S. D. Fraade, “Bringing the Messiah(s) Through Law”: Texts

Text 1: CD 12:22–13:2:

12:22 <vacat> And this is the rule for the meeting of
23 the camps: Whoever walks according to these (rules) during the period of
13:1 wickedness until the coming of the Messiah of Aaron
2 and Israel (forming groups) of at least ten men, by thousands, hundreds,
5 fifties,
6 and tens (Exod 18:25; Deut 1:15).

Text 2: 4Q266 (4D*) 10 I, 11-12:

I, 11 And this is the exact nature of
12 [the laws by which they shall be judged until the rise of the Messiah(s) of
Aaron and Israel.

Text 3: CD 1:8-18:
8 And they discerned their iniquity and knew that
9 they were guilty people, and like blind people and like those who grope for a way
for
10 twenty years. And God discerned their deeds, for with a full heart
they sought him,
11 and he raised for them a Teacher of Righteousness, to guide
them in the way of his heart. <vacat> And he made known 12 to the last
generations what he would do in the last generation to the congregation of traitors.
They are the ones who turn from the way. This is the time about which it was
written, “As a wayward cow,
14 so did Israel stray” (Hos 4:16), when the Scoffer arose, who sprinkled upon
Israel
15 waters of falsehood, and led them astray in a wasteland without a way, bringing
down the eternal heights and departing
16 from the paths of righteousness and moving the border which the first ones
established in their inheritance, so as
17 to cause the curses of his covenant to cling to them, delivering them to the
avenging sword of the vengeance
18 of the covenant.

Text 4: 1QpHab 7:1–5:

1 וידבר אל חבקוק את הבאות את הכותב
2 חבקוק על המאה במסר חבקוק לזלót
3 אמר לפני וספר תורתך אל כותב
4 כותב על המאה תורתך אל כותב
5 כל דר ייחר עבדי הנביאים.

1 And God spoke to Habakkuk [telling him] to write down the things
2 that will come upon the last generation, but how the period would end (喘ת הכתן)
he did not make known to him.
3 <vacat> And concerning what it says, “So that the one who reads it will run”
(Hab 2:2b).
4 Its interpretation concerns the Teacher of Righteousness, to whom God made
known
5 all of the mysteries of the words of his servants, the Prophets.
Text 5: 1QpHab 7:9-14:

9 “Even if it tarries, wait for it still, for it will surely come, without delay” (Hos 2:3b) <vacat> Its interpretation concerns the men of truth, who perform the Torah (commands), whose hands do not grow slack in the service of the truth, when the last period is prolonged for them, for all of God’s periods will come according to their fixed order, as he decreed for them in the mysteries of his prudence.

Text 6: B. Ketub. 111a [Text 6]:

shalla ngele at haqem, shalla rikhq at haqem, shalla ngele homr lencime.

that they (=the prophets) not reveal the end, that they not defer the end, and that they not reveal the secret to gentiles.

Text 7: Song 2:7 (and Song 3:5 and 8:4):

I adjure you, O maidens of Jerusalem, By gazelles or by hinds of the field: Do not wake or rouse Love until it please! (NJPS)

Text 8: Walter Benjamin, “On the Concept of History”:

He [the historian] grasps the constellation into which his own era has entered, along with a very specific earlier one. Thus, he establishes a conception of the
present as “now-time” shot through with messianic time. We know that the Jews were prohibited from inquiring into the future: the Torah and the prayers instructed them in remembrance. This disenchanted the future, which holds sway over all those who turn to soothsayers for enlightenment. This does not imply, however, that for the Jews the future became homogeneous, empty time. For every second was the small gateway in time through which the messiah might enter.