

ORIENTALIA
LOVANIENSIA
ANALECTA

**The Community Rule 1QS,
1QSa and 1QSB**

A Philological Commentary

by
TAKAMITSU MURAOKA

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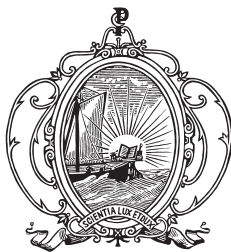
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To Max

Indebted for ever
for your careful reading of my manuscripts
written in my second language

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FOREWORD

Beside the Genesis Apocryphon (1Q20) and the Targum Job (11QtgJob), both written in Aramaic, the Community Rule (1QS) has been at the centre of my interest in the languages of the Dead Sea Scrolls and other texts discovered in the areas near the Qumran caves. As far as 1QS is concerned, I have published a series of seven articles on it, focusing on linguistic matters arising from it:

“Notae Qumranicae philologicae (1),” *Revue de Qumran* 17 (1996) 573-83

“Notae Qumranicae philologicae (2),” *Abr-Nahrain* 33 (1995) 55-73

“Notae Qumranicae philologicae (3). The Community Rule (1QS): Column 3,” *Abr-Nahrain* 35 (1998) 47-64

“Notae Qumranicae philologicae (4a). The Community Rule (1QS): Column 4,” pp. 335-346 in S.M. Paul et al. (eds), *Emanuel: Studies in Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov* (Leiden, 2003)

“Notae Qumranicae philologicae (4b) on the Community Rule,” pp. 115-25 in D. Sivan, D. Talshir and C. Cohen (eds), *Zaphenath-paneah, Linguistic Studies Presented to Elisha Qimron on the Occasion of his Sixty-Fifth Birthday* (Beer Sheva, 2009)

“Notae Qumranicae philologicae (4c) on the Community Rule (1QS),” pp. 291-309 in L.K. Lo, N. Tan, and Y. Zhang (eds), *Crossing Textual Boundaries* [Fachr. A.C.C. Lee] (Hong Kong, 2010)¹

“Notae Qumranicae philologicae (5a) on the Community Rule,” *Semitica et Classica* 11 (2018) 289-97.

Instead of writing further short articles on the remaining parts of 1QS it has appeared to me more sensible to publish a single monograph on the whole of the text, incorporating the above-listed studies. This has provided me with an opportunity to reconsider and revise these seven articles, especially taking into account results published in my *A Syntax of Qumran Hebrew* (2020) [mentioned as *SQH*] and E. Qimron’s *A Grammar of the Hebrew of the Dead Sea Scrolls* (2018).²

The cardinal importance of 1QS for our understanding of the community life at Qumran is universally agreed upon. It is sometimes thought to represent the charter or constitution of the Qumran community. To arrive at an accurate

¹ The concluding several lines (after 21b starting with ״) are not covered, due to the limit on the length for a Fachr. article.

² The author has very kindly made a pre-publication, digitalised version accessible to me. In fact, it is available only online under <https://zenodo.org/record/3737950#.XoXR6gzaiM>.

interpretation of the text is therefore absolutely necessary. Such an endeavour is to be undertaken by studying its language in comparison with Biblical Hebrew, other Hebrew texts originating in the eleven Qumran caves and from sites nearby in the Judaeen Desert, and the emerging Mishnaic Hebrew.

Needless to say, a philological study of any ancient text need be based on its best possible edition. Here we are in a most fortunate situation in that Elisha Qimron, a leading authority on the Hebrew of the Dead Sea Scrolls, has published a three-volume edition of Qumran Hebrew texts (Jerusalem, ²2020). This study of ours is solidly based on this edition of Qimron. Whilst my epigraphical competence is minimal, I have ventured in a very few cases to take an exception to his reading and restoration. Our linguistic views do not always agree with each other. We are convinced that textual criticism and linguistics can and should inform each other.

Furthermore, we have decided to study also 1QSa (= 1Q28a), *the Rule of the Congregation*, and 1QSB (= 1Q28b), *the Rule of the Benedictions*. Though they are known to be documents distinct from 1QS,³ the affinity between the three is in no doubt in terms of the thoughts expressed and the phraseologies employed in them.⁴ 1QSa followed 1QS on the same scroll and was followed by 1QSB, thus in the sequence of <1QS - 1QSa - 1QSB>.⁵

A total of ten 4Q fragments need be consulted:

4Q255 = 4QS^a; 4Q256 = 4QS^b; 4Q257 = 4QS^c; 4Q258 = 4QS^d; 4Q259 = 4QS^e; 4Q260 = 4QS^f; 4Q261 = 4QS^g; 4Q262 = 4QS^h; 4Q263 = 4QSⁱ; 4Q264 = 4QS^j.⁶

It is our sincere hope that this monograph of ours can somewhat further our understanding of Qumran Hebrew and these three select texts.

³ So “clearly three separate works,” Knibb (2000.793a) speaking on 1QS, 1QSa, and 1QSB, and “clearly two separate documents,” Schiffman (2000.797b) speaking on 1QS and 1QSa. See also what Milik had said already in 1955: *DJD* 1.107f.

⁴ Cf. “1QSa and 1QSB should be treated as an integral part of the cave 1 recension of the Rule,” Alexander and Vermes in *DJD* 26.10.

⁵ The text of 1QS, 1QSa, and 1QSB placed at the start of a new paragraph, unless otherwise indicated, mostly follows Qimron I (2020).

The line number of a quoted lemma is that of the first word quoted, even when the quoted text runs into the immediately following line or lines. Thus a reference marking such as “1QS 1.20f.” or “1QS 1.20-22” will not be found here.

When reference is made to commentaries and translations of the three documents treated here, the mode of referencing is simplified. E.g. “Licht (40)” or “Licht 40” instead of “Licht (1965.40)” or “Licht 1965.40.”

⁶ Their official edition can be consulted in *DJD* 26.

Once again I am deeply grateful to Peeters Publishers agreeing to publish this monograph and to Mr. B. Verrept and his staff for their friendly assistance and technical expertise. On 22 March 2021 Mr. Paul Peeters died an untimely death. It was an inestimable loss to his family and his staff members, and a grave loss to disciplines which owe to him tremendously.

It was very generous of the editors of *Orientalia Lovaniensia Analecta* to agree to publish this monograph in their famed series. I am yet again grateful to Mr. Bert Verrept and his staff of the publisher. Readers would agree with me for thanking them for immensely assisting me with the production of the indices.

I dedicate this book to Rev. Dr. Max Rogland, for carefully casting an eye on the manuscript, noting infelicities in my English and making not a few comments touching on the substance of this book. In 2001 he successfully defended his doctoral dissertation written at Leiden University under my supervision. Since then he has rendered me this service quite a few times.

T. MURAOKA
Oegstgeest, The Netherlands
1 December, 2020.

ABBREVIATIONS

JOURNALS, SERIES, AND COLLECTIONS

- AB = Anchor Bible
 AJBI = *Annual of the Japanese Biblical Institute*
 AJSL = *The American Journal of Semitic Languages and Literatures*
 ANES = *Ancient Near Eastern Studies*
 BASOR = *Bulletin of the American Schools of Oriental Research*
 Bibl. = *Biblica*
 BO = *Bibliotheca orientalis*
 DJD = *Discoveries in the Judaean Desert*
 DSD = *Dead Sea Discoveries*
 Fschr. = *Festschrift*
 GLECS = *Comptes Rendus du Groupe Linguistique d'Études Chamito-Sémitiques*
 Hamlet = M.F.J. Baasten and W.Th. van Peursen (eds), *Hamlet on a Hill: Semitic and Greek Studies Presented to Professor T. Muraoka on the Occasion of his Sixty-Fifth Birthday*. Leuven • Paris • Dudley, MA.
 HS = *Hebrew Studies*
 ICC = *International Critical Commentary*
 IEJ = *Israel Exploration Journal*
 IOS = *Israel Oriental Studies*
 JAOS = *Journal of the American Oriental Society*
 JBL = *Journal of Biblical Literature*
 JJS = *Journal of Jewish Studies*
 JNES = *Journal of Near Eastern Studies*
 JNWSL = *Journal of Northwest Semitic Languages*
 JQR = *Jewish Quarterly Review*
 JSS = *Journal of Semitic Studies*
 Lesh = *Leshonenu*, לשוננו
 Megh = *Meghillot*, מגילות
 Or = *Orientalia*
 OTL = *Old Testament Library*
 QH, Ben Sira + 1997 = T. Muraoka and J.F. Elwolde (eds), *The Hebrew of the Dead Sea Scrolls and Ben Sira: Proceedings of a Symposium Held at Leiden University 11-14 December 1995*. Leiden • New York • Köln.
 QH, Ben Sira + 1999 = T. Muraoka and J.F. Elwolde (eds), *Sirach, Scrolls, and Sages: Proceedings of a Second International Symposium on the Hebrew of the Dead Sea Scrolls, Ben Sira, and the Mishnah, held at Leiden University 15-17 December 1997*. Leiden • Boston • Köln.
 QH, Ben Sira + 2000 = T. Muraoka and J.F. Elwolde (eds), *Diggers at the Well: Proceedings of a Third International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira*. Leiden • Boston • Köln.

- QH, Ben Sira + 2008 = J. Joosten and J.-S. Rey (eds), *Conservatism and Innovation in the Hebrew Language of the Hellenistic Period: Proceedings of a Fourth International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira*. Leiden • Boston.
- QH, Ben Sira + 2013 = S.E. Fassberg, M. Bar-Asher and R.A. Clements (eds), *Hebrew in the Second Temple Period — The Hebrew of the Dead Sea Scrolls and other Contemporary Sources: Proceedings of the Twelfth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature and the Fifth International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira*. Leiden • Boston.
- QH, Ben Sira + 2015 = E. Tigchelaar and P. Van Hecke (eds) with the assistance of S. Bledsoe and P.B. Hartog, *Hebrew of the Late Second Temple Period: Proceedings of a Sixth International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira*. Leiden • Boston.
- QH, Ben Sira + 2018 = J. Joosten, D. Machiela and J.-S. Rey (eds), *The Reconfiguration of Hebrew in the Hellenistic Period: Proceedings of the Seventh International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira*. Leiden • Boston.
- QH, Ben Sira + 2020(?) = *Proceedings of the Ninth Symposium on the Language of the Dead Sea Scrolls, Ben Sira, and Related Fields*. Leiden • Boston.
- RB = *Revue Biblique*
- RdQ = *Revue de Qumran*
- REJ = *Revue d'Études Juives*
- Tar = *Tarbiz*, תרביץ
- VT = *Vetus Testamentum*
- ZAH = *Zeitschrift für Althebraistik*
- ZAW = *Zeitschrift für die alttestamentliche Wissenschaft*

TECHNICAL TERMS

- BH = Biblical Hebrew
- CBH = Classical Biblical Hebrew
- LBH = Late Biblical Hebrew
- MH = Mishnaic Hebrew
- NP = noun phrase
- QH = Qumran Hebrew
- RH = Rabbinic Hebrew
- SBH = Standard Biblical Hebrew

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¹ The following bibliographical conventions are to be noted.

- 1) The referencing system applied to texts follows the current convention, e.g. 1QH^a 25.2.
- 2) The above-mentioned Qimron's edition of the text is referred to as, e.g., Qimron (I 30).
- 3) The leading editions and translations are referenced by the editor / translator's name followed by a relevant page number without the year of publication. E.g. Charlesworth (94) = Charlesworth 1994.94. This applies to Brownlee 1951, Dupont-Sommer 1987, García Martínez - Tigchelaar 1997, Guilbert 1961, Habermann 1959, Knibb 1987, Lambert 1951, Leaney 1966, Licht 1965, Lohse 1986, Martone 1995, Pouilly 1976, Van der Ploeg 1951, Vermes 1995, Wernberg-Møller 1953, and Wise - Abegg - Cook 1996.

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1QS 1QRULE OF THE COMMUNITY

1QS COLUMN 1

Col. 1.1 - 11a

1.1) For [the Master]? for his life, the book of the rule of the community. One is to seek 1.2) God with one's [whole hear]t and with one's whole soul by doing what is good and what is right before Him as 1.3) He commanded through Moses and through all His servants the prophets, and by loving everything 1.4) that He chose and by hating everything that He rejected, distancing oneself from every wicked (thing) 1.5) and adhering to every good deed and practising truth, righteousness, and justice 1.6) in the land and by not walking any more with a stubborn, sinful mind and whoring eyes, 1.7) doing every kind of wicked thing, and by bringing all those who become willing to practise God's rules 1.8) into the covenant of mercy, thereby enabling them to become joined to the counsel of God, and to walk before Him impeccably in accordance with all that 1.9) becomes revealed at the times appointed for them, and to love all the sons of light 1.10) each in accordance with his lot in God's counsel and to hate all the sons of darkness, each according to his guilt 1.11) at God's retribution.

1QS 1.1) ספר [ס]לכ יהיד: thanks to the discovery of 4QS^a, a Cave IV fragment, we now have the official title of the document, which has replaced 'the manual of discipline,' a title introduced shortly after the discovery of 1QS. Though the phrase סרך היחד is used at line 16 below, it lacks ספר.

לדרוש אל 'one is to seek God': here begins a very long series of infinitives, fifteen of them, all with deontic or injunctive value, worded either positively or negatively.¹ The series ends in mid line 11, marked off by Qimron with a comma.² One could say that we have here a manifesto of the Qumran community, a declaration of what the community and its members are aiming at and heading for.

Nine infinitives following this initial לדרוש are prefixed with ו, five without it.³ There are pairs of antonymic parallelism joined with this conjunction. Thus

¹ Cf. *SQH* § 18 c. Charlesworth (7) makes a new sentence start here: "In order to seek God," but no main clause follows. This results in a single sentence of multiple infinitives supposedly indicating a purpose and lasting till line 18, which hardly does credit to our author!

² Qimron (I 213 n. ad line 1) says: "the title looks like continuing up to line 11." That is presumably why he has inserted a comma after אל בנקמת אל at the start of the line. There follows, it is true, an ordinary verbal clause as a parenthetical statement with an Impf., יביאו, but it has injunctive value, and it is again followed by a series of infinitives, לברר and so on.

³ On the question of coordination, see *SQH* § 38 a and c.

ולשנוא (3, 4, and 9, 10); לרהוק .. ולדבוק (4, 5). On the presence or absence of the conjunction when three or more terms are concatenated, see *SQH* § 38 c.

In some cases of the second category we see an infinitive being subordinate to the preceding one, e.g. רע 'and to hate all that He disapproves of by keeping away from every wicked (thing)'⁴ (line 4), where the second infinitive clause is explanatory or epexegetic, similarly ולוא רע 'and not to walk any more with a stubborn, sinful mind and the whoring eyes, doing every kind of wicked thing' (line 6), and see also ללכת (line 15). In one case our analysis depends on the meaning to be assigned to the first infinitive: "one shall seek (לדרוש) God with one's whole heart and soul by doing (לעשות) that which is good and right before Him" (line 2), where we could understand דרש as indicating a general stance of adoration, association, and eventual submission. In another case we have an infinitive complementing the preceding one: "one shall bring all those who become willing to practise God's rules in the covenant of the community" (line 7).⁴ An inf. indicating a result of the first action may be identified in "all those who become willing to practise (הנרבים לעשות) God's rules in the covenant of the community, thereby becoming joined to the counsel of God" (line 7). In "They should clarify (לברר) their thought through the truth of God's laws and set their strength ready (וכוהם לתכן)" (line 12) the bare inf., just as לדרוש, the first infinitive of the series, opens a new subparagraph, and the second inf., תכן, is parallel with it. What follows, "And they shall not transgress (ולוא לצעוד) any single one of all the words of God" (line 13), presents a new injunction introduced with the conjunction -ו, a purely coordinating particle, which is also the case with the infinitives coming thereafter — "nor shall they be too quick .. nor too late nor digress by going right or left."

Under the first category we see cases of notional parallelism, e.g. "and by loving (ולאהוב) everything that He has chosen and hating (ולשנוא) everything that He has rejected" (line 3), which in turn is parallel to what precedes — "by doing (לעשות) that which is good and right before Him" (line 2), "to keep away (לרהוק) from every wicked thing and to adhere (ולדבוק) to every good deed" (line 4), "to love (ולאהוב) all the sons of light .. and to hate (ולשנוא) all the sons of darkness" (line 9), "one is not to be too early (לקדם) .. or too late (ולהתאחר)" (line 14).

אל, when applied to the God of Israel, occurs literally hundreds of times in DSS and tens of times in IQS alone and never takes the definite article. This is common when a unique entity is being referred to. The same applies to אלהים in QH, in which האלהים occurs a mere four times: 4Q220 7ii2, 4Q220 1.5, 4Q378 21.2, 26.2. Cf. *SQH* § 7 f.

⁴ An example of an infinitive with similar value, also of נדב and from IQS, is המתנדבים ביחד 'to consolidate His covenant' IQS 5.21. In our passage the N binyan is functioning as equivalent to tD with ingressive value, on which see *SQH* § 12 e 7.

1QS 1.2) [לעשות הטוב והישר לפניו] ‘by doing what is good and what is right before Him.’ As in BH, the category of neuter gender as a reference to a genderless, inanimate referent can be expressed with a feminine as well as masculine form. This applies to substantivised adjectives and demonstrative pronouns.⁵

Is לפניו an adjectival modifier or an adverbial one modifying לעשות? If the latter, it could be positioned immediately after the infinitive.⁶

‘[כאשר צוה ביד מושה וביד כול עבדיו הנביאים] as He commanded through Moses and through all His servants the prophets.’ Wernberg-Møller (45) notes that in the OT Moses and the prophets are never mentioned together.⁷ It is therefore interesting to note the same combination in the NT: Lk 16.29 Μωυσεία και τούσ προφήτασ. Also Lk 16.31, 24.27, Jn 1.46, Ac 28.23.

1QS 1.3-4) In connection with the Biblical and Qumran parallels usually cited to illustrate the parallelism in phraseology and thought, let us note that we have here to do with two related but distinct sets of parallelism: (a) מאס // בחר and (b) שנא // אהב. The set (a) is illustrated by Is 7.15, 16 מאוס ברע וקחור בטוב; see also ib. 41.9 and Je 33.24, where, however, no moral choice is involved. The set (b) is illustrated at 1QS 1.10f. “to love (לאהוב) all the sons of light .. and to hate (לשנא) all the sons of darkness” and Am 5.15 שְׁנְאוּ רַע וְאַהֲבוּ טוֹב. Our passage combines both sets. Slight variations are found in 1QH^a 4.36 לְהַתְּהַלֵּךְ בְּכוֹל אֲשֶׁר אֱהַבְתָּהּ וּלְמַאֵס בְּכוֹל אֲשֶׁר שָׁנְאַתָּהּ and CD 2.15 לְבַחֵר אֶת אֲשֶׁר רָצָה וּלְמַאֵס כְּאֲשֶׁר שָׁנְאָהּ. The semantic affinity between מאס and שנא is reinforced at Am 5.21 שְׁנְאַתִּי מְאִסְתִּי חֲגִיכֶם. Cf. also 1QH^a 7.32 וַיִּבְחָרוּ בְּאֲשֶׁר שָׁנְאוּהָ.

‘[לאהוב כול אשר בחר ולשנא את כול אשר מאס] ‘to love everything He chose and to hate everything He rejected,’ one of several examples in QH where we cannot account for the vacillation between the presence and the absence of את in two parallel clauses.⁸

Although מְאָס is synonymous with שְׁנָא, which latter is often used as a stative verb, we hesitate in regarding בָּחַר as such. The selection of the preterite *qatal* might be a reference to the divine revelation already made to Moses and prophets.

1QS 1.4) [לרחוק מכול רע ולדבוק בכול מעשי טוב] ‘to distance oneself from all that is evil and to attach oneself to every good deed.’ Wernberg-Møller (45) was

⁵ On the situation in QH in this respect, see *SQH* § 3 e, 6 c, where some examples will be noticed as showing that the issue is irrelevant here, as in our 1QS example either analysis apparently makes not much difference.

⁶ The syntactic ambiguity of a prepositional phrase following a substantive or its equivalent is mentioned in *SQH* § 21 fb.

⁷ Wernberg-Møller mentions CD 5.21f., where such a combination is also to be found, but we do not find such: what we do find there is Moses and משיחי הקודש.

⁸ For more examples, see *SQH* § 31 d.

not able to point to any exact parallel in the OT. To the pseudo-epigraphical passages he quotes, Licht (59) adds Test. Gad 5.2. Licht (ib.) also refers to a prayer attributed to Rabbi Hiya: “that Thou keepest us away (תרחקנו) from all that Thou hatest and that Thou bringest us near (תקרבנו) to all that Thou lovest.” Let us mention the Targum Jonathan at one of the above-quoted Isaiah passages: Is 7.15, 16 **לְרַחֵקָא בִּישָׂא וּלְקַרְבָּא טְבָא**.⁹

Some translations seem to take **מעשי** as a genuine plural, thus pl. cst.: Charlesworth (7), García Martínez - Tigchelaar (3) and Knibb (78) “all good works,” “toutes les bonnes œuvres” (van der Ploeg 115b; Guilbert 21), Dupont-Sommer (10) “toutes les œuvres bonnes,” Lohse (5) “allen guten Werken,” Maier (1960.21) “allen Werken des Guten,” Leaney (117) “all good deeds.” That this is a case of an indiscriminate use of *yod* for indicating an *e* vowel typical of Qumran Hebrew is clear from 1QH^a 15.20 **מחסי בשר** ‘fleshly refuge,’ an example mentioned by Licht (59f.).¹⁰ We are inclined to see here a singular noun in the abs. st. modified by a genuine, not substantivised, adjective. Among quite a number of examples in QH of the second term of a construct phrase indicating a quality of the first, there is none in which we can be certain that the second term is an adjective. Thus **גויי רשעה** ‘wicked peoples’ 1QM 14.7, but not **גויי רשע** [= **רשע**, and not = **רשע**].¹¹

1QS 1.5) **לעשות אמת וצדקה ומשפט** ‘to practise truth, righteousness, and justice.’ Licht (293) presents a table conveniently setting out passages which express a similar thought. He is right in taking Mi 6.8 **עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד** **וְהַצְנֵעַ לְכַת עִם אֱלֹהֶיךָ** as the source. The passages quoted by Licht are:

- (1) 1QS 5.3f. **לעשות אמת יחד ועונה צדקה ומשפט ואהבת חסד והצנע לכת בכול דרכיהם.**
- (2) ib. 8.2 **לעשות אמת וצדקה ומשפט ואהבת חסד והצנע לכת איש עם רעהו**
- (3) ib. 2.24 **הכול יהיו ביחד אמת וענות טוב ואהבת חסד ומחשבת צדק איש לרעהו**
- (4) ib. 5.24 **להוכיח איש את רעהו באמת ועונה ואהבת חסד לאיש**
- (5) 1QpHab 7.10-12 **אנשי האמת עושי התורה אשר לוא ירפו ידיהם מעבודת האמת**

All the passages, including ours at 1QS 1.5, are concerned with the ethical practice of God’s people¹²: the verb **עשה** is featured in most of the passages. One notices, however, a subtle, but significant difference between the base text, Mi 6.8, and the rest (with the exception of [5]) in that, in the former, one’s ethical conduct is contemplated directly in relation to God, whereas in the Qumran passages this divine perspective is rather in the background and the mutual

⁹ The translation by Stenning (1949.24) is that of the Hebrew text: “to reject the evil and choose the good.”

¹⁰ As had already been pointed out by Sukenik (1950 כח). On this question, see further Qimron (2018.74-77 § A 3.5), who is firmly of the view that **מעשי** here is singular.

¹¹ On the so-called *genitivus qualitatis* in QH, see our *SQH* § 21 b xviii.

¹² Based on a divine model: **אני יהוה עשה חסד משפט וצדקה בארץ** Je 9.23. Note the addition of **בארץ** as in our passage.

relationship between the members of the community comes to the foreground, esp. (2) and (3).¹³

We also note that the sequence of the three virtues mentioned in our passage is identical with that in (1) and (2). However, Je 4.2 presents a variation: נשבעת חי יהוה באמת במשפט ובצדקה.¹⁴

1QS 1.6) [ולוא ללכת עוד בשרירות לב אשמה ועיני זנות לעשות כול רע] ‘and not to walk any more with a sinful, stubborn mind and whoring eyes, doing every kind of evil thing.’ The phrase שרירות לב אשמה illustrates an ambiguity in syntactic hierarchy of a st. cst. phrase consisting of three or more terms: is the relationship <(a - b) -c> or <a - (b - c)>? Supposing אשמה is not an adjective, אשמה, modifying שרירות לב, but a substantive, אשמה, is it a nomen rectum to be construed with לב or with שרירות לב, which latter by itself is a construct phrase? The context indicates <a - (b - c)>.¹⁵ CD 2.15 להתהלך תמים בכל דרכיו ולא לתור במחשבות יצר אשמה ועני זנות is contextually close and points to the same direction. The logico-semantic relationship indicated by the cst. phrase here is that of quality¹⁶, ‘a sinful, stubborn mind.’ This is manifest when the nomen rectum belongs to a lexical field of sin as in מעשי רשע 1QS 1.23, מעשי רשע וחטאתם 1QS 1.23, מעשי רשע וחטאתם ib. 2.5, and עוון אשמה ib. 5.15, 1QpHab 8.12. When אשמה means ‘sinful, indictable deed,’ it often appears in the plural, e.g. לחטאות העם ולאשמותמה 11Q19 35.12.

As for Charlesworth’s (7) “lustful eyes”¹⁷ and van der Ploeg’s (115b) “yeux impudiques”¹⁸, the phrase is not literally meant, as is clear from the immediately following לעשות כול רע. Cf. Ez 6.9 “how I was crushed by their wanton heart (לִבָּם הִזְנָה) that turned away from me, and their wanton eyes (עֵינֵיהֶם הִזְנוּ) that turned after their idols” and Nu 15.39 “.. and not follow after your own heart and your own eyes, which you are inclined to go after wantonly” (עֵינֵיכֶם). It reflects the relationship between God and Israel sometimes compared to marriage relationship. Our author is not therefore speaking in the sense of “But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart” (Mt 5.28).

¹³ So in Testament of Benjamin 10.3: “Do ye, therefore, truth and righteousness each one to his neighbour, and judgment unto confirmation.”

¹⁴ This saying may also have to do with ethical conduct. Though Rashi and others refer to Je 5.2 “to swear falsely,” which is reasonable with regard to “in truth,” but נשבע בצדקה is an uncommon collocation. Cf. Freedman (1949.26): “The Rabbis interpret: Only when a man has truth, justice, and righteousness is he worthy of swearing by the name of God.” See also Radaq ad Je 4.2.

¹⁵ See Wernberg-Møller 45.

¹⁶ See SQH § 21 b xviii.

¹⁷ Charlesworth (7, n. 6) also mentions Qimron’s oral suggestion: “passion of whoredom.”

¹⁸ Cp. Guilbert’s (22) “yeux débauchés,” who justly notes “«Le cœur .. les yeux», présentés comme occasion de péché,” and refers to Nu 15.39.

1QS 1.9) [למועדי תעודותם] Repeated below at 3.10.

Finally, the pronominal suffix ם- can also refer to a feminine noun.²²

1QS 1.11b - 20

1.11b) All those who become willing (to dedicate themselves) to His truth shall bring all their knowledge and strength 1.12) and possessions to God's community. They should clarify their thought through the truth of God's laws and allocate their physical resources 1.13) as best as He would demand, and they shall not transgress any single one of 1.14) all the words of God in their seasons nor shall they bring their times forward nor be late 1.15) for any of their appointed times nor digress from His reliable precepts by going to the right or left, 1.16) and all who embrace the rule of the community shall join the covenant in the presence of God to do 1.17) wholly as He commanded and not to stray away from Him out of any fear or terror or any trying discipline 1.18) under the rule of Belial, and when they join the covenant, the priests 1.19) and Levites shall be (there), blessing the God of victories and all His deeds of truth, and all 1.20) who join the covenant shall be saying after them "Amen, Amen."

1QS 1.11) [וכול הנדבים לאמתו יביאו]

The long series of infinitives analysed above is suddenly broken at (11), replaced by a finite verb: וכול הנדבים .. יביאו. So far the infinitives were concerned with the general moral codes to be observed by the sectarians. The interest now shifts to rules of conduct more specifically applicable to life within their community. We find more ordinances formulated by means of finite verbs: יעבורו (16), מברכים (18).²³ This is rounded off by a short series of negative infinitives parenthetically tacked on: ולוא לצעוד (13); ולוא לקדם .. ולוא (17); ולוא לסור (14); ולהתאחר

1QS 1.12) [לברר דעתם] 'to elucidate [or: examine, test] their knowledge.' Pace Charlesworth's (7) "to strengthen" the verb has nothing to do with strength. וכוחם לתכן כתם דרכיו. "their energies" of García Martínez - Tigchelaar (71) is definitely preferable to Charlesworth's (7) neutral "strength,"²⁴ in highlighting the sectarians' threefold resources: intellectual (דעת), physical, bodily (כח), and financial, material (הון).²⁵

²² See Qimron 2018.284, § D 2.6.3.

²³ More participles are dependent on יהיו (18): אומרים (20), מספרים (21), משמיעים (22), מודים (24).

²⁴ So also many others. For the maintenance of the community facilities members must have engaged themselves in physical labour from time to time.

²⁵ See Leaney 122.

Sharing of possessions and assets with fellow members reminds us of what happened for a while in the Jerusalem Church as described in Acts 4.32-37.

תם is most likely a rare *defectiva* spelling: the combination דרך תום is common in QH: e.g. 1QS 5.24 דרכו תום; ib. 10.21 עד תום דרכם. Also ib. 11.11; 1QH^a 12.31.

The meaning of the entire phrase remains obscure. The verb and its verbal noun, תכון, seem to have something to do with measuring as is evident from a parallelism with משקל at 1QS 9.12 ולמשקל איש ואיש.²⁶ See also ib. 8.4 להתהלכ עם כול ב(ע)מדת האמת ובתכון העת. “To allocate their physical resources as best as He would demand” or some such notion?

1QS 1.13 [לוא לצעוד בכול אחד מכול דברי אל בקציהם] ‘not to transgress any one of all the words of God in their seasons.’ Wernberg-Møller (48) rejects Yalon’s (1967.77) suggestion that the verb צעד here must mean “to transgress.” Wernberg-Møller has ignored 1QS 3.11, which Yalon had adduced: לוא לסור ימין ושמאל ואין לצעוד על אחד מכול דבריו ‘and not to stray right nor left and one is not to tread upon even one out of all His words,’ where the verb cannot mean anything other than “to transgress.”²⁷ The preposition ב following the verb is, however, slightly problematic.²⁸ The Ugaritic *b* meaning “from” can hardly be invoked. -ב is often used to indicate hostility or enmity with verbs such as מרה, מעל, פשע, which fits our context well.²⁹

1QS 1.15 [חוקי אמתו] ‘His true, i.e. reliable, not fake ordinances.’ On the logico-semantic relationship of this construct phrase, cf. *SQH* § 21 b xviii.

ללכת ימין ושמאל ‘to go right or left,’ the two substantives adverbialised, as in BH, לא אסור ימין ושמאל, Dt 2.27, see *SQH* § 10 c.

1QS 1.16 [יעבורו בברית]. In 1QS this collocation is used interchangeably with בא בברית, which alone is used in CD. E.g. 1QS 2.12 הבא בברית; 5.8, 20 יבוא בברית; 10.10 אבואה בברית אל. Cf. ib. 1.7 בברית חסד. In our present passage it would have been awkward to use בא בברית because of the preceding הבאים בסרך היחד.

1QS 1.18 [בעוברם בברית יהיו הכהנים והלויים מברכים] ‘when they join the covenant, the priests and Levites shall be (there), blessing.’ According to Wernberg-Møller (50, n. 45), our passage is dependent on Dt 29.11 לְעִבְרָה בְּבְרִית יְהוָה אֱלֹהֶיךָ לֹא אֶסֹר יָמִין וּשְׂמֹאל, and יהיו is a deliberate attempt to avoid the use of the Tetragrammaton

²⁶ Cf. Is 40.12 “Who has measured (מָדַד) the waters in the hollow of his hand, and marked off (תָּכַן) the heavens with a span, meted (כָּל) the dust of the earth with a measure, and weighed (שָׁקַל) the mountains with scales ..?”

²⁷ On the government of the verb by means of על, see mHor 1.1 מצוות מכול מצוות בתורה ‘to transgress one of all the commandments mentioned in the Torah.’ Wernberg-Møller’s (22) rendering “to walk away from a single one of ..” is indefensible, whilst he renders, at 3.11, “walking contrary to a single ..”

²⁸ Qimron (1979) added a footnote: “The ב was perhaps corrected to מ.” So in Qimron 2020 ad loc.

²⁹ For details, see BDB s.v. II, 4. See also Jenni 1992.257-63.