

John W. M. ...

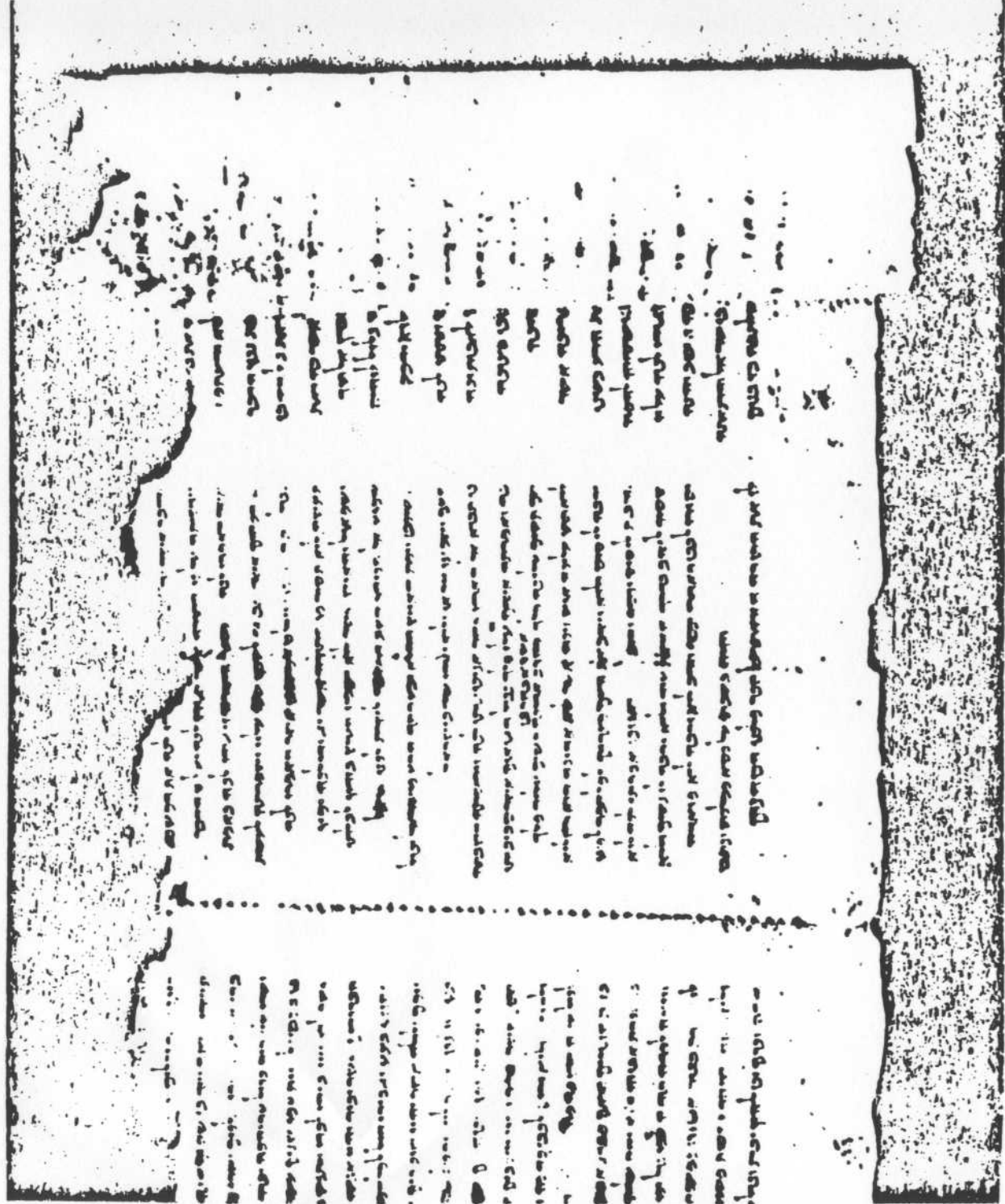


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THE TEMPLE SCROLL

The Contents

The contents of the Scroll, conveniently tabulated by Yadin (I, pp. 39-60), follow here in abbreviated form. Brackets indicate restoration. Biblical citations designate direct quotation; when preceded by "cf." the citation is the basis for the ruling.

Cols. 1(?)–2. *Renewal of Sinaitic Covenant* (Exod 34:10-16; Deut 7:1ff.).

Col. 3. *The Materials for Constructing the Temple and Its Furniture* (cf. Exod 35:5-16).

Cols. 4–7. *The Exterior Wings, Sanctuary, Porch, Adytum, Attic, Stoa (west of Temple), Tunneling of Adytum* (cf. 1 Kgs 6:5ff. [?], 1 Kgs 6:2ff., 2 Chr 3:3ff.; Ezek 6:3; Exod 26:15-16; 22:26; 1 Kgs 6:15-16).

Cols. 7–11. *The Interior Cultic Furniture. Kapporet, cherubim, golden(!) veil; table of Presence-bread, pure frankincense, menorah, curtain of porch entrance(?)* (Exod 25:18-20, 31-39; 37:17-23; cf. Exod 25:21; 26:15ff., 34 LXX; 30:34-35; 37:27ff.; 40:3; Lev 24:5ff.; Num 8:2; 1 Sam 21:7; 1 Kgs 6:15ff.; 8:7; 2 Chr 5:8).

Col. 11. *Requirement to Offer Sacrifices on Sabbaths and Festivals* (cf. Leviticus 23).

Col. 12. *The Sacrificial Altar. Made of stone* (cf. Ezek 43:13-17). Probably a second, bronze altar (cf. 2 Kgs 16:14-15; Ezek 9:2).

Col. 13. *The Daily Whole-Offering ('olah)* (Exod 29:38-42; Num 28:2-8; cf. Lev 7:8[?]).

Cols. 13–14. *The Sabbath Whole-Offering* (Num 28:9-10).

Col. 14. *The New Moon Whole-Offering* (Num 28:11-15; 15:4-10).

Cols. 14–15. *The First Day of the First Month Whole-Offering* (Num 29:1-6; Exod 12:2).

Cols. 16–17. *Offering for the Seven-Day Consecration of Priests (millu'im) and the Eighth Day. Beginning on the first day of the first month* (Exodus 29; Leviticus 8; 21:10; cf. Leviticus 3, 4, 16; Ezek 43:19ff.).

Col. 17. *The Pesach-Offering. Must be sacrificed before the daily evening offering (tamid) by every male over 20 and eaten at night in the Temple court* (Lev 23:5; Num 9:2-5; Deut 16:4-7; Jub. 49:20).

Col. 17. *The Offerings of the Festival of Unleavened Bread* (Lev 23:6-8; Num 28:17-25).

Col. 18. *The New Barley Festival. Offerings accompanying the omer of barley* (Lev 23:12-13; Num 28:26-30).

Cols. 18–19. *The New Wheat Festival* (Lev 23:15ff.). Twelve loaves of bread offered by twelve tribal chieftains (cf. Num 28:16ff.; Deut 23:26; Lev 2:14).

Cols. 19–21. *New Wine Festival. Fifty days later, starting the count with their New Wheat Festival* (Lev 23:15ff.; Deut 16:9). Required sacrifices: twelve rams from the twelve tribal chieftains and their meal-offerings (*minhah*) and libations (*neseq*) (four hins of new wine, one-third hin per tribe; Num 15:7); the remaining whole-offerings for all New Fruit Festivals (Num 28:27); 14 lambs and 14 rams as offerings of well-being (*shelamim*, sacrificed according to Leviticus 3), one for the priests, one for the Levites, and one for each tribe, eaten in the outer court, and their meal-offerings and libations (Num 15:4ff.); "memorial-offering" (*'azkarah*) of meal-offerings on altar (cf. Lev 7:10; 10:2; 2:2ff.; 6:7ff.), and remainder eaten by priests, unleavened, in the inner court before sundown (cf. Lev 6:9; 2:11; 6:10). All offerings are salted (Lev 2:13; Num 18:19). Priestly and Levitic portions, including shoulder for Levites (cf. Deut 18:1, 3; 2 Chr 31:4, 19; Neh 12:44, 47). Additional offerings of well-being; their consumption in the outer court. The climax is reached with the drinking of the new wine by the entire assembly. Purpose of the festival: to ransom (*kipper*) the year's wine crop (cf. Num 28:7) for its use on the altar and by the people.



The structure of the Scroll begins with a description of the Temple building and moves outward, pausing at key installations to cite related laws. Thus, the outer altar (12) provides the basis for discussing the festivals and their sacrifices (18-30); the slaughterhouse is the logical springboard for discussing sacrificial procedure (34-35); the outer court (40-46) requires a discussion of the second tithe, eaten in that court (43); the safeguards for keeping impure birds from alighting on the sanctuary (46) makes their enumeration essential (48); naturally, the sanctity of the Temple and the Temple city mandates the laws of impurity (45-51).

The last part of the Scroll (51ff.) follows the Deuteronomic Code (Deuteronomy 12-26) but neither in sequence nor in entirety. Here the scriptural text rather than the Temple architecture provides the basis for citing associative laws that are peculiar and central to the sect. For example, the prohibition to sacrifice blemished animals (Deut 17:1) provides the motivation for discussing the sect's unique laws of slaughter (52-53). Since the laws of slaughter require the citation of Deuteronomy 12, the mention of vows in this chapter (12:26) is the incentive for citing other laws of vows (Deut 23:22-24; Num 30:3-16). Thus, from Deuteronomy 17, the Scroll backtracks to Deuteronomy 12; it breaks the deuteronomic sequence because its organizing, associative principle demands it. The Scroll continues with the law of Deut 13:2-19 (44-45) but then returns to Deuteronomy 17 to take up the law of idolatry (Deut 17:2-7). Here, as Yadin points out, is a good example of the author's editorial skill. Deut 13:2-19 and 17:2-7 are related in content, whereas the intervening chapters contain other subject matter discussed in relevant sections elsewhere in the Scroll. The Scroll ends with Deut 23:1 (66-[67?]) to which similar laws are affixed, thereby comprising a corpus of incest laws.

Cols. 21-23. *New Oil Festival*. Fifty days later, starting the count with their New Wine Festival (Lev 23:15ff.; Deut 16:9). Offering of one-half hin of new oil from each tribe; one bull as a purgation-offering (*hatta'ti*). Lighting lamps with new oil. The sacrifice and eating of 14 lambs and 14 rams as offerings of well-being (same as the New Wine Festival). The climax: eating of olives and anointing with new oil. Purpose of festival: ransom (*kipper*) the year's oil crop for its use on the altar and by the people.

Cols. 23-25. *The Wood-Offering Festival*. Celebrated for six days following the New Oil Festival (cf. Neh 10:35; 13:31). Each tribe offers one bull, one ram, and one lamb as whole-offerings and one he-goat as a purgation-offering (cf. Num 7:15ff.). Two tribes per day beginning with Levi, the doubling for the probable reason not to conflict with the Day of Remembrance; Ephraim and Manasseh are subsumed under Joseph, thereby giving a total of twelve tribes. Ritual of purgation-offering described in detail (cf. Lev 4:25; Ezek 43:20; 45:19). Sacrifice of suet and whole-offerings (cf. Lev 3:14-16; Leviticus 1).

Col. 25. *The Day of Remembrance: First Day of Seventh Month* (Lev 23:23; Num 29:1-6). Ritual takes place at "the first third of the day," after the daily and new moon whole-offerings.

Cols. 25-27. *The Day of Atonement* (Lev 23:27ff.; Num 29:7ff.; Lev 16:3; 4:18ff.; 25:9; Exod 30:10). The order of the sacrifices: Lev 16:3-10 is prescriptive, vv 11ff. descriptive; complete ritual with the purgation bull of the priests followed by the complete ritual with the purgation he-goat of the people; high priest washes; ritual with the live goat; three rams sacrificed; as an additional offering for the high priest and for the people.

Cols. 27-29. *Festival of Booths and Day of Assembly* (Lev 23:34; Num 28:17; 29:12ff.). The purgation-offering is to be accompanied by a libation and meal-offering. Close to the festival, booths are constructed on the roofs of the structures built along the wall of the outer court.

Cols. 29-30. *Conclusion of the Festivals* (Num 29:39; Lev 23:37-38). The ordained sacrifices should be offered in the Temple until the "Day of Blessing" when God will build His Temple in accordance with the covenant He struck with Jacob at Bethel (cf. Exod 15:17; Gen 25:13; 35:1-15, etc.).

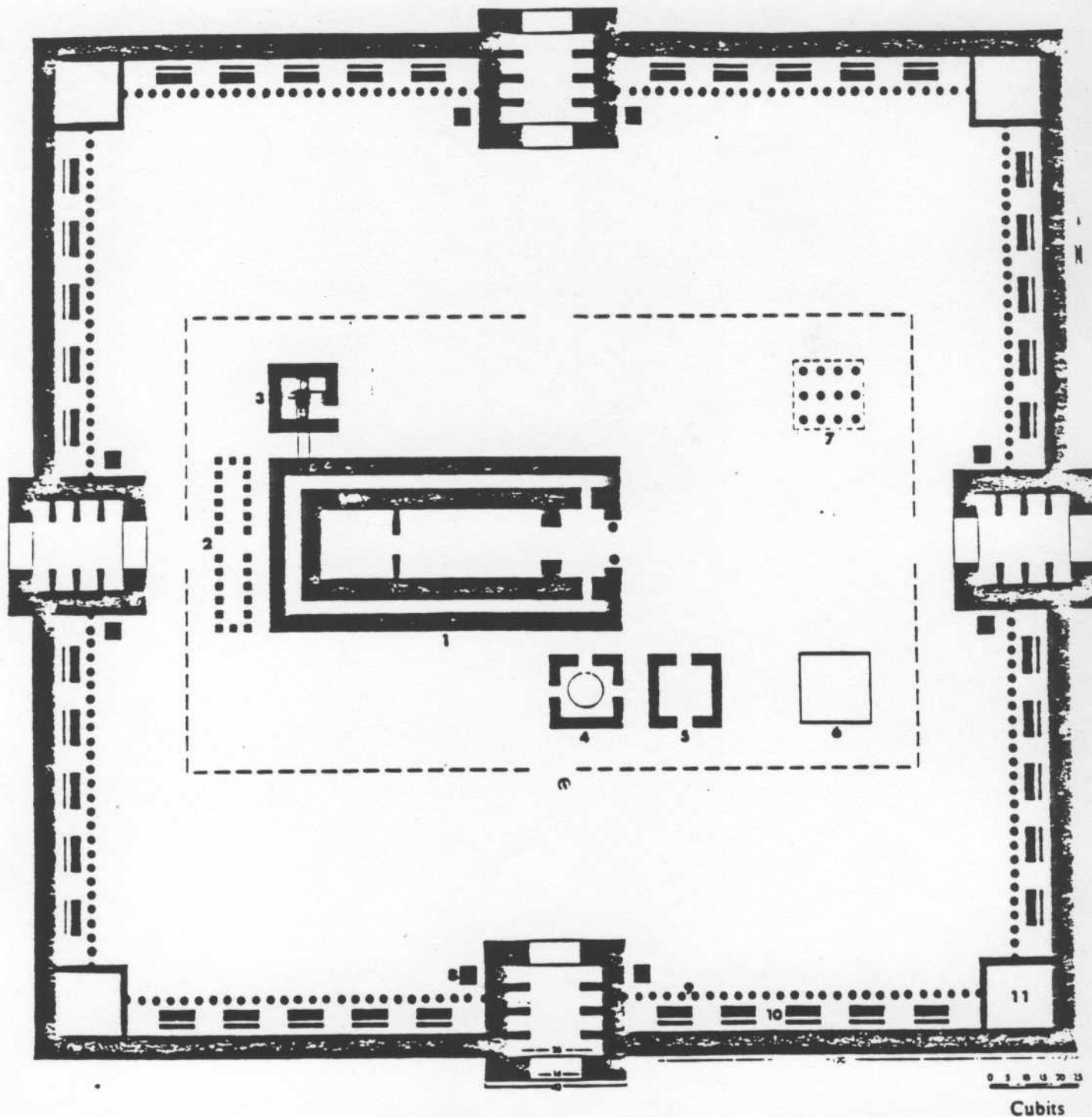
Cols. 30-31. *The House of the Winding Staircase*. The description of the Temple courts begins with the installations of the inner court (fig. 1). The house of the winding staircase is located at a distance of 7 cubits northwest of the sanctuary. The stairway leads to an upper story which connects to the Temple attic. The house is plated with gold on its exterior and interior.

Cols. 31-33. *The House of the Laver* (cf. Exod 30:18; 40:7, 30; 1 Kgs 7:39; 2 Chr 6:13). Located southeast of the sanctuary 50 cubits from the sacrificial altar (4, fig. 1). It has three gates and gold-plated cubicles for depositing the priestly garments (cf. Ezek 42:14; 44:17ff.). A tunnel beneath the house leads to a drain whereby the waters are absorbed into the ground (cf. Ezek 47:1ff.). These waters may not be touched because they are mixed with the blood of the whole-offerings.

Cols. 33-34. *The House of Vessels*. Located 7 cubits from the house of the laver for storing altar vessels (5, fig. 1). It has two gates and "windows" — lockers for storing the vessels (cf. 1 Kgs 6:4; Ezek 40:16).

Cols. 34-35. *The House of Slaughter*. An unwalled roof supported by twelve columns (7, fig. 1). Chains suspended from the roof containing rings to affix the animals' heads. Table for slaughtering. The procedure for sacrificing the whole-offering (cf. Leviticus 1).

Col. 35. *The Sacredness of the Area Surrounding the Altar, Sanctuary, Laver, and Stoa* (cf. Exod 30:29ff.). These areas forbidden at pain of death to non-priests and to priests who are blemished, impure, or not wearing priestly garments (cf. Lev 21:10, 17ff.; 22:3, 16; Num 1:51; 3:10; 17:5; 18:3; Exod 28:41-43).



The Main Characteristics of the Composition

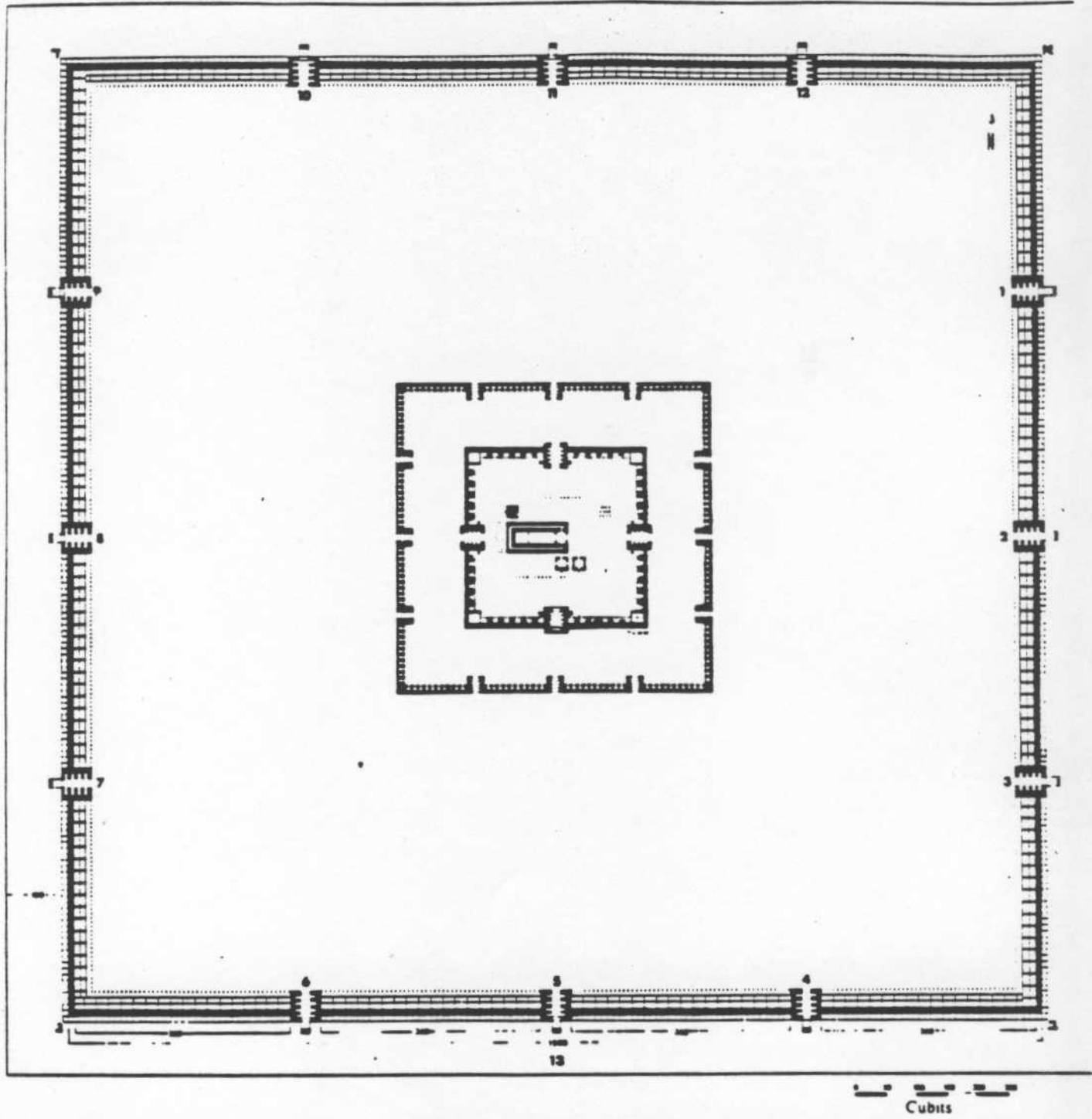
The Scroll bears distinctive literary features. Most striking is the change of scriptural quotations to the first person. Specifically, scriptures attributed to Moses are changed to the first person (e.g., all quotations from Deuteronomy; Num

30:3-16). On the other hand, laws given by God (e.g., all quotations from Leviticus) are left unchanged. Thus, the entire Scroll is the revealed word of God. The surviving fragments of col. 2 indicate that col. 1, the beginning of the Scroll, dealt with the covenant with Moses on Mt. Sinai. If so, it would possess a similar structure to the Book of

Fig. 1. Schematic plan of the inner court and its installations, including the dimensions of the wall and its gates.

Jubilees with which the Scroll has much in common (see below) and which also opens with a revelation of a supplementary Torah to Moses on Sinai.

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Laws of a similar nature are conflated: e.g., *vows* (cols. 52-53) Deut 23:22-24 followed by Num 30:3-15 (first person); *bribery of judges* (col. 51.11-18) Exod 23:6; Deut 1:16ff.; 16:1-18ff. (first person); *slaughter* (col. 52) Deut 12:23-24; Lev 17:13. Conflictual laws are harmonized: e.g., *spoil* (58.11-15) Num 31:27ff.; 1 Sam 30:24-25 (see below); *the ravaged virgin* (66.8-11)

Fig. 2. Schematic plan of the entire Temple complex, showing the inner court, twelve gates, distances between the gates, length of the walls, and the surrounding moat.

Exod 22:15-16; Deut 22:28-29.

Scriptures are clarified by emendations and glosses. Three samples follow; changes in the Masoretic Text are italicized. Deut 17:14-20 in the Temple Scroll reads:

"If, when you have entered the La that *I give you*, and you occupied and settled in it, you decide, 'I will set a king over me, as do all the nations about me,' you shall set a king over yourself *there*, one *whor*

Col. 35. *The Stoa (parwar)*. Located west of the sanctuary (2, fig. 1) for corralling the animals for the purgation-offerings (*hatta'at*) and reparation-offerings (*'asham*). Offerings for the priests and the people must be kept apart (cf. 1 Chr 26:18; Ezek 46:19ff.; 42:13; etc.).

Cols. 36-38. *The Inner Court* (cf. 1 Kgs 6:36; 7:12; Ezek 8:16; 44:17). The inner court is a square containing a gate on each side. The dimensions of the wall and its gates are given in fig. 1. A stoa surrounds the court (9, fig. 1) within which are tables and chairs for the priests (10, fig. 1). Two cooking installations are on either side of each gate (8, fig. 1) (cf. Ezek 46:22-23). A wall within the court probably surrounds the sanctuary and its sacred installations.

Cols. 38-40. *The Middle Court* (cf. 2 Kgs 20:4[Qere], LXX). It has twelve gates named for the tribes. Admittance is permitted only to males over 20 who have deposited their half-shekels in boxes attached to the outside of the wall surrounding the court (cf. Exod 30:12ff.). This court is off limits to women, children, and priests wearing their sacred garments.

Cols. 40-46. *The Outer Court*. A square with twelve gates named for the tribes (1-12, fig. 2). The length of the court walls and the distances between the gates are given in fig. 2. Along the court's walls are three stories of stoae and chambers (cf. Neh 12:44; 13:7) for the tribes (cf. Neh 12:44; 13:7), the priests (cf. Num 3:38), and the Levitic families (cf. Num 3:23, 29, 35; 4:38) (fig. 3). The chambers are to be cleansed when the course is changed at the end of the Sabbath (cf. Neh 12:1ff.; 13:9). On the roof of the third story are columns for the constructing of booths for the Festival of Booths to be occupied by the elders, tribal chieftains, and the commanders of thousands and hundreds (cf. Neh 8:16-17). The (second) tithe is eaten within this court (cf. *Jub.* 32:11) during the ensuing year but only on festivals and Sabbaths and the remainder is burned. Those living at a distance of more than a three-day journey bring what they can of the tithe; the rest is sold and the money is brought to the Temple city to purchase comestibles eaten in the court (cf. Deut 14:22ff.; 26:12ff.).

Col. 46. *Protecting the Temple from Pollution*. Spikes, set atop the walls and gates of the outer court, to prevent impure birds from polluting the Temple (fig. 4). A platform with twelve stairs outside each gate of the outer court (fig. 5). A moat 100 cubits wide surrounds the Temple area to separate it from the city (13, fig. 2). The plan of the entire Temple complex is given in fig. 2.

Cols. 45-47. *Those Prohibited from Entering the Temple City*. Those having nocturnal emissions and sexual intercourse (cf. Deut 23:11-12; Lev 15:18) require a three-day purification with bathing and laundering on the first and third days. The blind (and all physically impaired?) may never enter (cf. Lev 21:17-18; 2 Sam 8:5; Num 5:2); the gonorrhic may not enter for seven days (cf. Lev 15:2-13, 16); the corpse-contaminated and leper as long as they are impure (cf. Num 5:2-3; Lev 13:46; 14:10ff.). An area to be set aside 3,000 cubits (almost a mile) west of the city with roofed houses containing pits for human waste (not used on the Sabbath; beyond Sabbath limits; cf. Deut 23:13-15; Num 35:4ff.[?]). East of the city there are dwellings for lepers, gonorrhics, and those with nocturnal emissions (cf. Num 5:2).

Col. 47. *The Holiness of the Temple City* (cf. Isa 52:1; Joel 4:17). All food entering the city must be pure and brought in skins of animals that were slaughtered at the Temple. Any other skin, even of pure animals, is forbidden.

Col. 48. *Pure and Impure animals*. List of impure birds (Deut 14:12-18). "Winged swarming things" that walk are forbidden; that creep, (Lev permitted (Lev 11:20ff.; Deut 14:19). Israelites (and ger "resident aliens/converts") may not eat carcasses (Deut 14:21; Ezek 44:31).

Cols. 48-51. *Death and the Purification of All the Cities*. Mourning prohibitions (Deut 14:1-2; Lev 19:28; 21:5). Burial prohibited within homes

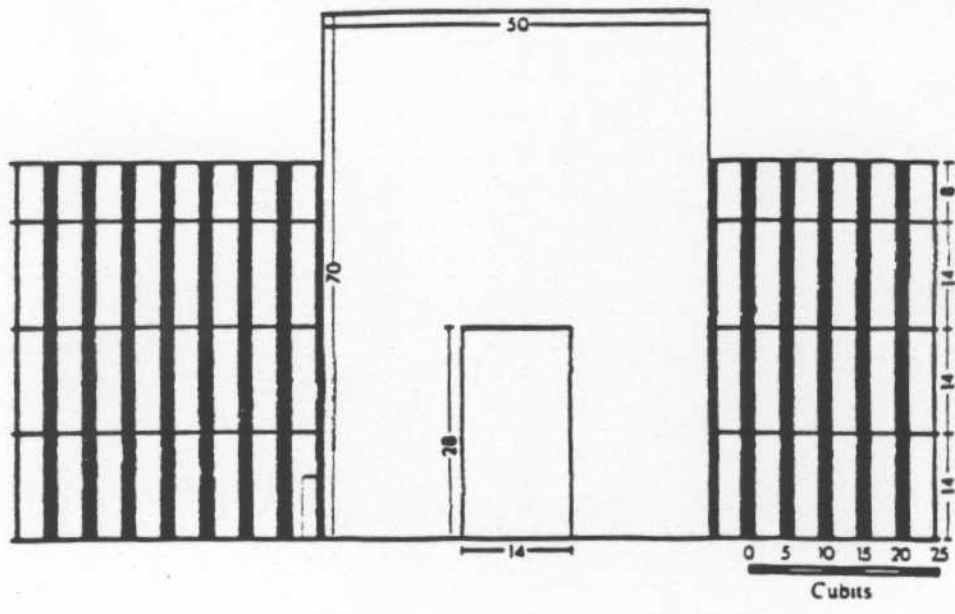
I choose. . . . He shall not keep many horses, or send back people to Egypt for war to add to his horses, silver, and gold. For I have warned you, 'you must not go back that way again' and he shall not have many wives, lest they cause his heart to go astray; nor shall he amass silver and gold to excess. When he is seated on his royal throne, they shall write for him this torah (copy) in the presence of the priests. . . . The omission of the word "copy" (*mishneh*) and the change from "he" to "they" mean that it is only the torah of the king, i.e., the regulations applying to the king, which is under priestly (and Levitic?) supervision, but it is not written by the king.

"There" *Sam* is a repointing of the superfluous absolute infinitive *som*. The slight alteration of *yasur* to *yasiru* changes "lest his heart go astray" to "lest they (his wives) cause his heart to go astray." The qualifying "for war" severely compromises the prohibitions for commerce with Egypt. The other changes are the first person for God.

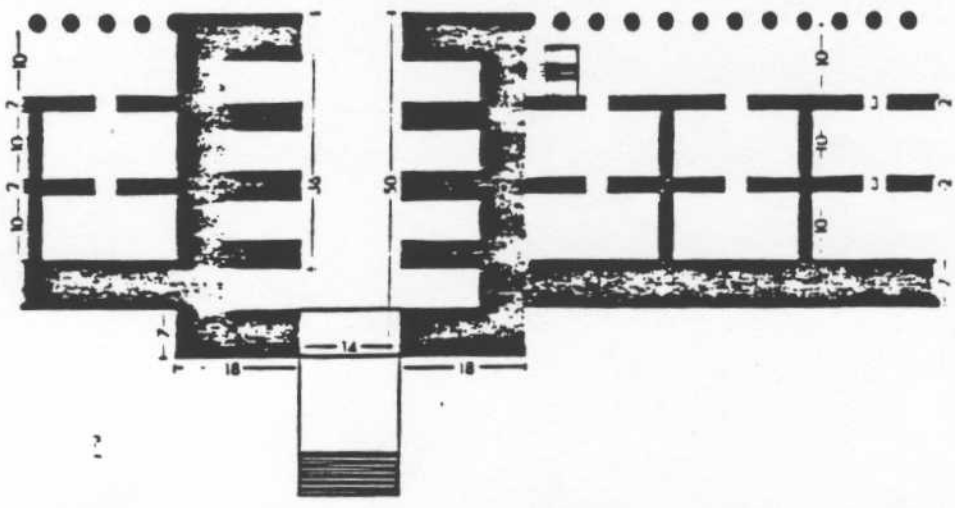
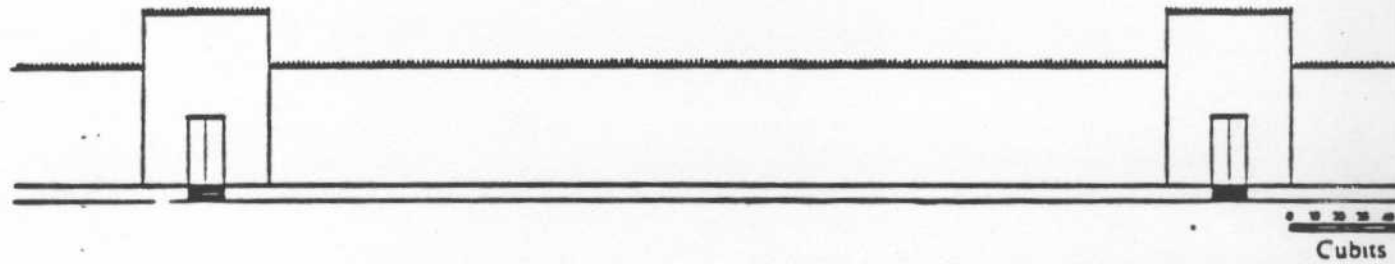
The law of the captive maiden (Deut 21:10-14) now reads: "When you take the fields against your enemies, and I deliver them into your power, and you take some of them captive, and you see among the captives a beautiful woman, and you desire her and would take her to wife, and you shall bring her into your house, and you shall trim her hair, and you shall pare her nails, and you shall discard her captive's garb. She shall spend a month's time in your house lamenting her father and mother; after that you may come to her and possess her, and she shall be your wife. And she shall not touch your purity (i.e., food) for seven years, and she shall not eat of the offering of well-being until seven years have passed (afterward she may eat)" (63.13-15).

"(If a man is guilty of a capital offense) and is put to death, and you hang him on a tree" (Deut 21:22) now reads "and you shall hang him upon a tree that he may die (64.8). This significant change is accomplished merely by transposing

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Top: Fig. 3. Plan showing the dimensions of the gates and the three stories of stoa and chambers along the court's walls for the tribes, priests, and Levites. Center: Fig. 4. Drawing showing the spikes, set at the walls and gates of the outer court, to prevent impure birds from polluting the Temple complex. Bottom: Fig. 5. Schematic plan of a gate, the adjacent stoa, and the twelve stairs outside each gate of the outer court.



the verb "to die" and altering its tense so that its meaning should be that death should result from hanging.

Some Innovations and Their Scriptural Warrant (where ascertainable)

Some innovations already have been indicated in the summary of contents, and others will be

discussed in the section on polemics below.

A. Festivals

1. *The new moon of the first month.* It is distinguished from other new moons chiefly because it is the first day of the annual ritual for the consecration of priests (see below). Since it follows the sacrificial ritual of Num 29:1ff., that is, the new

moon of the seventh month (with *Jub. 7:2ff.*), it in effect gives the calendar two new-year days (as do Ezek 45:18-20 LXX, but with different sacrifices).

2. *Seven-day priestly consecration.* It is celebrated annually beginning on the first day of the first month. Each day the consecrants offer one ram and one basket of bread according to their priestly divisions. The high priest officiates (in place of Moses, Exod 29:26), but in a year when the high priest himself is to be consecrated, then "elders of the priests" also officiate. Not one but two purgative bulls are sacrificed: one for the priests, the other for the people (perhaps based on Exod 29:36). Since the sect allows no additional sacrifices on the Sabbath, the Consecration Festival ends on the eighth day of the first month.

3. *Pesach and unleavened bread* (see summary).

4. *New Fruit Festivals.* These are celebrated 50 days apart. The festival day is always the fiftieth d

and cities. One burial place per four cities (Num 35:34; Ezek 39:12). Lepers, gonorrhoeics, menstruants, and parturients are to be quarantined in special quarters. Procedure for purifying the house where death has occurred (cf. Num 19:14-15; Lev 11:33-34; Num 19:18; 31:22-23; Lev 11:32, etc.). Objects in the home need to be washed on the first, third, and seventh day, and persons must wash and launder on these days and be sprinkled with water of lustration on the third and seventh day (cf. Lev 11:25; 13:58; 15:5-11; Num 19:11ff.). The same applies to those making contact with a corpse "in the field," its bones, blood, or grave (Num 19:16, 18, 20). A woman carrying a dead fetus is contagiously impure as a grave. Whoever contacts an animal carcass or carries its bones, skin, or nails must launder and wash and is impure until sunset (Lev 11:25ff.; 22:5ff.)

Col. 51. *Judges and Clerks* (Deut 16:18ff.; Deut 1:16ff.; Exod 23:6ff.). Death penalty for accepting bribes.

Cols. 51-52. *Idolatry* (Deut 16:21-22; Lev 26:1ff.).

Cols. 52-53. *Laws of Slaughter in Temple and Environs*. Forbidden to slaughter blemished animals (Deut 17:1; cf. Lev 22:20-21), pregnant animals, the parent with its offspring (cf. Lev 22:28; Deut 22:6). First-born must be slaughtered at the Temple (cf. Deut 15:19-23). Blemished first-born may be slaughtered and eaten at home by pure and impure alike (cf. Exod 13:15; Deut 12:22). Blood may not be consumed but must be drained and buried (cf. Deut 12:23-24; Lev 17:13). Prohibition to muzzle an ox while threshing (cf. Deut 25:4) and plowing with an ox and ass together (Deut 22:10). No profane (non-sacrificial) slaughter within Temple city and environs within a radius of a three-day journey (cf. Lev 17:3ff.). No slaughter or consumption of pure but blemished animals within a range of 30 *ris* (four miles) of the Temple.

Cols. 53-54. *Vows and Oaths* (cf. Deut 12:26; 23:22-24; Num 33:3-16).

Col. 54. *Prophet or Dreamer* (cf. Deut 13:2-6).

Cols. 54-55. *Subverter* (Deut 13:7-12).

Col. 55. *Subverted Town* (Deut 13:13-19).

Cols. 55-56. *Idolatry* (cf. Deut 17:2-7).

Col. 56. *Priests, Levites, and Judges* (cf. Deut 17:8-13).

Cols. 56-59. *The Law of the King* (Deut 17:14-20). Multiple marriages forbidden lest wives cause "his heart to stray." This Torah is written for the king under priestly (and Levitic?) supervision. Upon coronation, a census is taken of males between ages 20 and 60, and the king appoints his commanders (cf. Num 1:3; Lev 27:3; Deut 20:9; 1 Sam 8:12; 2 Sam 8:1). Personal bodyguard of 12,000 elite, 1,000 per tribe (cf. Cant. 3:7-8, Num 31:3ff.; Exod 18:21ff.). Advisory council of 36: 12 chieftains, 12 priests, and 12 Levites (cf. Deut 17:20; 19:17). The king's wife must stem from his father's house, and he cannot remarry as long as she is alive (cf. Lev 18:8). The king's obligation to the people. Scaled mobilization for wars of defense: a tenth, fifth, third, and, in dire extremity, half of the people; but half must always remain in the cities for defense. The king receives a tithe of the spoil, the priests a thousandth, and the Levites a hundredth, and the remainder is divided equally between the army and the home front (cf. Num 31:27ff.; 1 Sam 30:24-26). Wars of aggression require a one-fifth mobilization. The king must consult the Urim and Thummim by means of the high priest (cf. Num 27:21). Curses and blessings.

Col. 60. *Priestly and Levitic Perquisites*. Priestly: elevation-offerings (*tenupah*), first-born, sanctification, jubilation sancta (the fruit of fourth-year trees), one-thousandth of the spoil and hunt and one-hundredth of the wild doves (cf. Deut 18:1-8; Num 18:9ff.; 31:28-29, 41; Lev 19:24). Levitic: tithe of grain, wine (must), and oil (olive), the shoulder of the offering of well-being, a hundredth of the spoil and hunt, and a tenth of the wild honey, and a fiftieth of the wild doves (cf. Num 18:21ff.; 31:30). The Levitic rites (Deut 18:5-8).

Cols. 60-61. *Prohibitions against Following the Abominations of the Nations* (Deut 18:9-14).

of the previous count and the first day of the new count. The New Barley (omer) Festival falls on "the day after the Sabbath" (Lev 23:11), interpreted by the sect as the first Sunday after the Festival of Unleavened Bread which, in its calendar, falls on the twenty-sixth day of the first month.

The calendar of Qumran — the same as Jubilee's (*Jub.* 6:23ff.) — is a solar calendar of 364 days or 52 weeks divided into 4 seasons of 13 weeks each or 3 months consisting of 30 + 30 + 31 days. Thus, the festivals and seasons always fall on the same day of the week. On the other hand, it is clear that the calendar is utopian, since there is no indication in the Scroll or in any of the other writings of the sect that they practiced intercalations. Falling short of the true solar year by a day and a quarter, the agricultural festivals would have fallen out of season in a relatively short time. The dates of the festivals unique to Qumran and stipulated for the first time in the Temple Scroll are as follows:

Priestly Consecration begins	1/1	Wednesday
New Barley (omer)	1/26	Sunday
New Wheat	3/15	Sunday
New Wine	5/3	Sunday
New Oil	6/22	Sunday
Wood-Offering	6/23(?)	Monday(?)
Festival begins		

a. *New Barley and New Wheat*. The sacrifice on the New Barley Festival requires one lamb in addition to its libation and meal-offering (Lev 23:12-13). The sect adds one ram and one he-goat for a purgation-offering (based on Num 28:26-30), the offerings for the Festival of the New Fruits. Thus the omer of grain brought that day must be the new barley. The new sacrifices for the New Wheat Festival consist of twelve rams and twelve loaves, each made of two-tenths of an ephah of semolina (Lev 23:13; 24:5), the required meal-offering for the ram (Num 15:6; 28:28). The number 12 probably stands for the twelve tribes (so the twelve loaves on the table of Presence, Lev 24:5).

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- b. *New Wine* (see summary).
- c. *New Oil* (see summary).
- 5. *The Wood Offering Festival* (see summary).
- 6. *Day of Atonement* (see summary).
- 7. *Feast of Booths* (see summary).

B. The Temple and Its Courts

The Scroll affirms that a Temple must exist in the land (Exod 25:8-9) and that its blueprint, which specifies its house installations, stairs, courts, and their chambers (1 Chr 28:11-12), was known to David (1 Chr 28:11ff.). The Scroll distinguishes between this Temple and the messianic Temple which God Himself will build on "the Day of Blessing" (cf. *Enoch* 90:29; *Jub.* 1:15-17, 26-29) but in which, apparently, the cult will remain unchanged. Nonetheless, there are features in the Temple which clearly mark it as utopian, e.g., the cherubim-kapporet, the Urim and Thummim, and the participation of the twelve tribes.

Three square courts surround the sanctuary, and as additional purity safeguards, there are two more barriers — a wall surrounds the sanctuary and its nearby installations in the inner court and a moat surrounds the outer court (fig. 2). The plan of the courts is based on the wilderness camp (Numbers 2-3), best illustrated by

The last part of the Scroll follows the Deuteronomic Code, but neither in sequence nor in entirety.

the chambers of the outer court assigned to the priests, the three Levitic families, and the twelve tribes which also were grouped around the wilderness sanctuary (fig. 2). There are some resemblances but more fundamental differences between this Temple and that described by Ezekiel and the Solomonic and Herodian Temples described by Josephus. For example, like Ezekiel's temple, (1) the emphasis is on the courts, not the sanctuary; (2) the courts are square

- Col. 61. *Prophets and False Prophets* (Deut 18:15-22).
- Col. 61. *Laws of Testimony* (Deut 19:15-21). Levites are among judges.
- Cols. 61-62. *Mobilization* (Deut 20:1-9).
- Cols. 62-63. *Approaching and Besieging a City* (Deut 20:1 [19-20]).
- Col. 63. *Unsolved Murders* (Deut 21:1-9).
- Cols. 63-64. *The Captive Wife* (Deut 21:10-14). She must not touch "purities" of her husband or partake of the offering of well-being for 5 years.
- [Col. 64]. *Two Wives* [Deut 21:15-17].
- Col. 64. *The Rebellious Son* (Deut 21:18-21).
- Col. 64. *Hanging for Capital Crimes or Giving Information to Foreign Nations or Absconding and Slandering Israel* (cf. Deut 21:22-23; Lev 19).
- Col. 64. *Restoring Lost Objects* (Deut 22:1-3).
- [Col. 65]. *Assisting Fallen Animals* [Deut 22:4].
- [Col. 65]. *Dressing Like the Opposite Sex* [Deut 22:5].
- [Col. 65]. *Mixed Seed* [Deut 22:9, 11(?)].
- Col. 65. *Mother Bird and Her Young* (Deut 22:6-7).
- Col. 65. *Parapets for Roofs* (Deut 22:8).
- Col. 65. *The Defamed Wife* (Deut 22:13-19).
- [Col. 66]. *If the Bride is not a Virgin* [Deut 22:20-21].
- [Col. 66]. *The Adulteress-Wife* [Deut 22:22].
- Col. 66. *The Adulteress-Betrothed* (Deut 22:23-24).
- Col. 66. *Adultery in the Field* (Deut 22:25-27).
- Col. 66. *"Seized" and "Seduced" Virgins* (Deut 22:28-29; Exod 22).
- Cols. 66-[67]. *Laws of Incest* (Deut 23:1; Lev 18:12-13, 17; 20:13, 19, 21; Deut 27:22).

in form; and (3) many technical terms are the same, indicating that the author of the Scroll made use of Ezekiel's account. On the other hand, (1) Ezekiel proposes two courts, the Scroll three; (2) Ezekiel's blueprint makes the sacrificial altar the geometric center, but in the Scroll it is the sanctuary (porch?); (3) the number and names of the

Temple, Temple city, other cities and the land. The basic principle that the wilderness camp is equivalent to the Temple city and hence, the laws of the former apply to the latter. Other cities must be pure, but not holy, that is, purity is not of the same degree as the Temple city. Moreover, the Temple city, requiring a three-fold purification for admission, has the status of Mt. Sinai (cf. Exod 19:15; 1QSa 1:25-26). All cities have installations for lepers outside its bounds and for gonorrhoeics, parturients, and menstruating women (inside quarantine), but none for those who are corpse-contaminated. However, in the Temple city all impurity-bearers are excluded. Defecation, defiling act, must take place in enclosed toilets, which are 3,000 cubits northwest of the Temple but which may not be used on Sabbath (*sic!*). The Temple city has no provisions for impure women, that is, menstruating women and parturients, whereas it provides quarters for those with nocturnal emissions. Wor-

gates differ as do the number, place, and distribution of the chambers. According to Yadin, the Scroll's minimal dependency on Ezekiel is due to the fact that God will construct Ezekiel's temple, hence qualifying more for the messianic Temple projected by the sect and not the one which man should build in Jerusalem.

C. The Laws of Impurities

These laws are arranged according to the following sequence:

would have to purify themselves in their own cities before they could enter the Temple city. Sexual intercourse, which causes ritual impurity, is forbidden in the Temple city, and, most likely, women were not permitted to live there.

This ruling is probably the foundation for the fact recorded by Josephus that many Essene groups practiced celibacy (*J.W.* 1.120, 160f.). It also throws light on the celibate tendencies in the New Testament. They do not stem from the belief that sex is evil but are an accidental by-product of the requirements of ritual purity. Whoever aspires to live in the Temple city, i.e., in perpetual holiness, must of necessity lead a single life (cf. IQM 7.3-6). Marriage, then, is ritually but not morally defiling. Josephus, who attributes the sect's celibacy to its distrust of a woman's fidelity (*J.W.* 1.121), is therefore wrong.

D. The Torah of the King

In addition to a revised version of Deut 17:14-20 (see above), there is a supplement containing many innovations, such as the admonition to the king that he should submit to his advisory council. In the division of the spoils, the king receives a tenth from the

top. Then Num 31:27ff. and 1 Sam 30:24-25 are harmonized so that the clergy receives the spoils after the king, and finally, the remainder is divided equally between the soldiers and the home front.

The rules concerning the king's wife bear the widest implications. She cannot be a foreigner (cf. *Jub.* 30:11; *m. Sanh.* 9:6; Philo, *Laws* 3:29). She must be from the king's family, "father's household," and more strikingly, she is his only wife; he cannot remarry until she dies (cf. also CD 4:20-5:2). In effect, polygamy and divorce are forbidden, and important light is cast on the antecedents of Mark 10:2-12.

E. The Higher Status of the Levites (see below)

Polemics

"Speculation on the potential effects of polemics remains without foundation" (*IDB Sup* 1976: 218). This statement is correct in regard to the previous corpus of Dead Sea documents. But with the publication of the Temple Scroll, the polemical thrust of the sect's laws is projected into clear relief. Indeed, when a law is emphasized either by alteration or repetition, the probability exists that

the sect is opposing the point of view adopted by the establishment. The following list is not complete but only representative. Most of the opposing views cited come from rabbinic literature which is much later in composition but which reflects older tradition.

A. Festivals

1. *Calendar and dates of festivals and new festivals* (see above).

2. *The seven-day consecration of the priests* began on the first day of the first month (Nisan). The majority of the rabbis held that it begins on the twenty-third of the previous month, Adar (*Sipra*, *Millu'im* 1:36; cf. *T. Jon.*), but Akiba shared the view of the sect (*Sipra* Num. 68).

3. *The Pesach* was sacrificed before the daily offering (*tamid*). This sequence was opposed by the rabbis (*m. Pesah.* 5:1ff.) and the Temple practice according to Josephus (*J.W.* 7.423; *Ant.* 14.65).

The inner part of the scroll, cols. 55-57, which includes laws governing subverters, priests, Levites, judges, and the king.



The ritual was incumbent on all males 20 years and up (*Jub.* 49:17). It is to be eaten any time during the night and in the Temple courts (with *Jub.* 49:16-20), a practice which is contrary to the opinion that it must be eaten during the first third of the night (*Jub.* 49:12) or until midnight (*m. Pesah.* 10:9), and that the rabbis allowed it to be eaten anywhere within the city (*m. Zebah.* 5:8).

4. *The date of the New Barley Festival* was fixed on the twenty-sixth of the first month, interpreting "the day after the Sabbath" (*Lev* 23:11, 15) to mean the first Sunday after the Feast of Unleavened Bread. On the other hand, the Pharisees interpreted the date as the day after the Festival, i.e., the sixteenth of the month, and the Sadducees, the first Sunday after Pesach.

5. *The second tithe* (*Deut* 14:22-27) must be brought to Jerusalem each year (with *Jub.* 32:10-12; *Ant.* 4.24), in opposition to the rabbis, who claimed that the tithe of the third and sixth year (*Deut* 14:28-29; 26:12-26) was to be left at home for the underprivileged. This tithe might be eaten only in the outer court and only on Sabbaths and festivals, again counter to rabbinic traditions, which allowed the tithe to be eaten anytime and anywhere in the city of Jerusalem.

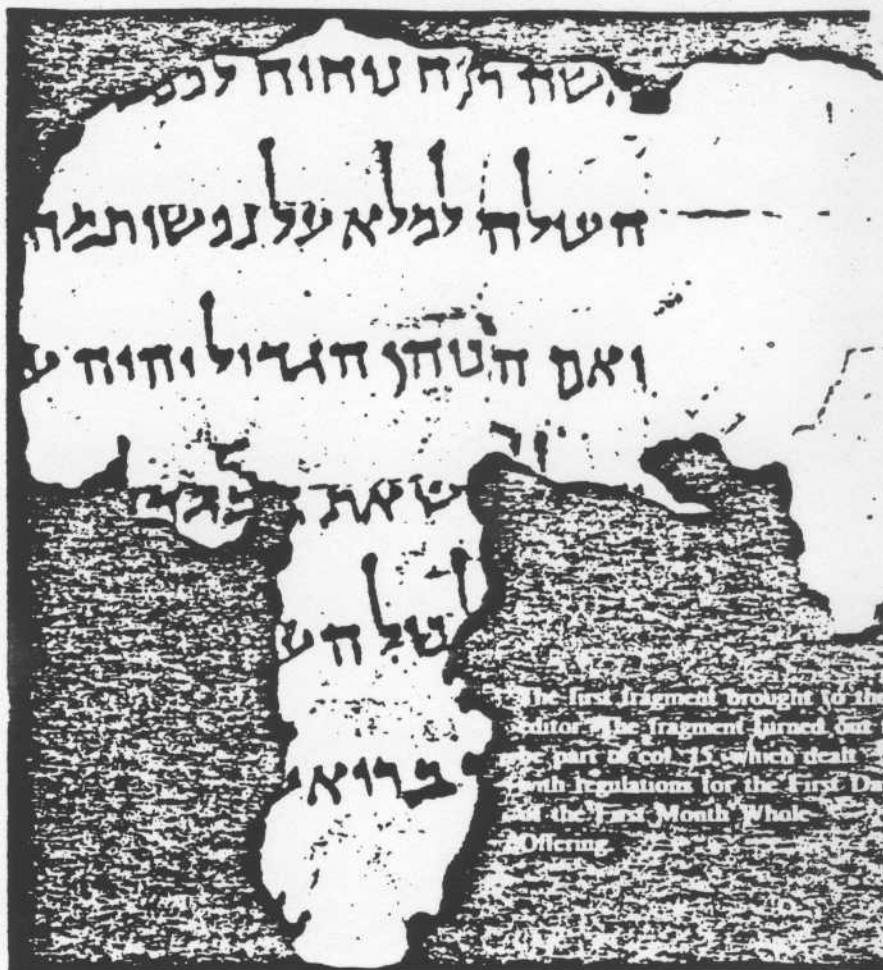
6. *The Day of Atonement.* The requirement of three rams was in agreement with Elazar b. Simeon and against Judah and the majority (*Yoma* 70b).

7. *The Feast of Booths.* The booths must be constructed anew each year; Shammai agreed and Hillel disagreed (*m. Sukk.* 1:1).

B. The Sacrifices

1. *The purgation-offering* required a meal-offering and libation (*Lev* 14:12ff.; *m. Menah.* 9:6); the rabbis did not (*Menah.* 90b-91b).

2. *The complete sacrificial ritual with the purgation-offering* must be completed before the whole-offering is sacrificed, a requirement which the rabbis did not endorse (*m. Zebah.* 10:12).



The first fragment brought to the editor. The fragment turned out to be part of col. 15, which dealt with regulations for the First Day and the First Month Whole Offering.

3. *On the altar, different sacrifices must be kept apart* (against the rabbis [*m. Menah.* 9:4]).

4. *All libations are poured on the altar hearth* (with *Jub.* 7:5). The rabbis, however, maintained that this was true for discrete libations and that those accompanying other sacrifices must be poured out on the altar base (*Sukk.* 48b-49b).

5. *The blood of sacrifices* maintained its sanctity even after it was drained from the altar (against *t. Zebah.* 6:9, the majority view).

6. *The purgation-offering* was burned outside the Temple city "in a place set apart for purgation-offerings" (16.12). This was contrary to *Lev* 4:12 and *t. Yoma* 3:16-17, which prescribed that it was to be burned in the "ash heap/house" of other sacrifices.

C. The Perquisites for Priests and Levites

1. *The first tithe* was assigned

to the Levites (*Num* 18:21-24, v. *Sofer* 47b).

2. *The fruit of trees in the fourth year* went to priests (not owners, *Sipre Num.* 6).

3. *Wild bee honey* was set to a Levitic tithe. The rabbis held that the honey of 2 Chr 31:5 was made from dates (*y. Bik.* 1:3).

4. *A foreleg portion, chelev, and stomach of the well-being offering* were priestly portions. This view was held by the Tosefta (*Menah.* 7:17-18), which required that these gifts undergo elevatic (*tenuphah*, a sacrificial ritual), in disagreement with the rabbis maintained that these gifts were priestly perquisites from profane slaughter and not from sacrifice (*Hul.* 10:1).

5. *The foreleg portion of priests* did not include the shoulder which belonged to the Levites (versus *m. Hul.* 10:4).

D. The Impurities

1. Since the Temple and Jerusalem were the direct continuation of the camp and Tabernacle of the wilderness, similar prohibitions existed. The rabbis, however, divided Jerusalem into three sections: the priestly camp (Temple), the Levitic camp (the Temple Mount), and the Israelite camp (the city), cf. *t. Kelim* 1:12. For the sect, this meant that all impurities, even the slightest, banished their bearers from the entire city. Moreover, the Temple and its city possessed the sanctity of the Sinaitic encampment and thus required a three-day purification for admission (Exod 19:10-15).

2. Blemishes which disqualified priests from officiating in the Temple (Lev 21:17ff.) also disqualified Israelites from entering the Temple city. This rule showed the tendency of the sect to extend the priestly regimen to the entire people, so that they, too, would become holy (Exod 19:6; 22:30; Lev 19:2; Deut 14:2).

3. Skins of impure animals were also impure in the Temple city (with *Ant.* 12.146 and against *m. Hul.* 9:2; *Sipra*, Shrasim 10:6). As noted in the summary, the Scroll was even more extreme, banning even skins of pure animals which were not slaughtered as sacrifices.

The most striking literary feature is the change of scriptural quotations to the first person; God is the speaker.

4. The prohibition of Lev 22:28 fell on both father and mother of the slaughtered animal, whereas rabbis (the majority) held that it applied solely to the mother (*m. Hul.* 78b).

5. The house where death had occurred and everything in it was impure (versus *Sipra* Num. 126, *m. Kelim* 10:1).

6. As long as the dead fetus was in the womb, the woman was impure as a grave (cf. Ezek 4:12-13; denied by the rabbis: *m. Hul.* 4:3).

7. Human excrement defiled the Temple city (denied by the rabbis: *y. Pesah.* 7:11; cf. *m. Tamid*

1:1; *m. Mid.* 1:9). This ruling was observed by the Essenes in Jerusalem, as attested by Josephus (*J.W.* 2.147-49), who also asserted that the Essenes refrained from defecation on the Sabbath (*J.W.* 2.147-49). The topographic name *bethso* near the Essene Gate (*J.W.* 5.144f.) may be a Greek transliteration of Hebrew *beth so'ah*, "toilet," and its proximity to the Essene Gate may locate the latter in the western section of the first wall; it was probably a small gate or wicket used exclusively by the Essenes to reach their toilets.

Celibate tendencies in the New Testament are an accidental by-product of the requirements of ritual purity.

E. Sundry Laws

1. The seducer described in Exod 22:15-16; Deut 22:28-29 must marry the girl. The rabbis hold that these are discrete cases, but in both, the father may veto the marriage (*Mek. Mishpatim* 17).

2. Hanging was a mode of execution (Deut 21:22-23). It was so attested for the end of the Second Temple period (e.g., *y. Hag.* 2:2), but the rabbis maintained that hanging was solely for the display of the executed criminal's corpse (*Sanh.* 46b).

F. The Torah of the King

1. The king may not hire mercenaries, contrary to the practice of John Hyrcanus and Aristobulus (*Ant.* 13.249-304).

2. The king's wife was chosen from his father's household (see above). The rabbis maintained that every Israelite was eligible (e.g., *t. Sanh.* 4:2).

3. The king may have only one wife (see above), but the rabbis placed a limit of 18 (*m. Sanh.* 2:4).

4. The king was subject to his advisory council and high priest; the latter must sanction all wars of

aggression by consulting the Urim and Thummim. The Pharisees publicly requested John Hyrcanus (or Alexander Janneus) to relinquish the office of high priest (*Ant.* 13.288; *Kid.* 66a). The Scroll may also be responding to Hyrcanus' reputed prophetic powers (*Ant.* 13.282, 300, 322; *J.W.* 1.68f.; *Sofa* 33a).

5. The offices of king and high priest were not held by the same person. On the other hand, the Hasmoneans (non-Zadokites!), beginning with Jonathan, assumed both offices against popular oppo-

sition (above). The Hasmonean background of the Scroll is thus clarified by these specific details of the king's torah.

G. The Levites Acquired a Higher Status

That many polemics have yet to be ferreted from the Scroll can be demonstrated by this theme, gleaned from a first reading of the Scroll. Its polemical nature can be discerned only after it is defined:

1. The central and most important gate of the eastern sides of the middle and outer courts was named for the Levites (39.12; 40.14).

2. Three sections of chambers were assigned to each of the three Levitic families in the outer court, whereas priests received two sections and the tribes one each (44).

3. The new wine was drunk by priests, Levites, tribal leaders, and Israel, in that order (21.4ff.). Moreover, during the New Wine (and New Oil) Festival, one of the 14 lambs and 14 rams was assigned to the Levites, one for the priests, and one for each tribe. If Levi was also one of the twelve tribes, as elsewhere in the sect's tribal lists, it then received a double portion (21.[1]; 22.12).

4. It was the first of the tribes to have the privilege of sacrificing on the Wood-Offering Festival (23.9-24.11).

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 ושמתה לנע במקום אשר אפה לישום שכו עליו וטל חכהמה
 חטחורה אשר ישבה מום בשערונה תואבלט רחוק מן מקדשו
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 חוא לוא תאכל בשר שור ושח בתוך שרו אשר אעני מקדש
 לשום שכו כרונה אשר לוא יזבא לתוך מקדשו וזבחן שמה
 חזיקו את חמו על וסוד מזבח השליח ואת חלט וקטורו

Col. 52 of the unrolled scroll. This column discusses idolatry and the laws of slaughter in the Temple and its environs.

5. The word "Levites" was inserted into the citation from Deut 19:17 so that judges will be chosen from Levites as well as from priests (61.8-9).

6. There was equal representation from priests, Levites, and laity on the king's advisory council (57.12-15).

7. The Levitic perquisites were the first tithe, the shoulder of the well-being offering, one-hundredth of the spoil and hunt, one-tenth of the wild honey, one-fiftieth of the wild doves (60.6-9), and one pair of the 14 rams and 14 lambs offered on the New Wine and New Oil Festivals (above). The first tithe and the Levitic share of the spoil was

The Temple Scroll clearly projects the polemical thrust of the sect's law.

ordained by scripture (Num 18:21-24; 31:30); the others were innovations. However, historical evidence certifies that the priests had preempted the Levitic tithe at some point during the Second Temple period (cf. *Jub.* 13:24-26; *Yebam.* 86b), and there is no record that the law of the spoil was ever observed. Thus, every Levitic perquisite enumerated by the Scroll would have constituted an innovation for its day. The most radical innovation, however, was the shoulder of the well-being offering. Neither was the shoulder ever considered a sacred portion in the Bible nor were the Levites ever entitled to sacrificial flesh. This ruling can be shown to be based on the Scroll's interpretation of Deut 18:1-3.

8. Levites performed the sacrificial slaughter in the cult (col. 22.4). Here too the Scroll polemicalized against contemporary Temple practice. Early in the Second Temple period, Levites were recorded as sacrificial slaughterers (Ezek 44:10-11; 2 Chr 30:17; 35:6, 10-11). However, by the end of the Second Temple period — at the time of the Scroll — this function was preempted by the priests. Though

later rabbinic rulings declared that slaughtering may be done by nonpriests (*m. Zebah.* 3:1), in practice, only priests performed the slaughter (*m. Yoma* 2:3; *m. Mid.* 4:7; *b. Ketub.* 106a). Thus, the Scroll's assignment of sacrificial slaughter by the Levites constituted an innovation.

9. Most significant of all: Levites were assigned priestly functions, such as blessing Israel (60.11, cf. Deut 10:8; 18:5 LXX, Samuel). The Scroll also assigned them the duty *lesaret* "to officiate," which, however, can only mean "assist" in reference to the Levites (cf. 60.14). Levites are forbidden at pain of death to have access to the altar (35.4-9), but presumably, the blessing may be offered elsewhere (*m. Soṭa* 7:6; the rabbis even permitted blemished priests to offer the blessing, *i. Soṭa* 7:8).

In sum, the Levites were distinguished even further from the laity by being assigned new perquisites from sacrifices and offerings and new judicial and cultic duties, including those hitherto exclusively held by the priests.

The quantity and thrust of these innovative rules are not the product of an abstract speculation but are a polemic whose historical background can readily be discerned. It is a protest against the Wicked Priest (Jonathan) who usurped the high priesthood and displaced the true Zadokite line. Did he or his successors also deprive the Levites of

investigating the tensions and struggles among priestly families and between priests and Levites at the end of the Second Temple period.

Date, Status, Authorship

The Temple Scroll was composed probably during the reign of John Hyrcanus (135-104) or slightly earlier, i.e., during the second half of the 2nd century B.C.E. Three lines of evidence lead to this conclusion: (1) the writing of Rockefeller 43.336 is dated at the end of the 2nd century B.C.E., giving a *terminus ad quem*. (2) The language is heavily rabbinic, hence, not pre-Hasmonean. (3) The content: (a) the requirement of rings for tying animals in the slaughterhouse was introduced by John Hyrcanus, probably after he abandoned the Pharisees for the Sadducees (*v. Soṭa* 9:11; *Ant.* 13.296); (b) the law of the king fits the Hasmoneans; John Hyrcanus was the first to hire mercenaries. Death by hanging was also a Hasmonean practice.

There can be no doubt that the Dead Sea sectarians regarded the Temple Scroll as quintessential Torah, the true word of God. One indication already has been noted: the change to the first person so that the entire Scroll was the speech of God. A further indication was that the Tetragrammaton was written in the square alphabet, the same as in the other canonical books of the Dead Sea scrolls.

There can be no doubt that the Dead Sea sectarians regarded the Temple Scroll as quintessential Torah, the true word of God.

some of their perquisites? At some point, the priests had preempted the Levitic tithe (*Yed.* 86b; *Jub.* 13:24-26) and the Levitic role as sacrificial slaughterers, and the Scroll demands their restoration to the Levites. The Scroll repeatedly insists that the foreleg portion assigned to the priests from the sacrifices does not include the shoulder; had it been usurped by the priests? Thus, the Scroll gives new grounds for

whereas it was written in paleo-Hebrew in the noncanonical scrolls.

Yadin believes that the Scroll corroborates the identification of the sect with the Essenes. His evidence includes four items: (1) the Essenes refrained from anointing themselves with oil (*J.W.* 2.123), a reluctance reflected in the sect's festival of New Oil; (2) the Essenes also provided themselves an area outside of the city for disposing their bodily waste

(J.W. 2.147-49; 5.144ff.; Ant. 15.373); (3) the Essenes also championed the imposition of the priestly rules for the Temple and the priesthood upon the city of Jerusalem and all of Israel; (4) the sect's opposition to the structure of the Temple and its courts in Jerusalem sets it uncompromisingly apart from the Sadducees.

Yadin also asks how this super-legalistic sect which gave the Temple and its sacrifice such a central role could have influenced Christianity, which rejected the sacrificial system. His answer is convincing: the founders of Christianity came into contact with the sect at the end of the latter's existence, long after it had separated

Yadin believes that the Scroll corroborates the identification of the sect with the Essenes.

itself from the mainstream. Christianity, then, knew the sect at Qumran, where the sacrificial cult with its related laws of purity were in suspension. And what the sect suspended temporarily Christianity made permanent.

This summary has only been able to touch the highlights. Yet, enough has been said to indicate its vast scope and rich complexity. Enough work remains to occupy teams of scholars for decades to come. New readings and restorations will be proposed. New questions will be asked and old ones will be illuminated. Yet, even at the outset, with the publication of the *editio princeps*, it is safe to say that the Temple Scroll will make a vital contribution in filling the gap between Biblical and Rabbinic Judaism and in shedding abundant light upon the development of sectarianism at the close of Israel's second commonwealth.

The publishers — the Israel Exploration Society, the Institute of Archaeology of the Hebrew University, and the Shrine of the Book — deserve universal accolades for their prodigious labors. The volumes are spacious and handsomely bound, the print is a delight to read, the illustrations are ample, and, above all, the plates are remarkably clear — almost obviating the need to check the originals. The forthcoming English edition undoubtedly will possess these same virtues.

A final word about the editor. At the beginning of this introductory volume, Yadin writes: "Of all the scrolls studied so far, there is none whose complete comprehension depends so much on

the researcher's control — or at least understanding — of many areas of research, each of which demands professional expertise: Bible, rabbinics, history, archaeology, theology, scroll research, and philology — and who among present scholars . . . is equipped to control all these fields? Certainly not the writer of these lines" (I, p. 7). The truth is that Yadin has made fundamental contributions to each of these fields in his study of the Scroll. First, let it be noted that he freely consulted the experts in these various fields, and he fully acknowledges their aid in his footnotes; on one problem he commissioned this writer to contribute an excursus. But the restoration of the text and the analysis and synthesis of its contents are entirely his own. The paleographic restoration is brilliant; clearly, Yadin has "lived" with the sectarians of the Dead Sea and is

thoroughly at home with the vocabulary and thought. Refinements, of course, will be suggested but his restored text will remain standard for a long time to come. Moreover, Yadin's primary skills as an archeologist are given full play, as evidenced by the comprehensive and lucid exposition of the Temple blueprint and the reconstruction of its architectural features. Equally meritorious are his discernment of the polemical thrust of the Scroll and his assiduous search for traces of opposing views in subsequent historical and rabbinical literature. Finally, he deserves commendation merely for his splendid organization of this heterogeneous and complex codex. With Yadin's introductory volume (vol. I), the inquiring layman as well as the scholar can easily find his way through the Scroll's maze of details.

Some have wondered, even in print, why it took Yadin ten years until the Scroll was published. Now that we have it in hand and can appreciate his magisterial achievement, it is a wonder — especially in view of his ongoing academic and governmental responsibilities — that it took him only ten years. In that time had he published only the plates, it would have taken at least as many years for someone to collate the readings and interpretations of the Scroll. It is doubtful that Yadin's masterful organization and analysis would have been matched. His publication of the Temple Scroll establishes bridgeheads in every problem area of Dead Sea scrolls research from which the scholarly community will be able to launch successful forays into the remaining terra incognita of the land of Israel at the turn of the millennium.