EMERGING COMMUNAL LIFE AND IDEOLOGY
IN THE S TRADITION*

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INTRODUCTION

The Community Rule is a key text in any quest for identity in the Dead Sea Scrolls. However, the picture of community painted by this text is exceedingly complex chiefly because of the complex literary development and multiple attestations of the S tradition. What I would like to do today is dissemble those parts of the S tradition that deal with the council of the community (יהוהל אָדָם) as described in 1QS 6:2c–4a // 4Qṣd 2:7–8 // 4Qṣi lines 3b–5a and 1QS 8:1–7a // 4Qṣd 6:1–2 // 4Qṣr 2:9–16 as well as a number of stray elements of that tradition elsewhere in S, in 4Q265, and in the Damascus Document.

THE EVIDENCE OF THE S MANUSCRIPTS

In the course of a study on diversity and development in the S tradition,² I was struck by the way in which council of the community terminology is used in S. On the one hand it is used frequently alongside and apparently synonymously with harabbim, whereas at other times the

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* I would like to use this opportunity to thank warmly the editor of this volume and outgoing founding president of IOQS for his vision in bringing this thriving international organization to life and for heading it with his inimitable and effective style of leadership, a powerful cocktail of charm and firm handedness.

1 In what follows I have relied on the editions of the Hebrew text by E. Qimron for the text of 1QS ("Rule of the Community [1QS]," in J.H. Charlesworth et al. (eds.), The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English Translations: Rule of the Community and Related Documents [PTSdssp 1; Tübingen: Mohr Siebeck, 1994], 6f) and P.S. Alexander and G. Vermes for the text of the 4QS manuscripts (Qumran Cave 4.XIX: Serekh Ha-Tahad and Two Related Texts [DJD 26; Oxford: Clarendon, 1998]). English translations are my own.

language occurs by itself without references to the many. This has often been noted in discussions of the question whether the council in 1QS 8 refers to an elite group or to the community as a whole.\textsuperscript{3} It struck me as worthwhile to have a closer look at those passages in S that speak exclusively of the council of the community in the hope of teasing out characteristics of this exclusive usage that distinguish it from the usage alongside harabbim. It seems likely, furthermore, that the exclusive usage of one set of terms is traditio-historically earlier than the merging of the two, a suspicion that is confirmed by the highly developed communal organization reflected in the merged terminology over against the relatively primitive communal set-up reflected in the exclusive use of לְחַת מְדִינָה.\textsuperscript{4}

**EMERGING COMMUNAL LIFE IN 1QS 6**

In column 6 of 1QS we find a number of miscellaneous pieces of communal rules. This material has been the focus of a number of very recent studies.\textsuperscript{5} Thus, John Collins argues that the term יָהָד, even in passages like 1QS 6:2–4, refers to an “umbrella organization.”\textsuperscript{6} His view represents a much more restrained version of the somewhat extreme suggestion by Hartmut Stegemann that יָהָד is a designation for “the main Jewish union in late Second Temple times” or “a confederation

\textsuperscript{2} More is to be said on this debate below. For bibliographical references see n. 27 below.

\textsuperscript{3} For a different assessment of the relationship between both terms see recently E. Regev, “The Yahad and the Damascus Covenant: Structure, Organization and Relationship,” RevQ 21/82 (2003): 233–62. On reading his analysis one is left wondering whether the texts that speak of the council of the community and the rabbim ostensibly as synonyms (an observations shared by Regev though qualified with “at first glance,” 239) paint the picture he describes or are made to fit an admittedly neat and ingenious synthesis. Despite our differences of interpretation I greatly appreciate his close and careful readings of the texts at hand.

\textsuperscript{4} I am very grateful to Professors John Collins and Sarianna Metso for allowing me to refer to their contributions to the forthcoming Festschrift for Michael Knibb which I am co-editing with J. Lieu. Bibliographical details are give ad loc. below.