

10 *The Lord declares to you that He will build you a House* (2 Sam. vii, 11C). *I will raise up your seed after you* (2 Sam. vii, 12). *I will establish the throne of his kingdom [for ever]* (2 Sam. vii, 13). *[I will be] his father and he shall be my son* (2 Sam. vii, 14). He is the Branch of David who shall arise with the Interpreter of the Law [to rule] in Zion [at the end] of time. As it is written, *I will raise up the tent of David that is fallen* (Amos ix, 11). That is to say, the fallen *tent of David* is he who shall arise to save Israel.

15 Explanation of *How blessed is the man who does not walk in the counsel of the wicked* (Ps. i, 1). Interpreted, this saying [concerns] those who turn aside from the way [of the people] as it is written in the book of Isaiah the Prophet concerning the last days, *It came to pass that [the Lord turned me aside, as with a mighty hand, from walking in the way of] this people* (Isa. viii, 11). They are those of whom it is written in the book of Ezekiel the Prophet, *The Levites [strayed far from me, following] their idols* (Ezek. xlv, 10). They are the sons of Zadok who [seek their own] counsel and follow [their own inclination] apart from the Council of the Community.

*[Why] do the nations [rage] and the peoples meditate [vanity, the kings of the earth] rise up, [and the] princes take counsel together against the Lord and against [His Messiah]?* (Ps. ii, 1). Interpreted, this saying concerns [the kings of the nations] who shall [rage against] the elect of Israel in the last days. II This shall be the time of the trial to come over the house of Judah to perfect . . . Belial, and a remnant of the people shall be left according to the lot (assigned to them), and they shall practise the whole Law . . . Moses. This is the time of which it is written in the book of Daniel, the prophet: *But the wicked shall do wickedly and shall not understand, but the righteous shall purify themselves and make themselves white* (Dan. xii, 10). The people who know God shall be strong. They are the masters who understand . . .

63. MESSIANIC ANTHOLOGY  
OR TESTIMONIA  
(4Q175)

This short document from Cave 4 (4Q175), dating to the early first century BCE, similar in literary style to the Christian *Testimonia*, or collection of messianic proof-texts, includes five quotations arranged in four groups, the last being followed by a particular interpretation (*DJD*, V, 57-60).

The first group consists of two texts from Deuteronomy referring to the prophet similar to Moses; the second is an extract from a prophecy of Balaam about the royal Messiah; the third is a blessing of the Levites and, implicitly, of the Priest-Messiah.

The last group opens with a verse from Joshua, which is then expounded by means of a quotation from the sectarian Psalms of Joshua. Most experts hold that the commentator, bearing in mind the biblical passage, is alluding to three characters, a father ('an accursed man') and his two sons. However, the verb 'arose' in the second sentence is in the singular, and it would seem correct to interpret this text as referring to the two brothers only.

The Lord spoke to Moses saying:

*You have heard the words which this people have spoken to you; all they have said is right. O that their heart were always like this, to fear me and to keep my commandments always, that it might be well with them and their children for ever!* (Deut. v, 28-9). *I will raise up for them a Prophet like you from among their brethren. I will put my words into his mouth and he shall tell them all that I command him. And I will require a reckoning of whoever will not listen to the words which the Prophet shall speak in my Name* (Deut. xviii, 18-19).

He took up his discourse and said:

*Oracle of Balaam son of Beor. Oracle of the man whose eye is penetrating. Oracle of him who has heard the words of God, who knows the wisdom of the Most High and sees the vision of the Almighty, who falls and his eyes are opened. I see him but not now. I behold him but not near. A star shall come*

out of Jacob and a sceptre shall rise out of Israel; he shall crush the temples of Moab and destroy all the children of Sbeeth (Num. xxiv, 15-17).

And of Levi he said:

15 Give Thy Tummim to Levi, and Thy Urim to Thy pious one whom Thou didst test at Massah, and with whom Thou didst quarrel at the waters of Meribah; who said to his father and mother, 'I know you not', and who did not acknowledge his brother, or know his sons. For they observed Thy word and kept Thy Covenant. They shall cause Thy precepts to shine before Jacob and Thy Law before Israel. They shall send up incense towards Thy nostrils and place a burnt offering upon Thine altar. Bless his power, O Lord, and  
20 delight in the work of his hands. Smite the loins of his adversaries and let his enemies rise no more (Deut. xxxiii, 8-11).

When Joshua had finished offering praise and thanksgiving, he said:

Cursed be the man who rebuilds this city! May he lay its foundation on his first-born, and set its gate upon his youngest son (Josh. vi, 26). Behold, an accursed man, a man of Satan, has risen to become a fowler's net to his people, and a cause of destruction to all his neighbours. And  
25 [his brother] arose [and ruled], both being instruments of violence. They have rebuilt [Jerusalem and have set up] a wall and towers to make of it a stronghold of ungodliness . . . in Israel, and a horror in Ephraim and in Judah . . . They have committed an abomination in the land, and a great blasphemy among the children [of Israel. They have shed blood] like water upon the ramparts of the daughter of  
30 Zion and within the precincts of Jerusalem.

## 64. ORDINANCES OR COMMENTARIES ON BIBLICAL LAW (4Q159, 4Q513-14)

Three manuscripts from Cave 4 (4Q159, 4Q513-14), published respectively in *DJD*, V, 6-9, and VII, 287-98, and probably belonging to the turn of the era, include reinterpretations of various biblical laws.

In the first statute, the interpreter deduces from Deut. xxxiii, 25-6 that a poor man may eat ears of corn in the field of another person, but is not allowed to take any home. On a threshing floor, however, he may both eat and gather provisions for his family.

Next follows a statute referring to the tax of half a shekel to be contributed to the upkeep of the place of worship by every Israelite aged twenty. Later Jewish tradition interpreted this passage as instituting a yearly tax to be paid by every male Israelite (cf. Neh. x, 32; Matth. xvii, 24-7; see also the treatise *Shekalim* or *Shekel Dues* in the Mishnah). The Qumran ordinance, however, insists on one single payment, thereby complying with the scriptural rule and at the same time refusing regular support to the Temple of Jerusalem. Here 4Q159 and 4Q513, frs. 1-2, partly overlap.

The third statute (4Q159, frs. 2-4) deals with the prohibition on selling an Israelite as a slave (cf. Lev. xxv, 39-46); with a case to be judged by a court of twelve magistrates; with the forbidden interchange of garments between men and women (cf. Deut. xxii, 5); and with the charge laid by a husband against his wife that she was not a virgin when he married her (Deut. xxii, 13-21).

Finally, 4Q513, frs. 2-4, and 4Q514 legislate on purity rules.

### 4Q159

II . . . Any destitute [Israelite] who goes into a threshing floor may eat there and gather for himself and for [his] hou[sehold]. But should he walk among corn standing in] the field, he may eat but may not bring it to his house to store it.

Concerning . . . the money of valuation that a man gives as

ransom for his life, it shall be half [a shekel . . .] He shall give it only once in his life. Twenty gerahs make one shekel according to [the shekel of the Temple (cf. Exod. xxx, 12-13) . . .] For the 600,000, one hundred talents; for the 3,000, half a talent = 30 minah; [for the 500, five minahs;] and for the 50, half a minah, (which is) twenty-five shekels (cf. Exod. xxxviii, 25-6) . . .

4Q159, frs. 2-4

. . . before Isra[el] shall [n]ot serve Gentiles among foreign[ers], for I have brought them out from the land of] Egypt, and I have commanded concerning them that none shall be sold as a slave . . .

. . . [t]en men and two priests, and they shall be judged before these twelve . . . spoke in Israel against a person, they shall inquire in accordance with them. Whosoever shall rebel . . ., shall be put to death for he has acted wilfully.

Let no man's garment be on a woman all [the days of her life]. Let him [not] be covered with a woman's mantle, nor wear a woman's tunic, for this is an abomination.

If a man slanders a virgin of Israel, if in . . . when he married her, let him say so. And they shall examine her [concerning her] trustworthiness, and if he has not lied concerning her, she shall be put to death. But if he has humiliated her [false]ly, he shall be fined two minahs, and shall not divorce her all his life.

4Q513

. . . [Tw]enty [gerahs] make a shekel according to the she[kel] of the sanctuary . . .] The half-[shekel consists of twe]lv[e me]ahs, [two] zuzim . . . also sources of uncleanness. The ephah and the bath, also sources of uncleanness, have the same capacity, (viz.) ten 'issarons (= tenths). A bath of wine corresponds to an ephah of corn. The seah consists of three and one-third of 'issarons, sources of uncleanness, and the tithe of the ephah [is the 'issaron].

4Q514

I He shall not eat . . . for all the unclean . . . to count for [him seven days of wa]shing and he shall wash and cleanse on the d[a]y of [his] purification. Whoever has not begun his purification from his 'fo[un]t' [shall not eat]. [Neither shall he eat] in his first (degree of) uncleanness. All those temporarily unclean shall wash on the day of their [pu]rification, and cleanse (their garments) with water and shall become clean. Afterwards they may eat their bread according to the law of purity. Whoever has not begun his purification from his 'fount' shall not eat [and be arrogant] in his first (degree of) uncleanness. Whoever is still in his first (degree of) uncleanness shall not eat. All those temporarily [un]clean on the day of their pu[rification] shall wash and cleanse (their garments) with water and they shall be clean. Afterwards they may eat their bread according to the l[aw]. None] shall e[at] or drink with whomsoev[er] prepares . . .

65. THE HEAVENLY PRINCE MELCHIZEDEK  
(11QMelch = 11Q13)

A striking first-century BCE document, composed of thirteen fragments from Cave 11 and centred on the mysterious figure of Melchizedek, was first published by A. S. van der Woude in 1965. It takes the form of an eschatological midrash in which the proclamation of liberty to the captives at the end of days (Isa. lxi, 1) is understood as being part of the general restoration of property during the year of Jubilee (Lev. xxv, 13), seen in the Bible (Deut. xv, 2) as a remission of debts.

The heavenly deliverer is Melchizedek. Identical with the archangel Michael, he is the head of the 'sons of Heaven' or 'gods of Justice' and is referred to as *elohim* and *el*. The same terminology occurs in the Songs for the Holocaust of the Sabbath. These Hebrew words normally mean 'God', but in certain specific contexts Jewish tradition also explains *elohim* as primarily designating a 'judge'. Here Melchizedek is portrayed as presiding over the final Judgement and condemnation of his demonic counterpart, Belial/Satan, the Prince of Darkness, elsewhere also called Melkiresha' (cf. above, pp. 185-6, 311). The great act of deliverance is expected to occur on the Day of Atonement at the end of the tenth Jubilee cycle.

This manuscript sheds valuable light not only on the Melchizedek figure of the Epistle to the Hebrews vii, but also on the development of the messianic concept in the New Testament and early Christianity.

For the text, see A. S. van der Woude, 'Melchizedek als himmlische Erlösergestalt...', *Oudtestamentische Studien*, Leiden, 1965, 354-73; M. de Jonge and A. S. van der Woude, '11Q Melchizedek and the New Testament', *NTS* 12 (1966), 301-26; J. T. Milik, *JJS* 23 (1972), 96-109; E. Puech, 'Notes sur le manuscrit de 11Q Melkisédeq', *RQ* 12 (1987), 483-513.

... And concerning that which He said, *In [this] year of Jubilee [each of you shall return to his property (Lev. xxv, 13); and likewise, And this is the manner of release:] every creditor shall release that which he has lent [to his neighbour. He shall not exact it of his neighbour and his brother], for God's release [has been proclaimed]* (Deut. xv, 2). [And it will be

proclaimed at] the end of days concerning the captives as [He said, *To proclaim liberty to the captives* (Isa. lxi, 1). Its interpretation is that He] will assign them to the Sons of Heaven and to the inheritance of Melchizedek; [for He will cast] their [lot] amid the portions of Melchizedek, who will return them there and will proclaim to them liberty, forgiving them [the wrong-doings] of all their iniquities.

And this thing will [occur] in the first week of the Jubilee that follows the nine Jubilees. And the Day of Atonement is the end of the tenth [Jubilee], when all the Sons of [Light] and the men of the lot of Melchizedek will be atoned for. [And] a statute concerns them [to provide] them with their rewards. For this is the moment of the Year of Grace for Melchizedek. [And he] will, by his strength, judge the holy ones of God, executing judgement as it is written concerning him in the Songs of David, who said, *ELOHIM has taken his place in the divine council; in the midst of the gods he holds judgement* (Psalms lxxxii, 1). And it was concerning him that he said, (Let the assembly of the peoples) *return to the height above them; EL (god) will judge the peoples* (Psalms vii, 7-8). As for that which he said, *How long will you judge unjustly and show partiality to the wicked? Selah* (Psalms lxxxii, 2), its interpretation concerns Satan and the spirits of his lot [who] rebelled by turning away from the precepts of God to ... And Melchizedek will avenge the vengeance of the judgements of God ... and he will drag [them from the hand of] Satan and from the hand of all the spirits of his [lot]. And all the 'gods [of Justice]' will come to his aid [to] attend to the destruction of Satan. And the height is ... all the sons of God ... this ... This is the day of [Peace/Salvation] concerning which [God] spoke [through Isaiah] the prophet, who said, *[How] beautiful upon the mountains are the feet of the messenger who proclaims peace, who brings good news, who proclaims salvation, who says to Zion: Your ELOHIM [reigns]* (Isa. lii, 7). Its interpretation; *the mountains* are the prophets ... and *the messenger* is the Anointed one of the spirit, concerning whom Dan[iel] said, *[Until an anointed one, a prince (Dan. ix, 25)] ... [And he who brings] good [news], who proclaims [salvation]: it is concerning him that it is written ... [To comfort all who mourn, to grant to those who mourn in Zion] (Isa. lxi, 2-3). To comfort [those who mourn: its interpretation], to make them understand all the ages of [time] ... In truth ... will turn away from Satan ... by the judgement[s] of God, as it is written concerning him, [who says to Zion]; your ELOHIM reigns. Zion is ... those who uphold the Covenant, who*