

CD-A Damascus Document

Col. I

¹ *Vacat* And now, listen, all those who know justice, and understand the actions of ² God; for he has a dispute with all flesh and will carry out judgment on all those who spurn him. ³ For when they were unfaithful in forsaking him, he hid his face from Israel and from his sanctuary ⁴ and delivered them up to the sword. But when he remembered the covenant with the forefathers, he saved a remnant ⁵ for Israel and did not deliver them up to destruction. And at the period of wrath, three hundred and ⁶ ninety years after having delivered them up into the hand of Nebuchadnezzar, king of Babylon, ⁷ he visited them and caused to sprout from Israel and from Aaron a shoot of the planting, in order to possess ⁸ his land and to become fat with the good things of his soil. And they realised their iniquity and knew that ⁹ they were guilty {men}; but they were like blind persons and like those who grope for a path ¹⁰ over twenty years. And God appraised their deeds, because they sought him with an undivided heart, ¹¹ and raised up for them a Teacher of Righteousness, in order to direct them in the path of his heart. *Vacat* And he made known ¹² to the last generations what he had done for the last generation, the congregation of traitors. ¹³ These are the ones who stray from the path. This is the time about which it has been written: Hos 4:16 “Like a stray heifer ¹⁴ so has Israel strayed”, when “the scoffer” arose, who poured out over Israel ¹⁵ waters of lies and made them stray into a wilderness without path, causing the everlasting heights to sink down, diverging ¹⁶ from tracks of justice and removing the boundary with which the forefathers had marked their inheritance, so that ¹⁷ the curses of his covenant would adhere to them, to deliver them up to the sword carrying out the vengeance ¹⁸ of the covenant. For they sought easy interpretations, chose illusions, scrutinised ¹⁹ loopholes, chose the handsome neck, acquitted the guilty and sentenced the just, ²⁰ violated the covenant, broke the precept, banded together against the life of the just man, their soul abominated all those who walk ²¹ in perfection, they hunted them down with the sword and provoked the dispute of the people. And kindled was the wrath of

Col. II

¹ God against their congregation, laying waste all its great number, for their deeds were unclean in front of him. ² *Vacat* And now, listen to me, all who enter the covenant, and I will open your ears to the paths of ³ the wicked. *Vacat* God loves knowledge; he has established wisdom and counsel before him; ⁴ prudence and knowledge are at his service; patience is his and abundance of pardon, ⁵ to atone for those who repent from sin; however, strength and power and a great anger with flames of fire ⁶ by the 'hand' of all the angels of destruction against those turning aside from the path and abominating the precept, without there being for them either a remnant ⁷ or survivor. For God did not choose them at the beginning of the world, and before they were established he knew ⁸ their deeds, and abominated the generations on account of blood and hid his face from the land, ⁹ from 'Israel', until their extinction. And he knew the years of existence, and the number and detail of their ages, of all ¹⁰ those who exist over the centuries, 'and of those who will exist', until it occurs in their ages throughout all the everlasting years. ¹¹ And in all of them he raised up men of renown for himself, to leave a remnant for the land and in order to fill ¹² the face of the world with their offspring. *Vacat* And he taught them by the hand of 'the anointed ones' with his holy spirit and through seers of the ¹³ truth, and their names were established with precision. But those he hates, he causes to stray. *Vacat* ¹⁴ *Vacat* And now, sons, listen to me and I shall open your eyes so that you can see and understand the deeds of ¹⁵ God, so that you can choose what he is pleased with and repudiate what he hates, so that you can walk perfectly ¹⁶ on all his paths and not allow yourselves to be attracted by the thoughts of a guilty inclination and lascivious eyes. For many ¹⁷ have gone astray due to these; brave heroes stumbled on account of them, from ancient times until now. For having walked in the stubbornness ¹⁸ of their hearts the Watchers of the heavens fell; on account of it they were caught, for they did not heed the precepts of God. ¹⁹ And their sons, whose height was like that of cedars and whose bodies were like mountains, fell. ²⁰ All flesh which there was on the dry earth expired and they became as if they had never been, because they had realized ²¹ their desires and had failed to keep their creator's precepts, until his wrath flared up against them.

Col. III

¹ *Vacat* Through it, the sons of Noah and their families strayed, through it, they were cut off. ² Abraham did not walk in it, and was counted as a friend for keeping God's precepts and not following ³ the desire of his spirit. And he passed (them) on to Isaac and to Jacob,

and they kept (them) and were written up as friends ⁴ of God and as members of the covenant for ever. *Vacat* Jacob's sons strayed because of them and were punished in accordance with ⁵ their mistakes. And in Egypt their sons walked in the stubbornness of their hearts, plotting against ⁶ God's precepts and each one doing what was right in his own eyes; and they ate blood, ⁷ and their males were cut off in the wilderness. 'And He spoke' to them in Qadesh: Deut 9:23 "Go and possess 'the land'". But they preferred the desire' of their spirit, and did not listen to ⁸ the voice of their creator, the precepts he had taught them, and murmured in their tents. And the wrath of God flared up ⁹ against their congregation. And their sons died through it, and through it their kings were cut off, and through it their warriors ¹⁰ perished, and through it their land was laid waste. Through it, the very first to enter the covenant made themselves guilty and were delivered up ¹¹ to the sword, for having deserted God's covenant and having chosen their whims, and having followed the stubbornness ¹² of their heart, each one doing (what was) his desire. *Vacat* But with those who remained steadfast in God's precepts, ¹³ with those who were left from among them, God established his covenant with Israel for ever, revealing to them ¹⁴ hidden matters in which all Israel had gone astray: *Vacat* his holy sabbaths and his ¹⁵ glorious feasts, his just stipulations and his truthful paths, and the wishes of his will which ¹⁶ man must do in order to live by them. *Vacat* He disclosed (these matters) to them and they dug a well of plentiful water; ¹⁷ and whoever spurns them shall not live. But they had defiled themselves with human sin and unclean paths, ¹⁸ and they had said: "For this is ours". But God, in his wonderful mysteries, atoned for their iniquity and pardoned their sin. ¹⁹ And he built for them a safe home in Israel, such as there has not been since ancient times, not even till ²⁰ now. Those who remained steadfast in it will acquire eternal life, and all the glory of Adam is for them. As ²¹ God swore to them by means of Ezekiel the prophet, saying: Ez 44:15 "The priests and the levites and the sons of

Col. IV

¹ Zadok who maintained the service of my temple when the children of Israel strayed ² far away from me; they shall offer me the fat and the blood". *Vacat* The priests are the converts of Israel ³ who left the land of Judah; and 'the levites are' those who joined them; *Vacat* and the sons of Zadok are the chosen of ⁴ Israel, the men of renown, who stand (to serve) at the end of days. Here is the detailed list ⁵ of their names, according to their genealogies and the age of their standing and the number of their miseries and the years

of ⁶ their residence, and the detailed list of their deeds. *Vacat* of holiness ‘are the forefathers’, for whom ⁷ God atoned, and who declared the just man as just, and declared the wicked as wicked, and all those who entered after them ⁸ in order to act according to the exact interpretation of the law in which the forefathers were instructed until ⁹ the period of these years is complete. According to the covenant which God established with the forefathers, in order to atone ¹⁰ for their iniquities, so will God atone for them. But when the period corresponding to the number of these years is complete, ¹¹ there will no longer be any joining with the house of Judah but rather each one standing up on ¹² his watchtower. The wall is built, the boundary far away. And during all these years ¹³ Belial will be set loose against Israel, as God has said by means of the prophet Isaiah, son of ¹⁴ Amoz, saying: Isa 24:17 “Panic, pit and net against you, earth-dweller”. *Vacat* Its explanation: ¹⁵ They are Belial’s three nets about which Levi, son of Jacob spoke, ¹⁶ by which he catches Israel and makes them appear before them like three types of ¹⁷ justice. The first is fornication; the second, wealth; the third, ¹⁸ defilement of the temple. He who eludes one is caught in another and he who is freed from that, is caught ¹⁹ in another. *Vacat* The builders of the wall who go after Zaw – Zaw is the preacher ²⁰ of whom he said: Mic 2:6 “Assuredly they will preach” - are caught twice in fornication: by taking ²¹ two wives in their lives, even though the principle of creation is Gen 1:27 “male and female he created them”,

Col. V

¹ and the ones who went into the ark Gen 7:9 “went in two by two into the ark”. *Vacat* And about the prince it is written: ² Deut 17:17 “He should not multiply wives to himself”. However, David had not read the sealed book of the law which ³ was in the ark, for it had not been opened in Israel since the day of the death of Eleazar ⁴ and of Jehoshua, and Joshua and the elders who worshipped Ashtaroth. One had hidden ⁵ the public (copy) until Zadok’s entry into office. And David’s deeds were praised, except for Uriah’s blood, ⁶ and God forgave him those. And they also defiled the temple, for they did not ⁷ keep apart in accordance with the law, but instead lay with her who sees the blood of her menstrual flow. And each man takes as a wife ⁸ the daughter of his brother and the daughter of his sister. *Vacat* But Moses said: Lev 18:13 “Do ⁹ not approach your mother’s sister, she is a blood relation of your mother”. The law of prohibited marriages, ¹⁰ written for males, applies equally to females, and therefore to the daughter of a brother who

uncovers the nakedness of the brother of ¹¹ her father, for he is a blood relation. *Vacat* And also they defile their holy spirit, for with ¹² blasphemous tongue they have opened their mouth against the statutes of God's covenant, saying: "they are unfounded". They speak abomination ¹³ against them. They are all igniters of fire, kindlers of blazes; webs ¹⁴ of a spider are their webs, and their eggs are vipers' eggs. Whoever comes close to them ¹⁵ will not be unpunished; 'the more he does it', the guiltier he shall be, unless he has been compelled. For already in ancient times ¹⁶ God visited their deeds, and his wrath flared up against their actions, for it is not an intelligent people; ¹⁷ they are folk bereft of advice, in that there is no intelligence in them. For in ancient times there arose ¹⁸ Moses and Aaron, by the hand of the prince of lights and Belial, with his cunning, raised up Jannes and ¹⁹ his brother during the first deliverance of Israel. *Vacat* ²⁰ *Vacat* And in the age of devastation of the land there arose those who shifted the boundary and made Israel stray. ²¹ And the land became desolate, for they spoke of rebellion against God's precepts (given) through the hand of Moses and also

Col. VI

¹ of the holy anointed ones. They prophesied deceit in order to divert Israel from following ² God. But God remembered the covenant of the forefathers. *Vacat* And he raised from Aaron men of knowledge and from Israel ³ wise men, and made them listen. And they dug the well: Num 21:18 "A well which the princes dug, which ⁴ the nobles of the people delved with the staff". The well is the law. And those who dug it *Vacat* are ⁵ the converts of Israel, who left the land of Judah and lived in the land of Damascus, ⁶ all of whom God called princes, for they sought him, and their renown has not been repudiated ⁷ in anyone's mouth. *Vacat* And the staff is the interpreter of the law, of whom ⁸ Isaiah said: Isa 54:16 "He produces a tool for his labour". *Vacat* And the nobles of the people are ⁹ those who came to dig the well with the staves that the sceptre decreed, ¹⁰ to walk in them throughout the whole age of wickedness, and without which they will not obtain it, until there arises ¹¹ he who teaches justice at the end of days. *Vacat* But all those who have been brought into the covenant ¹² shall not enter the temple to kindle his altar in vain. They will be the ones who close ¹³ the door, as God said: Mal 1:10 "Whoever amongst you will close my door *Vacat* so that you do not kindle my altar ¹⁴ in vain!". They should take care to act in accordance with the exact interpretation of the law for the age of wickedness: to keep apart ¹⁵ from the sons of the pit; to abstain from wicked wealth which defiles, either by

promise or by vow, ¹⁶ and from the wealth of the temple and from stealing from the poor of his people, making widows their spoils ¹⁷ and murdering orphans; to separate unclean from clean and differentiate between ¹⁸ the holy and the common; to keep the sabbath day according to its exact interpretation, and the festivals ¹⁹ and the day of fasting, according to what was discovered by those who entered the new covenant in the land of Damascus; ²⁰ to set apart holy portions according to their exact interpretation; for each to love his brother ²¹ like himself; to strengthen the hand of the poor, the needy and the foreigner; *Vacat* for each to seek the Peace

Col. VII

¹ of his brother and not to be unfaithful against his blood relation; to refrain from fornication ² in accordance with the regulation; for each to reprove his brother in accordance with the precept, and not to bear resentment ³ from one day to the next; to keep apart from every uncleanness according to their regulations, without anyone defiling ⁴ his holy spirit, according to what God kept apart for them. For all those who walk ⁵ according to these matters in holy perfectness, in accordance with all his teachings, God's covenant is a guarantee for them ⁶ that they shall live a thousand generations. *Vacat* And if they reside in camps in accordance with the rule of the land, and take ⁷ women and beget children, they shall walk in accordance with the law *Vacat* and according to the regulation ⁸ of the teachings, according to the rule of the law, as he said: Num 30:17 "Between a man and his wife, and between a father ⁹ and his son". But (for) all those who despise: when God visits the earth in order to empty over them the punishment of the wicked, ¹⁰ when there comes the word which is written in the words of Isaiah, son of Amoz, the prophet, ¹¹ who said: Isa 7:17 "There shall come upon you, upon your people and upon your father's house, days such as ¹² have 'not' come since the day Ephraim departed from Judah". When the two houses of Israel separated, ¹³ Ephraim detached itself from Judah, and all the renegades were delivered up to the sword; but those who remained steadfast ¹⁴ escaped to the land of the north. *Vacat* As he said: Am 5:26-27 "I will deport the Sikkut of your King ¹⁵ and the Kiyyun of your images away from my tent to Damascus ". *Vacat* The books of the law are the Sukkat ¹⁶ of the King, as he said Am 9:11 "I will lift up the fallen Sukkat of David". *Vacat* The King ¹⁷ is the assembly; and the Kiyyune of the images 'and the Kiyyun of the images' are the books of the prophets, ¹⁸ whose words Israel despised. *Vacat* And the star is the Interpreter of the law, ¹⁹ who

will come to Damascus, as is written: Num 24:13 “A star moves out of Jacob, and a sceptre arises ²⁰ out of Israel”. The scepter is the prince of the whole congregation and when he rises he will destroy ²¹ all the sons of Seth. *Vacat* These escaped at the time of the first visitation

Col. VIII

¹ while the renegades were delivered up to the sword. Thus will be the judgment of all those entering his covenant but who ² do not remain steadfast in them; they shall be visited for destruction at the hand of Belial. This is the day ³ when God will make a visitation. The princes of Judah are those upon whom the rage will be vented, ⁴ for they hope to be healed but ‘the defect sticks (to them)’; all are rebels because they have not left the path of ⁵ traitors and have defiled themselves in paths of licentiousness, and with wicked wealth, avenging themselves, and each one bearing resentment ⁶ against his brother, and each one hating his fellow. Each one became obscured by blood relatives, ⁷ and approached for debauchery and bragged about wealth and gain. Each one did what was right in his eyes ⁸ and each one has chosen the stubbornness of his heart. They did not keep apart from the people and have rebelled with insolence, ⁹ walking on the path of the wicked ones, about whom God says: Deut 32:33 “Their wine is serpents’ venom ¹⁰ and cruel poison of asps”. *Vacat* The serpents are the kings of the peoples *Vacat* and their wine is ¹¹ their paths, and the asps’ poison is the head of the kings of Greece, who comes to carry out ¹² vengeance against them. out the builders of the wall, have not understood all these things, nor those who daub with whitewash, for ¹³ one who weighs wind and preaches lies, has preached to them, so that God’s wrath has been kindled against his entire congregation. ¹⁴ And what Moses said: Deut 9:5 “Not because of your justice, or for the uprightness of your heart are you going to possess ¹⁵ these nations, but because he loved your fathers and keeps the oath”. ¹⁶ *Vacat* And thus is the judgment of the converts of Israel, who turned aside from the path of the people: on account of God’s love for ¹⁷ the forefathers who ‘testified’ following him, he loves those who come after them, because to them belongs ¹⁸ the fathers’ covenant. *Vacat* And because of ‘his’ hatred for the builders of the wall his anger is kindled. *Vacat* And like this judgment ¹⁹ will be that of all who reject God’s precepts and forsake them and move aside in the stubbornness of their heart. ²⁰ *Vacat* This is the word which Jeremiah spoke to Baruch, son of Neriah,

Vacat and Elishah ²¹ to Gehazi his servant. *Vacat* All the men who entered the new covenant in the land of Damascus

Col. XV

¹ [He will not sw]ear by Aleph and Lamed ('el = God) nor by Aleph and Daleth ('adonai = The Lord), but by the oath of the youths, ² by the curses of the covenant. *Vacat* Neither should one mention the law of Moses, for in it is the full enunciation of the name. ³ *Vacat* And if he swears and transgresses, he profanes the name. *Vacat* If the judges adju[re] (someone) by the curses of the covenant. ⁴ *Vacat* If he transgresses, he will be guilty and will have to confess and make amends, and (then) he shall not be liable for sin ⁵ [and] die. *Vacat* Those who enter the covenant, for all Israel for an eternal law, must impose upon their sons who have reached (the age) ⁶ to go over to the enrolled, the oath of the covenant. *Vacat* And such is ⁷ the regulation, throughout all the age of wickedness, for whoever reverts from his path of corruption. On the day when he talks ⁸ to the Inspector of the Many, they shall enrol him with the oath of the covenant which Moses established ⁹ with Israel, the covenant to rev[ert to] the law of Moses with the whole heart and [with] the who[le] ¹⁰ soul, to what is found (therein) to do during the com[plete] period of his app[roach]. But no-one should make him know ¹¹ the precepts before he stands in front of the Inspector: when he stands he should be persuaded by him when he tests him. ¹² But when he has imposed upon himself to return to the law of Moses with all his heart and all his soul ¹³ they will [exact re]venge from him if he should become unfaithful. *Vacat* All that has been revealed of the law for the multitude ¹⁴ of the camp — if he inadvertently fails, the Inspector should tea[ch h]im and give orders concerning him, and he should le[arn] ¹⁵ for a full year. And in accordance with (his) knowledge 'he will approach. And no-one' who is stupid or deranged 'should enter'; and anyone feeble[-minded and insane,] ¹⁶ those with eyes too weak t[o see,] the lame [or] one who stumbles, o[r a deaf person,] or an un[der-a]ge boy, none ¹⁷ of these should one allow to enter [the congregation, since the holy angels ...] ... ¹⁸⁻²⁰ [...] ...

Col. XVI

¹ with you a covenant and with all Israel. Therefore, one will impose upon 'him'self to return to ² the law of Moses, for in it all is defined. *Vacat* And the exact interpretation of

their ages about the blindness ³ of Israel in all these matters, behold, it is defined in “The book of the divisions of the periods ⁴ according to their jubilees and their weeks”. And on the day on which one has imposed upon himself to return ⁵ to the law of Moses, the angel Mastema will turn aside from following him, should he keep his words. ⁶ This is why Abraham circumcised himself on the day of his knowledge. *Vacat* And as for what he said: Deut 23:24 “What issues from your mouth, ⁷ keep it to carry it out”. *Vacat* Every binding oath by which anyone imposes upon himself ⁸ to fulfil a letter of the law, he should not annul, even at the price of death. *Vacat* Anything by which ⁹ he might impose upon himself to turn away fr[om the la]w, he should not fulfil, not even when the price is death. ¹⁰ [Concern]ing the oath of a woman. What he sai[d:] Num 30:7-9 “Her hus[ba]nd may annul her oath”, ¹¹ no-one should annul an oath if he does not know whether it should be carried out *Vacat* or annulled. ¹² If it would violate the covenant, he should annul it and should not carry it out. *Vacat* And the regulation applies also to her father. ¹³ Concerning the regulation for freewill-offerings. No-one should dedicate anything, obtained by unjust means, to the altar. Neither ¹⁴ should the [pr]iests take from Israel (anything obtained by unjust means). *Vacat* [No-]one should consecrate the food ¹⁵ of his mouth [for G]od, for this is what he said: Mic 7:2 “Each one traps his fellow with anathema”. *Vacat* And no-[on]e should ¹⁶ consecr[ate] anything of [... and if] ¹⁷ [he] consecrates a field of his possession to [God, then al]so th[is regulation applies ...] will be punished ¹⁸ he who dedicates [... the sixth part of the money which corresponds ...] ¹⁹ for the judge[s in order to judge with justice ... And then the dedicated thing ...] ²⁰ If [it is appropriated by violence,... the violator shall pay; if he has not spoken the truth to his fellow ...]

Col. IX

¹ *Vacat* Lev 27:29 “Every man who vows anyone else to destruction” shall be executed according to the laws of the gentiles. ² And what he said: Lev 19:18 “Do not avenge yourself or bear resentment against the sons of your people”: everyone of those brought to ³ the covenant who brings an accusation against his fellow, unless it is with reproach before witnesses, ⁴ or brings it when he is angry, or tells it to his elders so that they might despise him, he is “the one who avenges himself and bears resentment”. ⁵ *Vacat* Is it not perhaps written that only Nah 1:2 “he (God) avenges himself on his foes and bears resentment against his enemies”? ⁶ If he kept silent about him from one day to the other,

and then, when he was angry, accused him of a capital offence, ⁷ he has testified against himself, for he did not fulfil the commandment of God who said to him: Lev 19:17 “You shall ⁸ reproach your fellow so as not to incur sin because of him”. *Vacat* Concerning the oath. What ⁹ he said: 1Sam 25:26 “You shall not do justice with your (own) hand”: whoever forces the making of an oath in the open field, ¹⁰ not in the presence of judges or at their command, has done justice for himself with his hand. Every lost object ¹¹ about which it is not known who stole it from the property of the camp in which it was stolen - its owner should make a maledictory ¹² oath; whoever hears it, if he knows and does not say it, is guilty. ¹³ *Vacat* (If there is) any debt due to be given back, but there are no creditors, then the debtor should confess to the priest ¹⁴ and it will be for himself, apart from the ram of the sin-offering. *Vacat* And in the same way, every lost object which has been found and has ¹⁵ no owners, will be for the priests, for he who found it does not know the regulation in its regard; ¹⁶ if its owners are not found, they shall keep it. *Vacat* Any matter in which a man sins ¹⁷ against the law, and his fellow sees him and he is alone: if it is a capital matter, he shall report it ¹⁸ in his presence, *Vacat* with reproach, to the Inspector; and the Inspector shall personally record it, until he does it ¹⁹ again in the presence of someone, and he too reports it to the Inspector; and if he is caught again in the presence of ²⁰ someone, his judgment is complete. *Vacat* But if there are two, and they testify about ²¹ a different matter, the man is only to be excluded from the pure food *Vacat* on condition that ²² they are trustworthy, and that on the same day on which he saw him, he reported him to the Inspector. And concerning riches, they shall accept two ²³ trustworthy witnesses. *Vacat* And on the (basis of) one, to exclude from the pure food. A witness is not to be accepted

Col. X

¹ by the judges to condemn to death on his word, if he has not completed his days to pass ² among those who are enrolled, fearful of God. *Vacat* Not is to be believed as a witness against his fellow, ³ someone who has deliberately transgressed any precept until he has been purified to return. ⁴ *Vacat* And this is the rule of the judges of the congregation. Ten men in number, chosen ⁵ from among the congregation, for a period: four from the tribe of Levi and of Aaron and six from Israel, ⁶ learned in the book of hagi and in the principles of the covenant, between ⁷ twenty-five and sixty years. And no-one over ⁸ sixty years should hold the office of judging the congregation, for on account of man's

unfaithfulness ⁹ his days were shortened, and because of God's wrath against the inhabitants of the earth, he ordered 'to remove' ¹⁰ their knowledge before they completed their days. Concerning purification with water. No- ¹¹ one should bathe in water which is dirty or which is less than the amount which covers a man. ¹² *Vacat* No-one should purify a vessel in it. And every cavity in the rock in which there is not the amount ¹³ which covers, if an impure person has touched it, he has defiled its water 'like' the water of a vessel. ¹⁴ Concerning the sa[bba]th, to observe it in accordance with its regulation. *Vacat* No-one should do ¹⁵ work on the sixth day, from the moment when the sun's disc is ¹⁶ at a distance of its diameter from the gate, for this is what he said: Deut 5:12 "Observe the ¹⁷ sabbath day to keep it holy". And on the day of the sabbath, no-one should say a ¹⁸ useless or stupid word. He is not to lend anything to his fellow. He is not to take decisions with regard to riches or gain. ¹⁹ He is not to speak about matters of work or of the task to be carried out on the following day. ²⁰ *Vacat* No-one is to walk in the field to do the work which he wishes 'on' ²¹ the sabbath 'day'. He is not to walk more than one thousand cubits outside his city. ²² *Vacat* No-one is to eat on the sabbath day except what has been prepared; and from what is lost ²³ in the field *Vacat* he should not eat, nor should he drink except of what there is in the camp.

Col. XI

¹ On the road, if he goes down to bathe, he should drink where he stands. *Vacat* But he is not to draw (water) with ² any vessel. He is not to send a foreigner to do what he wishes on the sabbath day. ³ *Vacat* No-one is to wear dirty clothes or (clothes) which are in a chest, unless ⁴ they have been washed with water or rubbed with incense. *Vacat* No-one should intermingle voluntarily ⁵ on the sabbath. *Vacat* No-one should go after an animal to pasture it outside his city, except for ⁶ two thousand cubits. *Vacat* He is not to raise his hand to strike it with the fist. *Vacat* If ⁷ it is stubborn, he should not bring it out of his house. *Vacat* No-one should remove anything from the house ⁸ to outside, or from outside to the house. Even if he is in a hut, he should remove nothing from it ⁹ nor bring anything into it. He is not to open a sealed vessel on the sabbath. *Vacat* No-one should wear ¹⁰ perfumes, to go out 'or come in' on the sabbath. *Vacat* In his dwelling no-one should lift ¹¹ a stone or dust. *Vacat* The wet-nurse should not lift the baby to go out or come in on the sabbath. ¹² *Vacat* No-one should press his servant or his maidservant or his employee on the sabbath. *Vacat* {Not} No-one should help an animal give birth on the sabbath day.

Vacat And if 'it falls' into a well ¹⁴ or a pit, he should not take it out on the sabbath. *Vacat* No-one 'should stay' in a place close ¹⁵ to gentiles on the sabbath. *Vacat* No-one should profane the Sabbath for riches or gain on the sabbath. ¹⁶ *Vacat* And any living man who falls into a place of water or into a 'reservoir', ¹⁷ no-one should take him out with a ladder or a rope or a utensil. *Vacat* No-one should offer anything upon the altar on the sabbath, ¹⁸ except the sacrifice of the sabbath, for thus is it written: Lev 23:38 "except your offerings of the sabbath". *Vacat* No-one should send ¹⁹ to the altar a sacrifice, or an offering, or incense, or wood, by the hand of a man impure from any ²⁰ of the impurities, so allowing him to defile the altar, for it is written: Prov 15:8 "the sacrifice ²¹ of the wicked ones is an abomination, but the prayer of the just ones is like an agreeable offering". *Vacat* And everyone who enters ²² a house of prostration should not enter with impurity requiring washing; and when the trumpets of the assembly sound, ²³ he may advance or retreat, but they should not stop the whole service, [f]or

Col. XII

¹ it is a holy house. *Vacat* No-one should sleep with a woman in the city of the temple, defiling ² the city of the temple with their impurity. *Vacat* Every /man/ over whom the spirits of Belial dominate, ³ and who preaches apostasy, will be judged according to the regulation of the necromancer or the diviner. But every one who goes astray, ⁴ defiling the sabbath and the festivals, shall not be executed, for it is the task of men ⁵ to guard him; and if he is cured of it, they shall guard him for seven years and afterwards ⁶ he may enter the assembly. *Vacat* He is not to stretch out his hand to shed the blood of one of the gentiles ⁷ for the sake of riches and gain. *Vacat* Neither should he take any of their riches, lest they ⁸ blaspheme, except on the advice of the company of Israel. *Vacat* No-one should sell clean animals ⁹ or birds, to the gentiles lest they sacrifice them. *Vacat* ¹⁰ And he should not sell them anything from his granary or his press, at any price. Neither should he sell his servant and his maidservant ¹¹ to them, for they entered the covenant of Abraham with him. *Vacat* No-one should defile his soul ¹² with any living or creeping animal, by eating them, from the larvae of bees to every living ¹³ being which creeps in water. And fish they should not eat unless they have been opened up ¹⁴ alive, and their blood poured away. And all the locusts, according to their kind, shall be put into fire or into water ¹⁵ while they are still alive, as this is the regulation for their species. *Vacat* And all the wood and the stones ¹⁶ and the dust which are defiled by man's impurity, while

with stains of oil in them, in accordance with ¹⁷ their uncleanness will make whoever touches them impure. *Vacat* And every utensil, {nail} nail or peg in the wall ¹⁸ which is with a dead person in the house will be unclean with the same uncleanness as tools for work. ¹⁹ *Vacat* Rule for the assembly of the cities of Israel. In accordance with these regulations, to keep ²⁰ the unclean apart from the clean, and distinguish between holy and profane. *Vacat* And these are the ordinances ²¹ for the Instructor, so that he walks in them with every living thing, according to the regulation for every time. And in accordance with this regulation ²² shall the seed of Israel walk and it will not be cursed. *Vacat* And this is the rule of the assembly ²³ of the cam[ps]. Those who walk in them, in the time of wickedness until there arises the ‘messiah’ of Aaron

Col. XIII

¹ and Israel, shall be ten in number as a minimum to (form) thousands, hundreds, fifties ² and tens. And in a place of ten, a priest learned in the book of hazy should not be lacking; by ³ his authority all shall be governed. *Vacat* And if there should not be an expert in them all, and one of the levites is an expert ⁴ in them, the decision about the going out and coming in is his authority (with regard to) all the members of the camp. *Vacat* But if ⁵ there is a judgment against anyone about the law of leprosy, the priest shall take his place in the camp ⁶ and the Inspector shall instruct him in the exact interpretation of the law. *Vacat* Even if he is a simpleton, he is the one who shall intern him, for theirs is ⁷ the judgment. *Vacat* And this is the rule of the Inspector of the camp. He shall instruct the Many in the deeds of ⁸ God, and shall teach them his mighty marvels, and recount to them the eternal events with ‘their explanations’. ⁹ He shall have pity on them like a father on his sons, and will heal all the ‘afflicted among them’ like a shepherd his flock. ¹⁰ He will undo all the chains which bind them, so that there will be neither harassed nor oppressed in his congregation. ¹¹ *Vacat* And everyone who joins his congregation, he should examine, concerning his actions, his intelligence, his strength, his courage and his wealth; ¹² and they shall inscribe him in his place according to his inheritance in the lot of light. *Vacat* No-one ¹³ of the members of the camp should have authority to introduce anyone into the congregation without the permission of the Inspector of the camp. ¹⁴ *Vacat* And none of those who have entered the covenant of God should buy or sell to the Sons of Dawn, ¹⁵ except hand to hand. *Vacat* And no one should make a deed of purchase or of sale without informing ¹⁶ the Inspector of the camp; he shall proceed in consultation lest

they e[rr. And likewise] with regard to [any]one who ma[rr]ies a wom[an] ¹⁷ and [... in] consultation. And likewise, with regard to anyone who divorces; he shall ins[truct their children ...] ¹⁸ [and their small children with a spirit of] modesty and with compassionate love. He should not bear resentment against them [in anger] ¹⁹ [and rage because of] their [s]ins. And that which is not determined by [...] ²⁰ [...] *Vacat* And this is the assembly of the camps for all the s[eed of Israel.] ²¹ [And those who do not remain steadfast in th]ese (things) shall not succeed in dwelling in the land [...] ²² [...] These are the re[gulation]s for the Instructor, [to walk in them] ²³ [in the appointed time when God visits the earth, when the word will be fulfilled which said: Isa 7:17 “There shall come upon your people days]

Col. XIV

¹ such as have not come since the day on which Ephraim became separated from Judah”; and (to) all those who walk in them, ² the covenant of God is faithful to save them from all the nets of the pit, but Prov 27:12 “‘the ignorant walk on’ and are punished”. ³ *Vacat* Rule of the assembly of all the camps. All of them shall be enlisted by their names: the priests first, ⁴ the levites second, the children of Israel third, and the proselyte fourth; and they shall be inscribed by their [na]mes, ⁵ each one after his brother; the priests first, the levites second, the children of Israel ⁶ third and the proselyte fourth. And thus shall they sit and thus shall they be questioned about everything. And the priest who is named ⁷ ‘at the head’ of the Many will be between thirty and sixty years old, learned in the book of ⁸ h[a]gy and in all the regulations of the law, to formulate them in accordance with their regulations. *Vacat* And the Inspector who is ⁹ over all the camps will be between thirty years and fifty years of age, mastering every ¹⁰ secret of men and every language ... On his authority, the members of the assembly shall enter, ¹¹ each one in his turn; and any matter which any man needs to discuss, should be told to the Inspector, ¹² in connection with any dispute or judgment. *Vacat* And this is the rule of the Many, to provide for all their needs: the salary ¹³ of two days each month at least. They shall place it in the hand of the Inspector and of the judges. ¹⁴ From it they shall give to the ‘[in]jured’ and with it they shall support the needy and poor, and to the elder who ¹⁵ [is ben]t, and to the af[flic]ted, and to the prisoner of a foreign people, and to the girl who ¹⁶ has [n]o re[dee]mer, [and] to the ‘youth’ [w]ho has no-one looking after him; everything is the task of the association, and ¹⁷ [the house of the association shall] not [be deprived of] its

[means]. *Vacat* And this is the exact interpretation for those who live in the c[amps, and 'these' are the fou]nda[tion] ¹⁸ [walls of the as]sembly. *Vacat* And this is the exact interpretation of the regulations by which [they shall be ruled] ¹⁹ [until there arises the messia]h of Aaron and Israel. And their iniquity will be atoned [through meal and sin-offerings] ²⁰ [*Vacat* And the ma]n who 'lies' knowingly with regard to riches, they shall ex[clude from the pure food] ²¹ [... and he shall be] punished for six days. And he who spe[aks ...] ²² [and he who bears resentment against his fellow] without justification, [shall be puni]shed for [...] mo[nths ...]