

THE COMMUNITY RULE (1QS) 3-4

Commentary

Since the initial discovery in 1947 of some Jewish writings in the caves around Qumran, at the northwestern end of the Dead Sea, several hundred manuscripts have been found in the area. These manuscripts, referred to as the Dead Sea Scrolls, belonged to the Jewish community that lived near the Dead Sea from the mid-second century B.C.E. to 68 C.E., when the community was destroyed by the Romans. The community was formed when a group of Jewish people, disturbed about the current Jewish High Priest and certain practices in Jerusalem, moved to Qumran to practice what they considered to be the pure form of Judaism. The leader of these people, usually considered to have been Essenes, was an individual known as the Teacher of Righteousness.

The Dead Sea Scrolls contained almost all the writings now in the Hebrew Bible as well as other Jewish religious literature and works produced by the Qumran community itself. The last category would include biblical commentaries, hymns, and rules for the organization and operation of the group. The group at Qumran is often described as an apocalyptic community because apocalyptic ideas are part of several of the Qumran writings. Although all the manuscripts discovered around the Dead Sea have not been published, no complete apocalypse has yet been found. Three examples are included here of writings from Qumran that contain apocalyptic elements.

The *Community Rule* (also known as the *Manual of Discipline*) is a collection of rules and ordinances for the regulation of the community life of the people at Qumran. The topics that are covered in the document include entrance into the community, the stages of initiation, the organization of the community, rules for individual behavior, punishments for various violations, instructions for the Master of the community, and a closing thanksgiving hymn. These regulations were to remain in effect "until there shall come the Prophet and the Messiahs of Aaron and Israel" (9:11). (This expectation of the coming of an eschatological prophet and two messiahs is contained in other Qumran writings and in other Jewish apocalyptic works.)

Columns 3 and 4 of the *Community Rule* include a section sometimes referred to as the "Instruction on the Two Spirits." This section, 3:13-4:26, contains two elements that are important components of apocalyptic thought: a dualistic understanding of the universe and a

predestined view of history. Two spirits are said to exist in the world, the spirit of light or truth and the spirit of darkness or falsehood. A great struggle rages between these two spirits, both in the world at large and within the hearts of individuals, because God "has set everlasting hatred between their divisions" (4:17). This cosmic conflict between good and evil is reflected in the moral struggles that each person encounters. Individual ethical dilemmas are not trivial matters, but are part of the grand cosmic struggle between good and evil. This understanding of moral struggle heightens the human predicament and places it in a larger perspective.

The leader of the forces of light and truth is the Angel of Truth (or Prince of Light). The leader of the forces of evil is the Angel of Darkness. Those who walk in the way of light are helped in their struggle by the Angel of Truth. The ones who walk in darkness are led astray by the Angel of Darkness.

The struggle between the two spirits will not last forever. God has predetermined the outcome of the struggle and "has ordained an end for falsehood, and at the time of the visitation He will destroy it for ever" (4:18-19). At the eschatological visitation of God upon the earth, the righteous will be rewarded with "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" (4:7-8). On this day of judgment the righteous will be purified by the "spirit of holiness" (4:21). The wicked, on the other hand, will experience "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" (4:12-13).

The dualistic thought of the *Community Rule* has close affinities with ideas in the New Testament, especially in Johannine and Pauline literature. In the Gospel of John and the Johannine letters, the dualities of light/darkness and truth/falsehood (John 1:4-9; 1 John 4:1-6) are reminiscent of similar concepts in the Qumran literature. The promise in the Gospel of John of the Spirit of truth or Counselor who will come to guide and support the believers (14:16-17; 15:26; 16:7-14) is similar to the description of the Angel of Truth in the *Community Rule*, who will aid all the "Sons of Light" (3:25). Paul's contrast in 2 Corinthians 6:14-15 between light and darkness and between Christ and Beliar (another name for Satan) is very close to the dualistic ideas of Qumran.

The *Community Rule* is considered to be one of the oldest writings of

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the Qumran community, dating perhaps from the latter part of the second century B.C.E. Like many of the other Qumran texts, the *Community Rule* underwent several revisions during its use at Qumran. The best preserved manuscript of the *Community Rule* is designated as 1QS. Eleven other manuscripts of the *Community Rule* have also been found.

The selection given here from the *Community Rule* is the "Instruction on the Two Spirits" (3:13-4:26). The translation of the text is by Geza Vermes from *The Dead Sea Scrolls in English*. The numbers in the text indicate column and line locations in 1QS. Line numbers (according to the divisions indicated in *The Essene Writings from Qumran* by A. Dupont-Sommer) have been added to the translation made by Vermes.

The Community Rule (1QS) 3-4

3. ¹³The Master shall instruct all the sons of light and shall teach them the nature of all the children of men ¹⁴according to the kind of spirit which they possess, the signs identifying their works during their lifetime, their visitation for chastisement, and ¹⁵the time of their reward.

From the God of Knowledge comes all that is and shall be. Before ever they existed He established their whole design, ¹⁶and when, as ordained for them, they come into being, it is in accord with His glorious design that they accomplish their task without change. ¹⁷The laws of all things are in His hand and He provides them with all their needs.

He has created man to govern ¹⁸the world, and has appointed for him two spirits in which to walk until the time of His visitation: the spirits ¹⁹of truth and falsehood. Those born of truth spring from a fountain of light, but those born of falsehood spring from a source of darkness. ²⁰All the children of righteousness are ruled by the Prince of Light and walk in the ways of light, but all the children of falsehood are ruled by the Angel of ²¹Darkness and walk in the ways of darkness.

The Angel of Darkness ²²leads 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 ²³in accordance with the mysteries of God. Every one of their chastisements, and every one of the seasons of their distress, shall be brought about by the rule of his persecution; ²⁴for all his allotted spirits seek the overthrow of the sons of light.

But the God of Israel and His Angel of Truth will succour all ²⁵the sons of light. For it is He who created the spirits of Light and Darkness

and founded every action ²⁶upon them and established every deed [upon] their [ways]. And He loves the one ⁴everlastingly and delights in its works for ever; but the counsel of the other He loathes and for ever hates its ways.

²These are their ways in the world for the enlightenment of the heart of man, and that all the paths of true righteousness may be made straight before him, and that the fear of the laws of God may be instilled in his heart: ³a spirit of humility, patience, abundant charity, unending goodness, understanding, and intelligence; (a spirit of) mighty wisdom which trusts in all ⁴the deeds of God and leans on His great lovingkindness; a spirit of discernment in every purpose, of zeal for just laws, of holy intent ⁵with steadfastness of heart, of great charity towards all the sons of truth, of admirable purity which detests all unclean idols, of humble conduct ⁶sprung from an understanding of all things, and of faithful concealment of the mysteries of truth. These are the counsels of the spirit to the sons of truth in this world.

And as for the visitation of all who walk in this spirit, it shall be healing, ⁷great peace in a long life, and fruitfulness, together with every everlasting blessing and eternal joy in life without end, a crown of glory ⁸and a garment of majesty in unending light.

⁹But 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 ¹⁰and abundant evil, ill-temper and much folly and brazen insolence, abominable deeds (committed) in a spirit of lust, and ways of lewdness in the service of uncleanness, ¹¹a 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 ¹²of 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 ¹³together 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 ¹⁴they are destroyed without remnant or survivor.

¹⁵The nature of all the children of the 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 ¹⁶for 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 ¹⁷final age, and has set everlasting hatred between their divisions. Truth abhors the works of falsehood, and falsehood hates all the ways of truth. And their struggle ¹⁸is 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 falsehood, and at the time ¹⁹of the visitation He will destroy it for ever. Then truth, which has wallowed in the ways of wickedness during the dominion of falsehood until ²⁰the 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 falsehood from ²¹the 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 falsehood. ²²And 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 ²³and all the glory of Adam shall be theirs. There shall be no more lies and all the works of falsehood shall be put to shame.

Until now the spirits of truth and falsehood struggle in the hearts of men ²⁴and they walk in both wisdom and folly. According to his portion of truth so does a man hate falsehood, and according to his inheritance in the realm of falsehood so is he wicked and so ²⁵hates 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 ²⁶eternity. 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.

THE WAR SCROLL (1QM) 1, 15-19

Commentary

The *War Scroll* (also known as the *War Rule* or the *War of the Sons of Light Against the Sons of Darkness*) describes the final eschatological battle between the Sons of Light and the Sons of Darkness. The Sons of Light, described in the text as "the sons of Levi, Judah, and Benjamin, the exiles in the desert" (1:2), are the faithful Israelites, primarily the members of the Qumran community. They will be joined in the battle by a host of angels and will be led by the archangel Michael. The Sons of Darkness, on the other hand, are described as the army of Belial (or Satan, according to the translation given below), composed of the traditional enemies of the Israelite people (the Edomites, Moabites, Ammonites, Philistines, the "sons of the East," and the "Kittim of Assyria") along with "the ungodly of the Covenant," the unfaithful Jews (1:1-2). They are assisted in the struggle by the angels of Belial. (Compare the conflict between the Prince of Light and the Angel of Darkness, which are variant titles for Michael and Belial, in the *Community Rule* 3-4.)

The first column of the *War Scroll* describes the battle that will take place and how God will triumph over Belial and his forces. Columns 2-9 contain various regulations and descriptions: arrangements for Temple worship; a description of a forty-year war against various nations; rules and inscriptions for battle trumpets and standards; descriptions of weapons and battle formations; purity regulations for the army; and directives for the priests and Levites who will be leaders in the final war. Columns 10-14 are a collection of various prayers and hymns related to the struggle, including a hymn of thanksgiving that the victorious Sons of Light shall sing.

The material in columns 15-19 is a further description of the eschatological battle, similar to the material contained in column 1. In both descriptions of this battle, the major earthly enemy of the Sons of Light is the "Kittim," widely understood by scholars as a reference to the Romans. (The name *Kittim* is derived from Citium, an ancient city-state on the island of Cyprus. The word came to be used by people in Palestine generally for any peoples or lands beyond the seas.) The author of Daniel used the term *Kittim* in a similar way, telling of the "ships of Kittim," meaning Roman forces, which would confront Antiochus Epiphanes in Egypt (11:30). In the *War Scroll*, however, the Kittim, while

including the Romans who had subjugated Palestine, has a wider referent. It seems to function as a term inclusive of all the powers that will be aligned against the Jews in the last days.

The apocalyptic nature of this final battle is seen in the supernatural dimension of the struggle. On the one hand, the enemies of the Sons of Light are definitely human enemies—the Romans, other nations, and apostate Jews. On the other hand, their enemies also include the “angels of Belial” and the “wicked spirits.” Furthermore, the Sons of Light are aided by an army of angels. This is not simply an earthly struggle in which they are engaged, but it is a cosmic struggle—good versus evil, light versus darkness, God versus Satan.

The description of Michael as the leader of the Sons of Light at war against Belial (the leader of the Sons of Darkness) is similar to the description in Daniel 10–12 of the eschatological battle in which Michael serves as the patron angel of Israel, fighting against the patron angels of Persia and Greece. In Daniel and in the *War Scroll*, the earthly conflict is only part of a larger cosmic conflict. In fact, the outcome of the struggle does not depend on human might, for God through Michael and the heavenly army will triumph. As in other apocalyptic writings, the future course of the world is already determined; history is not left to chance. The day of the defeat of the Kittim is described as “the day appointed from ancient times for the battle of destruction of the sons of darkness” (1:10).

Although the *War Scroll* may have had no direct influence on the New Testament writers, some similarities in apocalyptic thought can be seen. The final eschatological battle involving the forces of God and the forces of evil as portrayed in the *War Scroll* is similar to the final struggle depicted in the book of Revelation (see 16:1-16; 19:11-20:10). In both of these writings, the struggles have both earthly and heavenly dimensions. Michael and Satan play important roles in both works (see especially Rev. 12). In addition, in 2 Corinthians 6:15, Paul uses the name *Beliar* for Satan. Beliar is a variant of Belial, which is a popular name for Satan in the Qumran literature, including the *War Scroll*.

Dating the *War Scroll* is difficult because it appears to be a composite work with sections added at different times. The final form of the text is usually dated to the closing decades of the first century B.C.E. The text is best preserved in one manuscript (known as 1QM), which contains most of the work. Six fragments of the text have also been discovered.

The selections given below are columns 1 and 15-19 of the *War Scroll* as translated by Geza Vermes in *The Dead Sea Scrolls in English*. The

numbers in the text indicate column and line locations in 1QM. Line numbers (according to the divisions indicated in *The Scroll of the War of the Sons of Light Against the Sons of Darkness* by Yigael Yadin) have been added to the translation made by Vermes.

The War Scroll

1. For the M[aster. The Rule of] War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Satan: against the band of Edom, Moab, and the sons of Ammon, ²and [against the army of the sons of the East and] the Philistines, and against the bands of the Kittim of Assyria and their allies the ungodly of the Covenant.

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them ³in . . . all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there ⁴(to Jerusalem?).

[The king] of the Kittim [shall enter] into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut off the horn ⁵of [Israel].

This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Satan. ⁶The confusion of the sons of Japheth shall be [great] and Assyria shall fall unsuccored. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; ⁷[for the sons] of darkness there shall be no escape. ⁸[The sons of righteous]ness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine ⁹eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of ¹⁰Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness. At that time, the assembly of gods and the hosts of ¹¹men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of ¹²[great] tribulation for the

people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim ¹³[they shall set out for] carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Satan's host gird itself to thrust back the company ¹⁴[of God. And when the hearts of the detach]ments of foot-soldiers faint, then shall the might of God fortify [the hearts of the sons of light]. And with the seventh lot, the mighty hand of God shall bring down [the army of Satan, and all] the angels of his kingdom, and all the members [of his company in everlasting destruction] . . .

15. For this shall be a time of distress for Israel, [and of the summons] to war against all the nations. There shall be eternal deliverance for the company of God, ²but destruction for all the nations of wickedness.

All those [who are ready] for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host ³of Satan gathered about him for the Day [of Revenge] by the Sword of God.

⁴Then the High Priest shall rise, with the [Priests], his brethren, and the Levites, and all the men of the army, and he shall recite aloud ⁵the Prayer in Time of War [written in the book] of the Rule concerning this time, and also all their Hymns. He shall marshal ⁶all the formations there, as is [written in the Book of War], and the priest appointed for the Day of Revenge by the voice ⁷of all his brethren shall go forward to strengthen the [hearts of the fighting men]. Speaking, he shall say:

Be strong and valiant; be warriors! ⁸Fear not! Do not be [confused and do not let your hearts be afraid!] Do not be fearful; fear them not! Do not ⁹fall back . . . for they are a congregation of wickedness and all their works are in Darkness; ¹⁰they tend toward Darkness. [They make for themselves] a refuge [in falsehood] and their power shall vanish like smoke. All the multitudes ¹¹of their community . . . shall not be found. Damned as they are, all the substance of their wickedness shall quickly fade, ¹²like a flower in [the summer-time].

[Be brave and] strong for the battle of God! For this day is [the time of the battle of] ¹³God against all the host of Satan, [and of the judgement of] all flesh. The God of Israel lifts His hand in His marvellous [might] ¹⁴against all the spirits of wickedness. [The hosts of] the warrior 'gods' gird themselves for battle, [and the] formations of the Holy Ones ¹⁵[prepare themselves] for the Day [of Revenge] . . . 16 . . . For the

God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

²And they shall obey all this Rule [on] the [day] when they stand before the camps of the Kittim.

The Priests shall afterwards sound for them the trumpets ³of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them ⁴the signal, 'Battle Array,' and at the sound of the trumpets the columns [shall deploy] until every man is in his place. The Priests shall then sound ⁵a second signal [for them to advance], and when they are within throwing distance of the formation of the Kittim, each man shall seize his ⁶weapon of war. Then the six [Priests shall blow on] the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers ⁷of rams' horns shall sound [a battle alarm], a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All ⁸the people shall cease their clamour, [but the Priests shall continue to] sound the trumpets of Massacre, and battle shall be fought against the Kittim. ⁹And when [Satan] girds himself to come to the aid of the sons of darkness, and when the slain among the foot-soldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, ¹⁰the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. ¹¹And for those engaged [in battle] they shall sound the 'Retreat.'

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God ¹²their hearts [and hands] in His battle. ¹³Speaking he shall say: . . .

17. He will pay their reward with burning [fire by the hand of] those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. ²Remember the judgement [of Nadab and Ab]ihu, sons of Aaron, by whose judgement God showed Himself holy in the eyes [of Israel. But Eleazar] ³and Ithamar He confirmed in an everlasting [priestly] Covenant.

⁴Be strong and fear not; [for they tend] towards chaos and confusion, and they lean on that which is not and [shall not be. To the God] ⁵of Israel belongs all that is and shall be; [He knows] all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow

of the Prince of the kingdom ⁶of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will ⁷enlighten with joy [the children] of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm ⁸of Israel in the midst of all flesh. Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge.

And you, the sons of His Covenant, ⁹be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

¹⁰After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy ¹¹until [every man is] in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when ¹²the [foot-]soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets ¹³of Massacre, [and the Levites and all] the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host ¹⁴of the Kittim; [and at the sound of the alarm] they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests ¹⁵shall continue to blow [the trumpets of Massacre and battle shall be fought against the Kittim.]

... ¹⁶and in the third lot ... that the slain may fall ¹⁷by the mysteries of God ...

18. [In the seventh lot] when the great hand of God is raised in an everlasting blow against Satan and all the hosts of his kingdom, ²and when Assyria is pursued [amidst the shouts of Angels] and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without ³[remnant, and no man shall be saved from among them].

[At that time, on the day] when the hand of the God of Israel is raised against all the multitude of Satan, the Priests shall blow ⁴[the six trumpets] of the Reminder and all the battle formations shall rally to them and shall divide against all the [camps of the] Kittim ⁵to destroy them utterly. [And as] the sun speeds to its setting on that day, the High priest shall stand, together [with the Levites] who are ⁶with him and the [tribal] chiefs [and the elders] of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God [of gods], for ⁷Thou hast worked great marvels [with Thy people]! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. ⁸For the [sake of Thy Covenant Thou hast removed our misery, in accordance with] Thy [goodness] towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ⁹... [Thou hast worked a marvellous] miracle [for us], and from ancient times there never was anything like it. For Thou didst know the time appointed for us and it has appeared [before us] this day ¹⁰... [Thou hast shown] us [Thy merciful hand] in everlasting redemption by causing [the dominion of] the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand ¹¹in [a stroke of destruction in the war against all] our enemies.

And now the day speeds us to the pursuit of their multitude ¹²... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ¹³...

19. For our Sovereign is holy and the King of Glory is with us; the [host of his spirits is with our foot-soldiers and horsemen. They are as clouds, ²as clouds of dew] covering the earth, and as a shower of rain shedding righteousness on [all that grows there].

[Rise up, O Hero!

Lead off Thy captives, ³O Glorious One!

Gather up] Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies

and Thy feet [on the pile of the slain!

Smite ⁴the nations, Thine adversaries],

and devour flesh with Thy sword!

Fill Thy land with glory

and Thine inheritance with blessing!

[Let there be a multitude of cattle in Thy fields,

and in] Thy palaces

⁵[silver and gold and precious stones]!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

[Keep your gates ⁶ever open

that the] hosts of the nations

[may be brought in]!

Their kings shall serve you
 and all your oppressors shall bow down before you;
 [they shall lick the dust of your feet.
⁷ Shout for joy, O daughters of] my people!
 Deck yourselves with glorious jewels
 [and rule over the kingdom ⁸of the nations!
 Sovereignty shall be to the Lord]
 and everlasting dominion to Israel.

⁹Then they shall gather in the camp that night to rest until the morning.
 And in the morning [they shall go to the place ¹⁰where the formation
 stood before the] warriors of the Kittim fell, and the multitudes of
 Assyria, and the hosts of all the nations [assembled] (to discover
 whether) the multitude of the stricken are dead ¹¹(with none to bury
 them), those who fell there under the Sword of God. And the High
 Priest shall draw near, [with his vicar, and the chief Priests and the
 Levites] ¹²with the Prince of the battle, and all the chiefs of the
 formations and their numbered men; [they shall return to the positions
¹³which they held before the] slain [began to fall] from among the
 Kittim, and there they shall praise the God [of Israel] . . .

THE NEW JERUSALEM (5Q15)

Commentary

Several Aramaic fragments have been discovered in the Dead Sea area that contain descriptions of an idealized Jerusalem and Temple. These fragments represent several copies of a work referred to by scholars as the *New Jerusalem*. The largest fragment that has been published so far is 5Q15, published by J. T. Milik. By consulting some yet unpublished fragments, Milik has been able to provide a plausible reconstruction of much of the *New Jerusalem*. The contents of the work seem to be modeled after Ezekiel 40-48, which gives a vision of the new Jerusalem and the new Temple in the restored land of Israel.

According to Milik, the author of the *New Jerusalem* is led on a tour of the new Jerusalem of the eschatological age by an angelic surveyor who measures all the contents of the city. After noting the walls of the city, which contain twelve gates, the visionary and his angelic guide enter the city. Manuscript 5Q15 describes the angel measuring the blocks of houses; the avenues and streets running through the city; and the doors, entrances, and towers of the city. The detailed dimensions of one of the houses in the city are given, including the length and width of the house and the measurements of the rooms. The blocks of houses also contain dining halls, each with twenty-two couches and eleven windows. After listing the measurements of the windows, 5Q15 breaks off.

In addition to being similar to Ezekiel's description of the new Jerusalem, the city in 5Q15 bears some similarities to the future Jerusalem described in Isaiah 54:11-12 and Tobit 13:16-17. In 5Q15 the streets of the city are "paved with white stone . . . marble and jasper" (1:6-7); in Isaiah and Tobit the streets and foundations, as well as the rest of the city, are built of precious stones and metals.

Although the currently available texts of the *New Jerusalem* do not provide a complete picture, the description of the journey through the city is reminiscent of the otherworldly journeys found in several apocalyptic writings. As in many otherworldly journeys, an angel serves as a guide for the recipient of the revelation. The eschatological nature of the Qumran text is implicit in the idea of the new Jerusalem. The belief in a new Jerusalem of the last days is found in several Jewish apocalyptic writings (*1 Enoch* 90:29; *2 Baruch* 4:4-5, which mentions that Abraham and Moses had been shown the new Jerusalem that is