divisions 666-700 [696]

666. You shall not pollute the ground which I give you to inherit.

667. If you see your kinsman’s ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman.

668. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house, and it shall be with you until he claims (it). LXV ...

669. [Wh]en a bird’s nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs,
you shall not take the hen with the young.

670. You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged.
671. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

672. When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, ‘I have taken this woman, approached her, and did not find the proof of virginity in her’,

673. the father or the mother of the girl shall take the girl’s proof of virginity and bring it to the elders at the gate.

674. The girl’s father shall say to the elders, ‘I gave my daughter to be this man’s wife; he has taken a dislike to her and has brought a baseless charge against her saying,’

675. “I have not found the proof of virginity [wih] your daughter.”

676. [Then he shall say.] Here is the proof of my daughter’s virginity.’

677. They shall spread out the garment before the elders of that city.

678. The elders of that city shall take that man and chastise him.

679. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (her husband) has tried to ruin the reputation of an Israelite virgin.

680. He shall not [        ]

681. LXVI ...

682. the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour’s wife.

683. You shall rid yourselves of evil.
If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. [marked and put out of the city?]

To the girl they shall do nothing, since she has committed no crime worthy of death, for this affair is like that of a man who attacks his neighbour and murders him.

For it was in the fields that he found her and the betrothed girl shouted for help, but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl’s father fifty pieces of silver and she shall be his wife.

Because he has dishonoured her, he may not divorce her all his days.

A man shall not take his father’s wife and shall not lift his father’s skirt.

A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean.

A man shall not take his sister, the daughter of his father or the daughter of his mother, for this is abominable.

A man shall not take his father’s sister or his mother’s sister, for this is immoral.

A man shall not take the daughter of his brother or the daughter of his sister for this is abominable.

(A man) shall not take [ ] for a bride. For this is [ ].
The small book was found with the scroll of the Community Rule. It is a complete document, yet the translator had difficulties because the scroll was damaged by the poor state of preservation, and sloppy writing by the scribe.

Hundreds of tiny papyrus fragments of the text that was written in a cryptic script have been found in another cave. However, the pieces are so small that they cannot independently contribute to the text of scroll 1QSa.

The ideas and doctrine of the Messianic document precede that of the War Rule. ‘The sons of Zadok’ (the Priests) form the chief authority of the congregation. The Essene priests were laying the groundwork for a new government in Israel, hence the great number of writings found at Qumran’s small community. The Coptic-based (Egyptian) priesthood was headquartered at the school community situated a short distance from Jerusalem. The Essenes also operated centers out of Ethiopia, and at Mt. Carmel near Nazareth.

The book of rules for the congregation, for the much anticipated Messianic era, was probably written in the generation before Jesus was born, during the reign of Julius Caesar. The text was written before the mood was considerably dampened by Augustus Caesar. Appearing to be incomplete for so lofty and great of an agenda, the document’s brevity could be due to a problematic hostile situation for the bold Essene priesthood in post-Maccabean / pre-Christian Israel. There could be a change in strategy and philosophy at around the time of the birth of Jesus.

COLUMN I

1. This is the Rule for all the congregation of Israel [after] the last days,
when they shall join [the Essene Community,

2. to walk according to the law of the sons of Zadok the Priests,

and of the men of their Covenant who have turned aside [from the lawless] way of the people,
the men of His Council who keep His Covenant in the midst of iniquity,
offering expiation [for the land.]

3. When they come, they shall summon them all,
the little children and the women also,

4. and they shall read into their [ears a]ll the precepts of the Covenant
and shall expound to them all their statutes that they may no longer stray in their [errors].

5. And this is the Rule for all the hosts of the congregation,
for every man born in Israel From [his] youth,

6. they shall instruct him in the Book of Meditation and shall teach him,
according to his age, the precepts of the Covenant.

7. He [shall be edu]cated in their statutes for ten years...
8. At the age of twenty years [he shall be] enrolled, \textit{in the Essene school} that he may enter into his obligations in the midst of his family, \textit{while yet a youth living at home} and be joined to the holy congregation. \textit{of the Essene community}

9. He shall not [approach] a woman to know her by lying with her before he is fully twenty years old, \textit{when he shall know [good] and evil.}

10. And thereafter, he shall be accepted when he calls to witness the judgements of the Law, and shall be allowed to assist at the hearing of judgements.

11. At the age of twenty-five years he may take his place among the foundations, \textit{who are} the \textit{priestly} officials of the holy congregation, to work in the service of the congregation.

12. At the age of thirty years, he may approach to participate in lawsuits and judgements, and may take his place among the chiefs of the Thousands of Israel, the chiefs of the Hundreds, Fifties, and Tens,

13. \textit{that is, among} the Judges \textit{of the congregation of Israel,} and the officers of their tribes and all their families, \textit{and among} the sons of [Aar]on the Priests.

14. And every head of family in the congregation who is chosen to hold office, \textit{to go} and come before the congregation, shall strengthen his loins that he may perform his tasks among his brethren in accordance with his understanding and the perfection of his way.

15. According to whether this is great or little, so shall one man be honoured more than another.

16. When a man is advanced in years, he shall be given a duty in the \textit{service of the congregation in proportion to his strength.}

17. No simpleton shall be chosen to hold office in the congregation of Israel with regard to lawsuits or judgement, nor carry any responsibility in the congregation.

18. Nor shall he hold any office in the war destined to vanquish the nations; his family shall merely inscribe him in the army register and he shall do his service in task-work in proportion to his capacity.
19. The sons of Levi shall hold office, each in his place, under the authority of the sons of Aaron.

[The sons of Aaron shall hold office, each in his place, under the authority of the sons of Levi.]

20. They shall cause all the congregation to leave and return, each man in his rank, under the direction of the heads of family of the congregation, [who are] the leaders, judges, and officers,

21. according to the number of all their hosts, under the authority of the sons of Zadok, the Priests, [and] under the direction [of all the] Heads of Family of the congregation.

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

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

24. ... All the wise men of the congregation, the learned and the intelligent, men whose way is perfect and men of ability, together with the tribal chiefs and all the Judges and officers, and the chiefs of the Thousands, [Hundreds,]

25. Fifties, and Tens, and the Levites, each man in the [class of his duty; these are the men of renown, the members of the assembly summoned to the Council of the Community in Israel, before the sons of Zadok the Priests.

26. And no man smitten with any human uncleanness shall enter the assembly of God; no man smitten with any of them shall be confirmed in his office in the congregation.

27. No man smitten in his flesh, or paralysed in his feet or hands, or lame, or blind, or deaf, or dumb, or smitten in his flesh with a visible blemish; no old and tottery man unable to stay still in the midst of the congregation;

28. none of these shall come to hold office among the congregation of the men of renown, for the Angels of Holiness are [with] their [congregation].
29. Should [one] of them have something to say to the Council of Holiness, let [him] be questioned privately; yet let him not enter among [the congregation,] for he is smitten [with a defect].

30. [This shall be the assembly of the men of renown called to the meeting of the Council of the Community when God makes manifest the Priest-Messiah of Israel,

31. he shall come with them [at] the head of the whole congregation of Israel with all [his brethren, and the sons of Aaron, [and the sons of Levi], [and all] the Priests,

[and] those called] to the assembly,
the men of renown;
and they shall sit [before him,
each man] in the order of his dignity.

32. And then [the Messiah of Israel shall come, and the chiefs of the [clans of Israel] shall sit before him, [each] in the order of his dignity, according to [his place] in their camps and marches.

33. And before them shall sit all the heads of [family of the congregation,] and the wise men of [the holy congregation,] each in the order of his dignity.

34. And [when] they shall gather for the common [table,] to eat and [to drink] new wine,
when the common table shall be set for eating, and the new wine [poured] for drinking, let no man extend his hand over the firstfruits of the bread and wine before [any] priest;
for [it is he] who shall bless the firstfruits of bread and wine, and shall be the first [to extend] his hand over the bread.

35. Thereafter, the Messiah of Israel shall extend his hand over the bread, [and] all the congregation of the Community [shall give a] blessing, [each man in the order] of his dignity.

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

Translated by D. Barthelemy
The Book of the War Rule

CHAPTER ONE

Divisions 1-35

The Essene War Scroll
from caves IQM, 1Q33, 4Q491-7, 4Q471

Otherwise called
The War of the Sons of Light, Against the Sons of Darkness

Legend

[...] - lost text
{Text} - suggestion for improvement
(Text) - words added to the translation for better understanding
? - uncertain reading
[Text] - added text
[Text] - added by to the present edition
Text - words retranslated or clarified

COLUMN I

1. For the In[structor.

Not for the Essene students. (Classified)

The Rule of] the War ~

The first attack of the Sons of Light shall be undertaken against the forces of the Sons of Darkness, the army of Belial:

2. the troops of Edom, Moab, the sons of Ammon, the [Amalekites], Philistia, and the troops of the Kittim of Asshur.

Supporting them are those who have violated the covenant.

3. The sons of Levi, the sons of Judah, and the sons of Benjamin, those exiled to the wilderness, shall fight against them with [...] against all their troops, when the exiles of the Sons of Light return from the Wilderness of the Peoples to camp in the Wilderness of Jerusalem.

4. Then after the battle they shall go up from that place a[nd the king of the Kittim [shall enter] into Egypt.

5. In his time he shall go forth with great wrath to do battle against the kings of the north, and in his anger he shall set out to destroy and eliminate the strength of I[rael.

6. Then the]re shall be a time of salvation for the People of God, and a time of dominion for all the men of His forces, and eternal annihilation for all the forces of Belial.

7. There shall be g[reat] panic [among] the sons of Japheth, and Assyria shall fall with no one to come to their aid, and the supremacy of the Kittim shall cease, that wickedness be overcome without a remnant.
8. There shall be no survivors of [all the Sons of] Darkness.

Then [the Sons of Righteousness] shall shine to all ends of the world continuing to shine forth until end of the appointed seasons of darkness.

9. Then at the time appointed by God, His great excellence shall shine for all the times of eternity; for peace and blessing, glory and joy, and long life for all Sons of Light.

10. On the day when the Kittim fall there shall be a battle and horrible carnage before the God of Israel,

11. for it is a day appointed by Him from ancient times as a battle of annihilation for the Sons of Darkness.

12. On that day the congregation of the gods and the congregation of men shall engage one another, resulting in great carnage.

13. The Sons of Light and the forces of Darkness shall fight together to show the strength of God with the roar of a great multitude and the shout of gods and men; it will be a day of disaster.

14. It is a time of distress for all the people who are redeemed by God.

15. In all their afflictions none exists that is like it, hastening to its completion as an eternal redemption.

16. On the day of their battle against the Kittim, they shall go forth for carnage in battle.

17. In three lots the Sons of Light shall stand firm so as to strike a blow at wickedness, and in three lots the army of Belial shall strengthen themselves so as to force the retreat of the forces [of Light.

18. And when the] banners of the infantry cause their hearts to melt, then the strength of God will strengthen the hearts of the Sons of Light.

19. In the seventh lot, the great hand of God shall overcome [Belial and all] the angels of his dominion, and all the men of [his forces shall be destroyed forever].

20. The annihilation of the Sons of Darkness and service to God during the war years.

21. [...] the holy ones shall shine forth in support of [...] the truth for the annihilation of the Sons of Darkness.

22. Then [...] [...] a great [r]oar [...] they took hold of the implement[s of war.]
... chiefs of the tribes ... and the priests,

They shall rank the chiefs of the priests after the Chief Priest and his deputy; twelve chief priests to serve in the regular offering before God.

The chiefs of the courses, twenty-six, shall serve in their courses. After them the chiefs of the Levites serve continually, twelve in all, one to a tribe.

The chiefs of their courses shall serve each man in his office. The chiefs of the tribes and fathers of the congregation shall support them, taking their stand continually at the gates of the sanctuary.

The chiefs of their courses, from the age of fifty upwards, shall take their stand with their commissioners on their festivals, new moons and Sabbaths, and on every day of the year. These shall take their stand at the burnt offerings and sacrifices, to arrange the sweet smelling incense according to the will of God, to atone for all His congregation, and to satisfy themselves before Him continually at the table of glory.

All of these they shall arrange at the time of the year of remission.

During the remaining thirty-three years of the war the men of renown, those called of the Congregation, and all the heads of the congregation's clans shall choose for themselves men of war for all the lands of the nations.

From all tribes of Israel they shall prepare capable men for themselves to go out for battle according to the summons of the war, year by year.

But during the years of remission they shall not ready men to go out for battle, for it is a Sabbath of rest for Israel.
36. During the thirty-five years of service the war shall be waged.

For six years the whole congregation shall wage it together,
and a war of divisions shall be waged during the twenty-nine remaining years.

37. In the first year they shall fight against Mesopotamia,
in the second against the sons of Lud,

38. in the third they shall fight against the rest of the sons of Aram,
    Uz, Hul, Togar, and Mesha, who are beyond the Euphrates.

39. In the fourth and fifth they shall fight against the sons of Arpachshad,

40. in the sixth and seventh they shall fight against all the sons of Assyria and Persia
    and the easterners up to the Great Desert.

41. In the eighth year they shall fight against the sons of Elam,

42. in the ninth year they shall fight against the sons of Ishmael and Keturah,

43. and during the following ten years the war shall be divided against all the sons of Ham according to
    [their] clans and [their] territories.

44. During the remaining ten years the war shall be divided against all [sons of Japhe]th according to
    their territories.

45. The description of the trumpets.

[The Rule of the Trumpets ~

46. The trumpets] of alarm for all their service for the [...] 
    for their commissioned men, 
    [by tens of thousands and thousands and hundreds and fifties] and tens.

47. Upon the [trumpets ...] 
    [...] 
    [...]
[...] they shall write ... the trumpets of]

the battle formations,

and the trumpets for assembling them when the gates of the war are opened so that the infantry might advance,

the trumpets for the signal of the slain,
the trumpets of the ambush,

the trumpets of pursuit when the enemy is defeated,
and the trumpets of reassembly when the battle returns.

On the trumpets for the assembly of the congregation they shall write,
"The called of God."

On the trumpets for the assembly of the chiefs they shall write,
"The princes of God."

On the trumpets of the formations they shall write,
"The rule of God."

On the trumpets of the men of renown [they shall write],
"The heads of the congregation's clans."

Then when they are assembled at the house of meeting, they shall write,
"The testimonies of God for a holy congregation."

On the trumpets of the camps they shall write,
"The peace of God in the camps of His saints."

On the trumpets for their campaigns they shall write,
"The mighty deeds of God to scatter the enemy and to put all those who hate justice to flight and a withdrawal of mercy from all who hate God."

On the trumpets of the battle formations they shall write,
"Formations of the divisions of God to avenge His anger on all Sons of Darkness."
60. On the trumpets for assembling the infantry when the gates of war open that they might go out against the battle line of the enemy, they shall write,

"A remembrance of requital at the appointed time of God."

61. On the trumpets of the slain they shall write,

"The hand of the might of God in battle so as to bring down all the slain because of unfaithfulness."

62. On the trumpets of ambush they shall write,

"Mysteries of God to wipe out wickedness."

63. On the trumpets of pursuit they shall write,

"God has struck all Sons of Darkness, He shall not abate His anger until they are annihilated."

64. When they return from battle to enter the formation, they shall write on the trumpets of retreat, "God has gathered."

65. On the trumpets for the way of return from battle with the enemy to enter the congregation in Jerusalem, they shall write,

"Rejoicings of God in a peaceful return."
The description of the banners.

66. The Rule of the Banners of the Whole Congregation According to their Formations

67. On the grand banner which is at the head of all the people they shall write, "People of God," the names "Israel" and "Aaron," and the names of the twelve tribes of Israel according to their order of birth.

68. On the banners of the heads of the "camps" of three tribes they shall write, "the Spirit [of God]," and the names of three tribes.

69. On the banner of each tribe they shall write, "Standard of God," and the name of the leader of the tribe of its clans. [...]

70. and] the name of the leader of the ten thousand and the names of the chief[s of ...] [...] his hundreds.

71. On the banner [...] [...] [...] [...]  

COLUMN 4

72. On the banner of Merari they shall write, "The Offering of God," and the name of the leader of Merari and the names of the chiefs of his thousands.

73. On the banner of the thousand they shall write, "The Anger of God is loosed against Belial and all the men of his forces without remnant," and the name of the chief of the thousand and the names of the chiefs of his hundreds.

74. And on the banner of the hundred they shall write, "Hundred of God, the power of war against a sinful flesh," and the name of the chief of the hundred and the names of the chiefs of his tens.
75. And on the banner of the fifty they shall write, "Ended is the stand of the wicked [by] the might of God," and the name of the chief of the fifty and the names of the chiefs of his tens.

76. And on the banner of the ten they shall write, "Songs of joy for God on the ten-stringed harp," and the name of the chief of the ten and the names of the nine men in his command.

77. When they go to battle they shall write on their banners, "The truth of God," "The righteousness of God,"


and after these the list of their names in full.

79. When they draw near for battle they shall write on their banners, "The right hand of God," "The appointed time of God,"

80. "The tumult of God," "The slain of God";

after these their names in full.

81. When they return from battle they shall write on their banners, "The exaltation of God," "The greatness of God,"


with their names in full.

83. The Rule of the Banners of the Congregation ~

84. When they set out to battle they shall write on the first banner, "The congregation of God,"
on the second banner,
"The camps of God,"

on the third,
"The tribes of God,"

on the fourth,
"The clans of God,"

on the fifth,
"The divisions of God,"

on the sixth,
"The congregation of God,"

on the seventh,
"Those called by God,"

and on the eighth,
"The army of God."

They shall write their names in full with all their order.

When they draw near for battle they shall write on their banners,

"The battle of God,"
"The recompense of God,"

"The cause of God,"
"The reprisal of God,"

"The power of God,"
"The retribution of God,"

"The might of God,"
"The annihilation by God of all the vainglorious nations."

And their names in full they shall write upon them.

When they return from battle they shall write on their banners,

"The deliverance of God,"
"The victory of God,"
"The help of God,"
"The support of God,"

"The joy of God,"
"The thanksgivings of God,"

"The praise of God,"
and "The peace of God."

The description of the shields.

and on the shield of the Leader of the whole nation they shall write his name, the names "Israel," "Levi," and "Aaron,"

and the names of the twelve tribes of Israel according to their order of birth, and the names of the twelve chiefs of their tribes.

The description of the arming and deployment of the divisions.

The Rule for Arranging the Divisions for War ~

When their army is complete to make a forward battle line, the battle line shall be formed of one thousand men.
There shall be seven forward rows to each battle line, arranged in order; the station of each man behind his fellow.

All of them shall bear shields of bronze, polished like a face mirror.

The shield shall be bound with a border of plaited work and a design of loops, the work of a skillful workman,

gold, silver, and bronze bound together and jewels, a multicolored brocade.

It is the work of a skillful workman, artistically done.

The length of the shield shall be two and a half cubits, and its breadth a cubit and a half.

In their hands they hold a lance and a sword.

The length of the lance shall be seven cubits, of which the socket and the blade constitute half a cubit.

On the socket there be three bands engraved as a border of plaited work, of gold, silver, and copper bound together like an artistically designed work.

And in the loops of the design, on both sides of the band all around, shall be precious stones, a multicolored brocade, the work of a skillful workman, artistically done,

and with an ear of grain, the socket shall be grooved between the bands like a column, artistically done.

The blade shall be of shining white iron, the work of a skillful workman, artistically done,

and an ear of grain of pure gold inlaid in the blade; tapered towards the point.

The swords shall be of refined iron, purified in the furnace and polished like a face mirror,

the work of a skillful workman, artistically done, with figures of ears of grain of pure gold embossed on both sides.
The borders shall go straight to the point, two on each side.

The length of the sword shall be a cubit and a half and its width four fingers.

The scabbard shall be four thumbs wide and four handbreadths up to the scabbard.

The scabbard shall be tied on either side with thongs of five handbreadths.

The handle of the sword shall be of choice horn,
the work of a skillful workman,
a varicolored design with gold and silver and precious stones.

The Book of the War Rule

CHAPTER FIVE
Divisions 131-165

And when the [...] take their [...] stand, they shall arrange seven battle lines, one behind the other

[...] and there shall be a space [between ... t]hiry cubits, where the infan[try] shall stand [...] forward [...] seven times, and return to their position.

After them, three divisions of infantry shall advance and stand between the battle lines.

The first division shall heave into the enemy battle line seven battle darts.

On the blade of the first dart they shall write,
"Flash of a spear for the strength of God."

On the second weapon they shall write,
"Missiles of blood to fell the slain by the wrath of God."

On the third dart they shall write,
"The blade of a sword devours the slain of wickedness by the judgment of God."
139. Each of these they shall throw seven times and then return to their position.

140. After these, two divisions of infantry shall march forth and stand between the two battle lines,

141. the first division equipped with a spear and a shield and the second division with a shield and a sword;

142. to bring down the slain by the judgment of God, to subdue the battle line of the enemy by the power of God, and to render recompense for their evil for all the vainglorious nations.

143. So the Kingship shall belong to the God of Israel, and by the holy ones of His people He shall act powerfully.

*The description of the deployment of the cavalry.*

144. Seven rows of horsemen shall also take position at the right and at the left of the battle line.

145. Their ranks shall be positioned on both sides, seven hundred horsemen on one side and seven hundred on the other.

146. Two hundred horsemen shall go out with one thousand men of the battle line of the infantry, and thus they shall take position on all sides of the camp.

147. The total being four thousand six hundred men, and one thousand four hundred cavalry for the entire army arranged for the battle line; fifty for each battle line.

148. The horsemen with the cavalry of the men of the entire army, will be six thousand; five hundred to a tribe.

149. All the cavalry that go out to battle with the infantry shall ride stallions; swift, responsive, unrelenting,

150. mature, trained for battle, and accustomed to hearing noises and seeing all kinds of scenes.

151. Those who ride them shall be men capable in battle, trained in horsemanship, the range of their age from thirty to forty-five years.

152. The horsemen of the army shall be from forty to fifty years old, and they [...], helmets and greaves,
carrying in their hands round shields and a lance eight cubits long, and a bow and arrows and battle darts,

all of them prepared in and to shed the blood of their guilty slain.

These are the

The recruitment and age of the soldiers.

and the men of the army shall be from forty to fifty years old.

The commissioners of the camps shall be from fifty to sixty years old.

The officers shall also be from forty to fifty years old.

All those who strip the slain, plunder the spoil, cleanse the land, guard the arms, and he who prepares the provisions, all these shall be from twenty-five to thirty years old.

No youth nor woman shall enter the encampments from the time they leave Jerusalem to go to battle until their return.

No one crippled, blind, or lame, nor a man who has a permanent blemish on his skin, or a man affected with ritual uncleanness of his flesh; none of these shall go with them to battle.

All of them shall be volunteers for battle, pure of spirit and flesh, and prepared for the day of vengeance.

Any man who is not ritually clean in respect to his genitals on the day of battle shall not go down with them into battle, for holy angels are present with their army.

There shall be a distance between all their camps and the latrine of about two thousand cubits, and no shameful nakedness shall be seen in the environs of all their camps.
The ministry of the priests and Levites.

166. When the battle lines are arrayed against the enemy, battle line against battle line, there shall go forth from the middle opening into the gap between the battle lines seven priests of the sons of Aaron, dressed in fine white linen garments:

a linen tunic and linen breeches, and girded with a linen sash of twined fine linen, violet, purple, and crimson, and a varicolored design, the work of a skillful workman,

and decorated caps on their heads; the garments for battle, and they shall not take them into the sanctuary.

169. The one priest shall walk before all the men of the battle line to encourage them for battle. In the hands of the remaining six shall be the trumpets of assembly,

the trumpets of memorial, the trumpets of the alarm, the trumpets of pursuit, and the trumpets of reassembly.

171. When the priests go out into the gap between the battle lines, seven Levites shall go out with them. In their hands shall be seven trumpets of rams' horns.

172. Three officers from among the Levites shall walk before the priests and the Levites.

173. The priests shall blow the two trumpets of assembly of battle upon fifty shields, and fifty infantrymen shall go out from the one gate and [...] Levites, officers.

174. With each battle line they shall go out according to all [this] order....

175. men of the Infantry from the gates [they shall take position between the two battle lines, and [...] the battle]

[...]

176. the trumpets shall blow continually to direct the slingmen until they have completed hurling seven times.
177. Afterwards the priests shall blow on the trumpets of return, and they shall go along the side of the first battle line to take their position.

178. The priests shall blow on the trumpets of assembly, and the three divisions of infantry shall go out from the gates and stand between the battle lines, and beside them the cavalrymen, at the right and at the left.

179. The priests shall blow on their trumpets a level note, signals for the order of battle.

180. And the columns shall be deployed into their formations, each to his position.

181. When they have positioned themselves in three formations, the priests shall blow for them a second signal, a low legato note, signals for advance, until they draw near to the battle line of the enemy and take hold of their weapons.

182. Then the priests shall blow on the six trumpets of the slain a sharp staccato note to direct the battle, and the Levites and all the people with rams' horns shall blow a great battle alarm together in order to melt the heart of the enemy.

183. With the sound of the alarm, the battle darts shall fly out to bring down the slain.

184. Then the sound of the rams' horns shall quiet, yet on the trumpets the priests shall continue to blow a sharp staccato note to direct the signals of battle, until they have hurled into the battle line of the enemy seven times.

185. Afterwards, the priests shall blow for them the trumpets of retreat, a low note, level and legato.

According to this rule the priests shall blow for the three divisions.

186. When the first division throws, the priests and the Levites and all the people with rams' horns shall blow a great alarm to direct the battle until they have hurled seven times.

187. Afterwards, the priests shall blow for them on the trumpets of retreat ... and they shall take their stations in their positions in the battle line, [...] and shall take up position [...] the slain,

188. [...] and all the people with rams' horns shall blow a very loud battle alarm, and as the sound goes out]

their hands shall begin to bring down the slain,

189. and all the people shall quiet the sound of alarm, yet the priests shall continue sounding on the trumpets of the slain to direct the fighting, until the enemy is defeated and turns in retreat.
190. The priests shall blow the alarm to direct the battle,
and when they have been defeated before them,
the priests shall blow the trumpets of assembly,

191. and all the infantry shall go out to them from the midst of the front battle lines and stand,
six divisions in addition to the division which is engaged in battle,
altogether, seven battle lines,
twenty-eight thousand soldiers, and six thousand horsemen.

192. All these shall pursue in order to destroy the enemy in God's battle, a total annihilation.

193. The priests shall blow for them the trumpets of pursuit,
and they shall divide themselves for a pursuit of annihilation against all the enemy.

194. The cavalry shall push the enemy back at the flanks of the battle until they are destroyed.

195. When the slain have fallen, the priests shall continue blowing from afar
and shall not enter into the midst of the slain so as to be defiled by their unclean blood,
for they are holy.

They shall not allow the oil of their priestly anointment to be profaned
with the blood of the vainglorious nations.
The description of the maneuvers of the battle divisions.

196. Rule for changing the order of the battle divisions, in order to arrange their position against [...] a pincer movement and towers ~

197. [...] and towers

and as it draws slowly forward, then the columns and the flanks go out from the [t]wo sides of the battle line [that] the enemy might become discouraged.

198. The shields of the soldiers of the towers shall be three cubits long, and their lances eight cubits l[on]g.

199. The towers shall go out from the battle line with one hundred shields on a side, f[or] they shall surround the tower on the three frontal sides, three hundred shields in all.

200. There shall be three gates to a tower, one on [the right and] one on the left.

201. Upon all the shields of the tower soldiers they shall write,


202. "Michael" and "Gabriel" on [the right, and "Raphael" and "Raphael" on the left.

203. And [...] for to the four [...] They] shall establish an ambush for the [battle line] of [...] and [... they shall fal]l on the s[lain ...]
The address of the chief priest.

of our camps, and to keep ourselves from any shameful nakedness,
and he Moses told us that You are in our midst, a great and awesome God, plundering all of our enemies before us.

He taught us from of old through our generations, saying, when you approach the battle, the priest shall stand and speak unto the people, saying,

"Hear O Israel, you are approaching the battle against your enemies today. Do not be afraid nor fainthearted.

Do not tremble, nor be terrified because of them, for your God goes with you, to fight for you against your enemies, and to save you"

Deut 20:2-4

Our [officers shall speak to all those prepared for battle, those willing of heart, to strengthen them by the might of God, to turn back all who have who have lost heart, and to strengthen all the valiant warriors together.

They shall recount that which You spooke by the hand of Moses, saying:

"and when there is a war in your land against the adversary who attacks you, then you [shall sound an alarm with the trumpets] that you might be remembered before your God and be saved from your enemies."

Numbers 10:9

The Prayer of the Chief Priest ~

Who is like You, O God of Israel, in heaven and on earth, that he can perform in accordance with Your great works and Your great strength.

Who is like Your people Israel, whom You have chosen for Yourself from all the peoples of the lands; the people of the saints of the covenant,

learned in the statutes, enlightened in understanding...

those who hear the glorious voice and see the holy angels, whose ears are open; hearing deep things.

[O God, You have created] the expanse of the skies, the host of luminaries, the task of spirits and the dominion of holy ones, the treasures of [Your] glory... clouds.
He who created the earth and the limits of her divisions into wilderness and plain, and all her offspring, with the fruits of the fields,

the circle of the seas, the sources of the rivets, and the rift of the deeps, wild beasts and winged creatures, the form of man and the generations of his seed, the confusion of language and the separation of peoples, the abode of clans and the inheritance of the lands, [the Sabbaths, and new moons, and] holy festivals, courses of years and times of eternity.

[All] these we know from Your understanding which [you give us.]

O Lord, turn Your ears to our cry, for [the wicked man of Belial and] his house [draw near] [to corrupt all our women] [and slay all our men]

Truly the battle is Yours, and by the strength of Your hand their corpses have been broken to pieces, without anyone to bury them. Indeed, Goliath the Gittite, a mighty man of valor, You delivered into the hand of David, Your servant, because he trusted in Your great name and not in sword and spear, for the battle is Yours. He subdued the Philistines many times by Your holy name. Also by the hand of our kings You rescued us many times because of Your mercy; not according to our works, for we have acted wickedly, nor for the acts of our rebelliousness. The battle is Yours, the strength is from You, it is not our own. Neither our power nor the strength of our hand have done valiantly, but rather by Your power and the strength of Your great valor. Just as You told us in time past, saying: "There shall come forth a star out of Jacob, a scepter shall rise out of Israel, and shall crush the forehead of Moab and tear down all sons of Sheth,"
and he shall descend of Jacob and shall destroy the remnant from the city, and the enemy shall be a possession, and Israel shall do valiantly Numbers 24:17-19

By the hand of Your anointed ones, seers of things appointed, You have told us about the times of the wars of Your hands, in order that You may glorify Yourself in battle among our enemies,

to bring down the hordes of Belial, the seven vainglorious nations, at the hand of the oppressed whom You have redeemed [with power] and retribution; a wondrous strength.

The Book of the War Rule
CHAPTER EIGHT
Divisions 231-265

A heart that melts shall be as a door of hope.

You will do to them as You did to Pharaoh and the officers of his chariots in the Red Sea.

You will ignite the humble of spirit like a fiery torch of fire in a sheaf [of grain], consuming the wicked.

You shall not turn back until the annihilation of the guilty.

In time past You foretold [the appointed time] for Your hand's powerful work against the Kittim, saying:

And Assyria shall fall by a sword not of man, and a sword, not of men, shall consume him Isaiah 31:8

For into the hand of the oppressed You will deliver the enemies of all the lands; into the hands of those who are prostrate in the dust,

in order to bring down all [mighty] [the wicked] men of the peoples [of all the lands], to return the recompense of the [wicked] on the head of [the wicked],

to pronounce the just judgment of Your truth on all sons of man, and to make for Yourself an everlasting name among the people,

[in order to end to all] the wars, and to show Yourself great and holy before the remnant of the nations,

so that [they] may know [that] [You are God ... when You] carry out judgments on Gog and on all his company that are as[sembled] [about] [us in multitudes]
For You will do battle against them from the heavens, 
[and bring darkness] on them for confusion, 
[and bring fire on them for defeat.]

For You have a multitude of holy ones in the heavens 
and hosts of angels in Your exalted dwelling to praise Your [name],
The chosen ones of the holy people You have established for Yourself in a [community.]
The number, or the book of the names, 
of all their host is with You in Your holy dwelling, 
and the number of the holy ones is in the abode of Your glory.

Mercies of blessing [...] 
and Your covenant of peace You engraved for them with a stylus of life 
in order to reign over them for all time,

commissioning the hosts of Your elect by their thousands and tens of thousands 
together with Your holy ones and Your angels,

and directing them in battle 
[so as to condemn] the earthly adversaries by trial with Your judgments.
[that] With the elect of heaven [they] shall prevail.

And You, O God, are awesome in the glory of Your dominion, 
and the company of Your holy ones is in our midst for eternal support.

We shall direct our contempt at wicked kings, 
derision and disdain at mighty wicked men.

For the Lord is holy, 
and the King of Glory is with us together with the holy ones.

Mighty men and a host of angels are with our commissioned forces.

The Hero of War is with our company, 
and the host of His spirits is with our steps.

Our horsemen are [as] the clouds and as the mist covering the earth, 
and as a steady downpour shedding judgment on all her offspring.

Rise up, O Hero, 
take Your captives, O Glorious One, 
take Your plunder, O You who do valiantly.
Lay Your hand upon the neck of Your enemies, and Your foot upon the backs of the slain.

Crush the nations, Your adversaries, and may Your sword devour guilty flesh.

Fill Your land with glory, and Your inheritance with blessing.

an abundance of cattle in Your fields; silver and gold and precious stones in Your palaces.

O Zion, rejoice greatly, and shine with joyful songs, O Jerusalem.

Rejoice, all you cities of Judah, open your gate[s] forever that the wealth of the nations might be brought to you, and their kings shall serve you.

All they that oppressed you shall bow down to you, and the dust [of your feet they shall lick.

O daughters of my people, shout out with a voice of joy, adorn yourselves with ornaments of glory.

Rule over the kingdom of the sons of Belial], [... and appoint] Israel to reign eternally.

Give them for to rule over] them the mighty men of war, O Jerusalem

[Set] the exalted above the heavens, O Lord,

[and let Your glory be above all the earth] [forever, almighty God of Israel.]
The blessings of the war recited by all the leaders after the victory.

266. [And then the Chief Priest shall stand within the] land, his brothers the priests, the Levites, and all the elders of the Army with him.

267. They shall bless from their position the God of Israel and all His works of truth, and they shall curse Belial there and all the spirits of his forces.

268. And they shall say response, "Blessed is the God of Israel for all His holy purpose and His works of truth.

269. And blessed are those who serve Him righteously, who know Him by faith.

270. And cursed is Belial for his contentious purpose, and accursed for his reprehensible rule.

271. And cursed are all the spirits of his lot for their wicked purpose.

272. Accursed are they for all their filthy dirty service, for they are the lot of darkness, yet the lot of God is light [eternal].

You are the God of our fathers.

273. We bless Your name forever, for we are an eternal people.

274. You made a covenant with our fathers, and will establish it for their seed throughout the ages of eternity.

275. In all the testimonies of Your glory there has been remembrance of Your kindness in our midst as an assistance to the remnant and the survivors for the sake of Your covenant, and to recount Your works of truth, and the judgments of Your wondrous strength.

276. And You, [O Lord], created us for Yourself as an eternal people, and into the [estate] of light You cast us in accordance with Your truth.

277. You appointed the Prince of Light from of old to assist us, for in [His] lot are all sons of righteous]ness and all spirits of truth are in his dominion.
273. You yourself made Belial for the pit, an angel of malevolence, 
his [dominio]n is in darkne[ss] and his counsel is to condemn and convict.

274. All the spirits of his lot, the angels of destruction, 
walk in accord with the rule of darkness, for it is their only [des]ire.

275. But we, in the lot of Your truth, rejoice in Your mighty hand. 

276. Who is like You in strength, O God of Israel, 
and yet Your mighty hand is with the oppressed.

277. What angel or prince is like You for [Your] effe[ctual] support, 
[fo]r of old You appointed for Yourself a day of gre[at battle …]

278. […] to [sup]port truth and to destroy iniquity, 
to bring darkness low and to lend might to light, 

279. and to […] […] for an eternal stand, 
and to annihilate all the Sons of Darkness 
and bring joy to [al]l [the Sons of Light …]

280. […] 
[... for You Yourself designated us for an app[ointed time ...] 
[...] 
[...]

like the fire of His fury against the idols of Egypt.

281. The Blessings of the War, 
Recited by All the Leaders in the Morning Before the Battle ～

282. After they have withdrawn from the slain to enter the camp, 
all of them shall sing the hymn of return.

283. In the morning they shall wash their clothes, 
cleanse themselves of the blood of the sinful bodies, 

284. and return to the place where they had stood, 
where they had formed the battle line before the slain of the enemy fell.

285. There they shall all bless the God of Israel and joyously exalt His name together.
They shall say in response:

"Blessed is the God of Israel,
who guards loving-kindness for His covenant
and the appointed times of salvation for the people He redeems.

He has called those who stumble unto wondrous accomplishments,
and He has gathered a congregation of nations for annihilation without remnant
in order to raise up in judgment he whose heart has melted,
to open a mouth for the dumb to sing [God's] mighty deeds,
and to teach feeble hands warfare.

He gives those whose knees shake strength to stand,
and strengthens those who have been smitten from the hips to the shoulder.

Among the poor in spirit [...] a hard heart,
and by those whose way is perfect shall all wicked nations come to an end;
there will be no place for all their [mighty] fighting men.

Yet we are the remnant of Your people.

Blessed is] Your name, O God of loving-kindness,
the One who kept the covenant for our forefathers.

Throughout all our generations You have made Your mercies wondrous
for the remnant of the people during the dominion of Belial.

With all the mysteries of his hatred they have not led us astray from Your covenant.

His spirits of destruction You have driven [away from us.

And when the men of his dominion [condemned themselves],
You have preserved the lives of Your redeemed.

You raised up the fallen by Your strength,
yet those who are great in height You will cut down to humble them.

And] there is no rescuer for all their mighty men,
and no place of refuge for their swift ones.

To their honored men You will return shame,
and all [their] vain existence [shall be as nothing.

Yet we, Your holy people, shall praise Your name for Your works of truth.
Because of Your mighty deeds we shall exalt [your splendor in] epochs and appointed times of eternity, at the beginning of day, at night, and at dawn, and dusk.

For Your [glorious] purpose is great and Your wondrous mysteries are in [Your] high heavens, to [raise up] those for Yourself from the dust and to humble those of the gods.

301. Rise up, rise up, O God of gods, and raise Yourself in power, [O King of Kings ...]

302. Let all the Sons of Darkness [flee from before You.]

303. Let the light of Your majesty shine forever upon all men, [and] as a fire burning in the dark places of the damned]

Let it burn [the damned of Sheol, as an [eternal] burning [among the transgressors ... in all the appointed times of eternity.]

305. [They shall repeat all the thanksgiving hymns of battle there, and then return to their camps] [...]

For it is a time of distress for Israel, a fixed time of battle against all the nations.

The purpose of God is eternal redemption, yet annihilation for all nations of wickedness.

All those prepared for battle shall set out and camp opposite the king of the Kittim and all the forces of Belial that are assembled with him, for a day [of vengeance] by the sword of God.

The final battle the first engagement.

Then the Chief Priest shall stand, and with him his brothers the priests, the Levites, and all the men of the army.

He shall read aloud the prayer for the appointed time of battle, as is written in the book Serekh Itto, [named] The Rule of His Time, including all the words of their thanksgivings.
Then he shall form there all the battle lines, as written in the Book of the War.

Then the priest appointed for the time of vengeance by all his brothers shall walk about and encourage them for the battle, and he shall say in response:

"Be strong and courageous as warriors. Fear not, nor be discouraged and let not your heart be faint."

Do not panic, neither be alarmed because of them. Do not turn back nor flee from them.

For they are a wicked congregation, all their deeds are in darkness; it is their desire.

[They have established all] their refuge [in a lie], their strength is as smoke that vanishes, and all their vast assembly [is as chaff which blows away] desolation, and shall not be found.

Every creature of greed shall wither quickly away like a flower at harvest time.

Come, strengthen yourselves for the battle of God, for this day is an appointed time of battle [for God] against all the nations, judgment upon all flesh.

The God of Israel is raising His hand in His wondrous strength against all the spirits of wickedness ...

Mighty ones of the gods are girding themselves for battle, and the formations of the holy ones are dying themselves for a day of vengeance ...

the God of Israel [...] to remove Belial [...] in his hell [...] until every source [of...] is come to an end.

For the God of Israel has called out a sword against all the nations, and by the holy ones of His people He will do mightily."

They shall carry out all this Rule [on] that [day] at the place where they stand opposite the camps of the Kittim.

Then the priests shall blow for them the trumpets of remembrance.
The gates of war shall open,
[and] the infantry shall go out and stand in columns between the battle lines.

The priests shall blow for them a signal for the formation
and the columns [shall deploy] at the sound of the trumpets until each man has taken his station.

Then the priests shall blow for them a second signal: [signs for confrontation].

When they stand near the battle line of the Kittim, within throwing range,
each man shall raise his hand with his weapon of war.

Then the six [priests shall blow on the] trumpets of the slain a sharp staccato note to direct the fighting.

The Levites and the all the people with rams' horns shall blow [a battle signal], a loud noise.

As the sound goes forth, the infantry shall begin to bring down the slain of the Kittim,
and all the people shall cease the signal,

[yet the priests shall continue blowing on the trumpets of the slain
and the battle shall prevail against the Kittim.
The final battle the second engagement.

331. When [Belial] prepares himself to assist the Sons of Darkness, and the slain among the infantry begin to fall by God's mysteries and to test by these mysteries all those appointed for battle,

332. the priests shall blow the trumpets of assembly so that another battle line might go forth as a battle reserve,

333. And they shall take up position between the battle lines, for those employed in battle they shall blow a signal to return.

334. Then the Chief Priest shall approach and stand before the battle line, and shall encourage their heart by [the wondrous might of God and] fortify their hands for His battle.

335. And he shall say in response:

"Blessed is God, for He tests the heart of His people in the crucible.

336. And not [...] have your slain [...]. For you have obeyed from of old the mysteries of God.

337. [Now as for you, take courage and stand in the gap, do not fear when God strengthens ...]

338. [...] [...] [...] [...]

339. [...] Land He shall appoint their retribution with burning [...] for those tested by the crucible.

340. He shall sharpen the implements of war, and they shall not become blunt until [all the nations of] wickedness [come to an end].

341. Yet, as for you, remember the judgment [of Nadab and Abi]hu, the sons of Aaron, by whose judgment God showed Himself holy before [all the people.]
Yet Eleazar] and Ithamar He preserved for Himself for an eternal covenant [of priesthood].

Yet, as for you, take courage and do not fear them [... for] their end is emptiness and their desire is for the void.

Their support is without st[rength] and they do not [know that from the God] of Israel is all that is and that will be.

He [is the spirit of life that is] in all beings, and which exists for eternity.

He is the spirit of life that is in all beings, and which exists for eternity.

Today is His appointed time to subdue and to humiliate the prince of the realm of wickedness.

He will send eternal support to the company of His redeemed by the power of the majestic angel of the authority of Michael.

By eternal light He shall joyfully light up the covenant of Israel, peace and blessing for the lot of God, to exalt the authority of Michael among the gods and the dominion of Israel among all flesh.

Righteousness shall rejoice on high, and all sons of His truth shall rejoice in eternal knowledge.

But as for you, O sons of His covenant, take courage in God's crucible, until He shall wave His hand and complete His fiery trials; and His mysteries concerning your existence."

The final battle the third engagement.

And after these words the priests shall blow for them a signal to form the divisions of the battle line.

The columns shall be deployed at the sound of the trumpets, until each man has taken his station.

Then the priests shall blow another signal on the trumpets, signs for confrontation.

When the infantry has approached [the battle] line of the Kitt[im], within throwing range, each man shall raise his hand with his weapon.
Then the priests shall [blow on] *sound* the trumpets of the slain *troops* [and the Levites and the all] the people with rams' horns shall sound a signal for battle.

The infantry shall attack the army of the Kittim, [and as the sound of the signal goes forth], they shall begin to bring down their slain.

Then all the people shall still the sound of the *trumpet* signal, while the priests continuously [blow on] *sound* [the trumpets of the slain] *troops*,

and the battle [revail]s against the Kittim, and the troops of Belial are defeated before them.

Thus in the third lot [...] to fall slain [...]

*The final battle the fourth, fifth, and sixth clash. No text of these events remains.*

The final battle, that of the seventh clash.

[And in the seventh] lot, when the great hand of God shall be lifted up against Belial and against all the forces of his dominion for an eternal slaughter [...] and the shout of the holy ones when they pursue Assyria.

Then the sons of Japheth shall fall, never to rise again, and the Kittim shall be crushed without remnant and survivor.

So] the God of Israel shall raise His hand against the whole multitude of Belial.

At that time the priests shall sound a signal [on the six trumpets of remembrance, and all the battle formations shall be gathered to them and divide against all the camps of the Kittim to completely destroy them.
[And] when the sun hastens to set on that day, the Chief Priest and the priests and the [Levites] who are with him, and the chiefs [of the battle lines and the men] of the army shall bless the God of Israel there.

They shall say in response:

Blessed is Your name, O God [of gods], for You have done wondrous things for Your people, and have kept Your covenant for us from of old.

Many times You have opened the gates of salvation for us for the sake of Your covenant, [and provided for our affliction in accord with Your goodness toward us.]

You, O God of righteousness, have acted for the sake of Your name.

Thanksgiving for final victory.

[...] You have done wonders upon wonders with us, yet from of old there has been nothing like it, for You have known our appointed time.

Today [Your] power has shined forth for us, [and] You [have shown] us the hand of Your mercies with us in eternal redemption, in order to remove the dominion of the enemy, that it might be no more; the hand of Your strength.

In battle You shall show Yourself strong against our enemies for an absolute slaughter.

Now the day is pressing upon us [to] pursue their multitude, for You [...] and the heart of warriors You have broken so that no one is able to stand.

Yours is the might, and the battle is in Your hand, and there is no [...] [And in] Your [judgments] and the appointed times of Your will, and reprisal [of all of] Your [enemies],

You will cut off from [your people all that] is [wicked] [and all that is false from before your sons.]
For our Majestic One is holy.

The King of Glory is with us, and the hosts of His angels are with our troops.

They are] [as the clouds and as the mist covering the earth; as a steady downpour shedding judgment on all her offspring.

Rise up, O hero,]

[Take Your captives, O glorious one, take Your plunder, O You who do valiantly.

Lay Your hand upon the neck of Your enemies, and Your foot upon the backs of the slain.

Crush the nations, Your adversaries, and let Your sword devour flesh.

Fill Your land with glory, and Your inheritance with blessing.

An abundance of cattle is in Your fields, silver and gold in Your palaces.

O Zion, rejoice greatly, and rejoice, all you cities of Judah.

Open your gates forever, so that the wealth of the nations might be brought to you, and their kings shall serve you.

All they that oppressed you shall bow down to you, [and they shall lick the dust of your feet.

O daughters of my people, burst out with a voice of joy.
390. Adorn yourselves with ornaments of glory, and rule over the kingdom of the ...] [...] Your [...] and Israel for an eternal dominion.

Ceremony after the final battle.

391. [Then they shall gather] in the camp that night for rest until the morning.

392. In the morning they shall come to the place of the battle line, [where the mighty men of the Kittim fell], as well as the multitude of Assyria, and the forces of all the nations that were assembled unto them, to see whether the multitude of slain are dead [with none to bury them; those who] fell there by the sword of God.

393. And the High Priest shall approach there [with] his deputy, his brothers [the priests,] [and the Levites with the Leader] of the battle, and all the chiefs of the battle lines and [their officers ...] [...] together.

394. When they stand before the slain of the Kittim, they shall praise there the God of Israel.

395. And they shall say in response: [...] [... to God most high and ...]
An invocation of the covenant of Leviticus 26

And he shall bless them in the name [of the God] of Israel.

Answering he shall say, ... to the sons of Israel,

“May [yo]u be blessed for ever and ever,

and may His [...] be blessed [...] 
and may His holy angels be blessed.

May the Most High God bless you.

May He shine His face towards you 
and open to you His good treasure which is in heaven, 
to bring down on your land showers of blessing, 
dew, rain, early rain and late rain in its time 
to give you the fruit of the produce of corn, wine and oil plentiful.

May the land produce for you fruits of delight.

And you shall eat and grow fat, 
and there shall be no miscarriage in your land 
and no sickness, blight or mildew shall be seen in its produce,

There shall be no loss of children, nor stumbling in your congregation 
and the wild beasts shall withdraw from [your land.]

The sword shall not pass through your land,

for God is with you and His holy angels shall be present in your congregation, 
and His holy name shall be invoked upon you.
Fragments from the The Book of the War Rule

A collection of ten small fragments that seem to be from another version of the Book of the War Rule, with the last fragment matching with the missing last section of the War Rule.

Translated by M. Baillet

4Q285, 11Q14

4Q285, fr: 1

... because of Thy name and [the name of] Michael, Gabriel, [Sariel, and Raphael]
...with the elect of ...

4Q285, fr: 4

... wickedness will be smitten [by] [the Prince of the Congregation and all Israel] ...
[according to that what is written [in the book of Ezekiel?] the Prophet,

On the mountains of [Israel you shall fall] ... [the king of] the Kittim ...
[and] [the Prince of the congregation [will pursue them] as far as the [Great] Sea ...
[and they shall flee] from before Israel.

In that time ... he shall stand against them and they shall be stirred against them ...
and they shall return to the dry land.

In that time ... and they shall bring him the king of the Kittim?
before the Prince [of the Congregation]

4Q285, fr: 7

334
Isaiah 10 & 11

[As it is written in the book of] Isaiah the Prophet,

[The thickets of the forest] will be cut [down with an axe, and Lebanon by a majestic one will fall.]

Isaiah 10:34

And there shall come forth a shoot from the stump of Jesse [...] the Branch of David and they will enter into judgement with [...] Isaiah 11:1

and the Prince of the Congregation, the Branch of David will kill him [... by strokes and by wounds.]

And a Priest [of renown] will command [the sons of the] [the slain of the Kittim ... ] [and the sons of Israel.]

An invocation of the covenant of Leviticus 26

[And He shall say] to the sons of [I]srael:

May you be blessed in the name of the Most High [God] ... and may His holy name be blessed for ever and ever.

May all His holy angels be blessed.


[May He shine His face towards you and open for you His] good [treasure] which is in heaven [to bring down on your land] showers of blessing, dew, rain, [early rain] and late rain in its time, and to give [you the fruit of the produce of corn, wine and oil plentiful.

And may the land [produce] for [you fruits of delight.

And you shall eat and grow fat.

And there shall be no miscarriage [in your] [land] and no [sickness, blight, or mildew] shall be seen in [its] produce.

And there shall be no loss of children nor stumbling in [your] congregation, and wild beasts shall withdraw] from your land and there shall be no pestil[ence in your land.]

For God is wi[th you and His holy angels stand in your congregation, and His] holy [name] shall be invoked upon you ... in your midst...
The Book of the Rule for War

IQM, 1Q33, 4Q491-7, 4Q471

The Contents of the Book of the War Rule

Proclamation of war against the Kittim I
Reorganization of Temple worship II
Programme of the forty years war II
The trumpets III
The standards III-IV
Disposition and weapons of the front formations V
Movements of the attacking infantry VI
Disposition and movements of the cavalry VI
Age of the soldiers VI-VII
The camp VII
Duties of the Priests and Levites exhortation, trumpet signals VII-IV
Addresses and prayers of the battle liturgy X-XII
Prayer recited at the moment of victory XIII
Thanksgiving ceremony XIV
Battle against the Kittim XV-XIX

The book draws its inspiration from Daniel 11:40-12:3, and describes the final battle against the Kittim.

This work should not be mistaken for a manual of military warfare pure and simple. It is a theological writing, and the war of which it treats symbolizes the eternal struggle between the spirits of Light and Darkness. The phases of its battle are fixed in advance, its plan established and its duration predetermined.