Bibliographische Dokumentation

Qumran

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- E. Chazon and M. Stone, "215a. 4Qtime of Righteousness", pp. 172-184.

The editors designate 4Q215a, 7 frags. on two plates, as Time of Righteousness due to the recurrence of periodization language within the document. Chazon and Stone point out that בוא in the document is used in tandem with temporal substantives to function as 'advent language', e.g., באה עת הצדק, בא קץ. The authors note that this language is not original to Qumran (cf. Jer. 46-51; Ezek. 7) and that the 'prophetic style' of its use from Hebrew Bible likely inspired 4Q215a. Also significant in the document is the grammatical combination of two words, e.g., קצהשלום and קצהרשע into one form. The authors note that the term קץ, in its later usage at Qumran, came to mean 'epoch' or 'period'. When combined with שלום or רשע, the result was again the formation of periodization language. While examples of this type of religious writing are several (1 Enoch 1-11; 4QInstruction; 1QS; 1QH^a; CD – see table 1 pp. 184), none use the combined forms found in 4Q215a.

- A. Yardeni, "234. 4QExercitium Calami A", pp. 185-186.

The text contains only six words as part of a scribal training exercise. Spelling of 'Isaac' differs from MT – compare ישחק (4Q234) to יצחק (MT).

- M. Broshi, "247. 4QPesher on the Apocalypse of Weeks", pp. 187-191.

One frag. sole remnant of larger composition. B. confirms the Qumranic understanding of קץ as a term for 'epoch' or 'period'.

- M. Broshi and E. Eshel, "248. 4QHistorical Text A", pp.192-200.

The editors suggest that this document, a single frag. certainly preceded by at least one other sheet and formerly known as 'Acts of a Greek King' or 'Pseudo History', be designated 'Historical Text A' due to its apparent allusions to the reign of Antiochus IV. The authors suggest that the text is a genuine historical component to a larger apocalyptic work. Broshi

and Eshel aver that the work retells the siege of Alexandria. Their basis for this is the recon-struction and restoration on l. 4: במצור ב[נא אמון. The term נא is found in other, later Jewish and Christian writings referring to Alexandria (*Tg. Jonathan*, Jerome, *Gen. Rabbah*). Elsewhere, the document preserves a reference to the tetragrammaton in which the 4 He-brew letters are represented by five small, vertical lines. The second and third are connected forming a small 'n'. Also in the document is the later Hebrew use of the term עפר. In bibli-cal Hebrew, the term means 'soil', 'dust', 'earth'. In later periods, the term came to mean 'field' or 'piece of land'. Based on this reading and the historical actions of Antiochus IV, the editors suggest that 4Q248 clarifies the cryptic phrase in Dan. 11:39, יחלק במחיר ואדמה. They argue that this phrase is meant as the sale of land for remuneration, not as a settlement for of cleruchs or mercenaries. This is based on their understanding of עפרה in line 6 .

-     H. Stegemann "269. 4QDamascus Document[d] frgs. 10, 11 (Re-edition), 15, 16", pp. 201-211.

Stegemann provides a thorough reconstruction of these fragments. Based on his reconstruc-tion, the editor puts forth the suggestion that CD was originally entitled 'Interpretation of the Law in the Last Days' – מדרש התורה האחרון, a phrase that also appears at the end of the document. Stegemann cites *Jubilees* as the only other work written in Hebrew from the Second Temple Period which repeats its title at the end of the composition. It is for this rea-son that he reconstructs the lost beginning to 4QD[a] 1.1 as follows: זה מדרש התורה האחרון לכול בני אור להנזר מדרכי חושך.

-     J. Fitzmyer "281a-f. 4QUnidentified Fragments A, a-f", pp. 212-215.

Fitzmyer assigns a possible date of 100 B.C.E. to this document consisting of six tiny frgs. In this document, written in Hasmonean semi-cursive, the editor notes the difficulty of distinguishing between the ו and י and routinely points out that either reading would be possible (213).

-     P. Alexander and G. Vermes "285. 4QSefer ha-Milhamah", pp. 228-246.

This document, dated to late 1st century B.C.E., consists of 10 frgs. The editors note that the content of these frgs. do not overlap with any content from the extant versions of War Scroll in 1QM and 4QM, although they do suggest that the content of 285 is later than that of 1QM and 4QM. Alexander and Vermes aver that this document is to be understood as a 'prayer', presumably as prayer uttered on the field of battle. They base this conclusion on the phrase למען שמכה in frg. 1, l. 2. This may form a type of invocation for divine protection and the authors note Yadin's suggestion that the expression בחירי שמים refers to the now dead righteous ones who dwell in heaven and will fight alongside the angels and holy ones still alive on earth against the wicked. Qimron's observation that, in Qumran Hebrew, the *he* is often elided when following an inseparable preposition; e.g., לריע for להריע, is attested in this document (frg. 3, l. 3). Periodization language, e.g., use of בוא or עת with temporal substantive as a general rule, is here represented (frg. 4, l. 1) with עת standing before a finite verb. The editors note this as a characteristic that developed in later Hebrew (235). Bor-rowing from Ezek. 38-39, Alexander and Vermes suggest that the author(s) of 285 interpret the enemy of the Prince of the Congregation (נשיא העדה) as the Prince (ראש נשיא) of Rosh. The latter phrase the authors suggest ought to be rendered 'chief prince'. This is for two

reasons. Firstly, the phrase is set in opposition to נשיא העדה, and the character is therefore to be understood as the counterpart to the Prince of the Congregation. Secondly, ראש is commonly used to express the 'foremost' or 'head' of a particular group; so, e.g., הרואש כוהן (cf. 1QM XV 4; XVIII 5; XIX 11; also note Ez. 38-39). Based on an absence of a conjunction before צמח דויד in frg 7, l. 3, the editors claim that this phrase stands in apposition to another noun phrase, likely נשיא העדה, meaning that the two are one and the same person (cf. 4Q252 V.3-4 and 4QFlor 1-3 I 10-13 on the interpretation of the phrase דויד צמח elsewhere). Based on several parallel readings from Qumran (4QpIsa^a 8-10 and 1QSb v. 20-29) as well as W. Horbury's suggested parallel in 2 Apoc. Bar. 40:1-2, the editors interpret the actions of the 'Branch of David' and the 'Prince of the Congregation' as follows: ונשפטו frg. 7, l. 3 should be rendered as the action of the 'Branch' and the 'Prince' against a third party, likely the נשיא ראש. Following this in l. 4, the 'Branch' and the 'Prince' enact the death penalty – ונשפטו. This reading is contrary to the suggestion of Eisenman and Wise, who posit that it is the 'Branch' who is being put to death and render the verb ונשפטו as a 3rd pl. referring to the 'Branch' and the 'Prince'. A. and V. find ample support for their position from the underlying biblical text (Is. 11:4).

- T.H. Lim "306. 4QMen of the People Who Err", pp. 249-254.

4Q306 consists of three frgs. of Hasmonean semi-cursive script. L. associates the frgs. with CD based on the use of גשש, which is a *hapax* in Hebrew Bible (Is. 59:10), in both CD I.9 and 4Q306 frg. 2, l. 4. This term, Lim notes, is understood to be "the Qumran community's self-description of its origins" (254). The editor also notes the connection between 4Q306 and 4QMMT B 58-62 regarding the prohibition against dogs in Jerusalem. The question centres on the Hebrew term רקק/ירק for 'spit' and the author suggests two possibilities: (1) the people in the assembly spit (cf. 1QS vii.13 and Josephus *J.W.* 2.147) or (2) the dogs that are prohibited routinely vomit their food.

- J.C. Greenfield and M. Sokoloff, "318. 4QZodiology and Brontology ar", pp. 259-274.

Greenfield and Sokoloff trace the development of zodiological Aramaic terms. One such word is the use of דכרא for 'Aries' in 4Q318, which the authors suggest is an early use of the term. Normally, אימרא is used for 'Aries' in Aramaic texts. The editors suggest that the difference in 4Q318 may be explained by the gradual assimilation of the meaning 'lamb' and 'ram' into one Aramaic word – אימר. They find evidence for this from the Hammat Tiberias Synagogue (fourth century C.E.) in which the Hebrew term טלה is used for 'ram'. This term, which is the equivalent of Aramaic אימר, is used unequivocally in mosaics and literary texts (cf. also the Beit Alpha mosaic). Greenfield and Sokoloff conclude, therefore, that at some point אימרא replaced the original דכרא meaning 'ram', to which the Hebrew attests.

- J. Fitzmyer "331. 4QpapHistorical Text C", pp. 275-280.

This manuscript of Hasmonean script is comprised of 10 frgs., of which only one contains more than one legible word (frg. 1). A curious, but not unprecedented, *hiphil* form of בוא occurs in frg.1. i, l. 7, in which the *aleph* drops out of the infinitive form, yielding להבי (cf. also 1QS i.7; Jer. 39:16; and 1Q41 iii.2).

- J. Fitzmyer "332. 4QHistorical Text D", pp. 281-286.

The text survives in three small frgs. of early Herodian formal script. Fitzmyer notes another use of the term בוא, this time to "denote the date when a specific priestly course was to begin its service in a given week" (282). The author also points out the use of the biblical term ידעיה in frg. 1, l. 2 (cf. 1 Chr. 9:10; Ezra 2:36; Neh. 7:39, 11:10, 12:6, 7, 19, 21; Zech. 6:10, 14). Fitzmyer notes that this term refers to a priestly family that returned from Babylonian captivity and, based on the use of בוא, suggests that one of the priestly (weekly) courses at the Temple was named after this priestly family. He points out how the demonstrative pronoun זה and the relative pronoun ש– are used to correlate dating in the document and at Qumran (e.g., 4Q333 i.3; 4Q324a 1.ii.7; CD xv.11; xx.4; 4QMMT B.1, 2, 9; C 10, 17). Fitzmyer also provides a brief discussion of the origin of the name 'Hyrcanus'.

- J. Fitzmyer "333. 4QHistorical Text E", pp. 287-289.

This text of two small frgs. is in semi-formal Herodian hand. The fragmentary nature of this text prevents any insights other than to confirm the usage of בוא as the 'entry of a priestly cycle'. The Hebrew term גמול, rare in Hebrew Bible, is also used and likely refers to a priest or priestly family (cf. 1 Chr. 24:17).

- A. Steudel "408. 4QApocryphon of Moses^c?", pp. 298-315.

4Q408 consists of 16 or possibly 17 frgs. in Hasmonean script. Steudel notes in frg. 1, l. 1, that this text constructed the phrase בני האדם using ה, whereas it is normally lacking at Qumran. The former adheres more closely with biblical Hebrew and is present at Qumran (cf. 1QH ix.27; CD xii.4). Frg. 3 + 3a, l. 6 contains a phrase not found in Hebrew Bible: ברוך אתה אדני, but which occurs several times in 1QH (xiii.22; xv.9). The original reading ברוך יהוה – which is surrounded by delete marks – was later corrected by scribes to the present form as a move away from the use of the tetragrammaton. Steudel notes that creation language is strong in frg. 3 + 3a. In l. 8 the term אות – 'sign' – takes on the connotation of a temporal marker denoting the arrival (creation) of the day and night (l. 10; cf. also the use of אות in frgs. 4 and 5). This creation language, coupled with the use of worship language (e.g. Steudel understands לעבדתם as a reference to the labors of the people in their daily activities), relate to the daily, morning and evening prayers of the people. Steudel suggests that this may be a connection to Josephus' account of Essene daily practices (*J.W.* 2.8.5). She points to a connection between these frgs. and 1QM xiii.2; 1QS ii.5 and 4Q503 based on the liturgical formula – וענו ואמרו – found in frg. 16, l. 2. Steudel cautions, however, that the text is too fragmentary to be certain.

- S. Tanzer "419. 4QInstruction-like Composition A", pp. 320-332.

4Q419 is preserved in 11 frgs. written in Hasmonean semi-formal script. Tanzer links this text to other parenetic texts of Qumran based on the widespread use of the Hebrew phrase פי על used in conjunction with language about statutes/precepts/Torah (cf. e.g., CD vii.7; xix.4; xx.28; 4Q266 11.6; 4Q270 7.i.20; 1QS i.2). 4Q419 preserves the common orthographical elision of *he* as in frg. 1 l. 6 – ולגיש for ולהגיש. The editor argues, with C. Rabin, that the Hebrew גלל as a *Hitpoel* is to be understood as 'defile oneself' rather than the *hapax* usage of the term in Biblical Hebrew to mean 'wallow'.

- S. Tanzer "424. 4QInstruction-like Composition B", pp. 333-346.

Preserved in 4 frgs. in early Herodian semi-formal script, 4Q424 is a collection of wisdom sayings regarding association with particular types of men. Tanzer notes several difficulties in the reconstruction of the text. First, in frg. 1, לקח takes on several possible meanings. In l. 4, the text reads אל תקח חוק, which Tanzer suggests could mean 'do not have a portion' (following Brin), 'take up a lawsuit' or 'accept instruction'. In support of the last meaning, Tanzer cites Sir. 8:9, which has תקח שכל. Ambiguities of this type are apparent in other sections of frg. 1. In l. 7, the term פלס seems to occur with the meaning 'look out for' or 'help along'. Both phrases are difficult to substantiate other than to point to the context, which the editor notes is uncertain as well. Tanzer suggests that the unclear term אט in l. 6 be understood as 'secret' in Qumranic literature. For support the author points to the use of the term in 4Q415ff, wherein such a definition is most fitting. Tanzer also suggests that the term רצה is a by-form of רוץ as it follows אחר in frg. 1, l. 9. This is the only instance of the use of the two terms together, but Tanzer cautions that the 'by-form' is elsewhere unattested.

- E. Larson "458. 4QNarrative A", pp. 353-365.

4Q458, preserved in 19 frgs. and written in late Hasmonean formal script contains only two frgs. (1 and 2) of any discernible substance. The text uses Biblical Hebrew models, e.g., *waw* conversive and את as the direct object marker. Larson notes the use of the term ידיד by the text, which is used in Hebrew Bible six times. In other Qumranic literature, e.g., 4QFlor 8.3; 4Q379 1.2; and 4Q471b 1.7, the term is applied to patriarchs (e.g. Levi in 4Q379 and Benjamin in 4QFlor) and to the eschatological, priestly Messiah (4Q471b). The Greek equivalent, either as αγαπητοι or ηγαπημενοι, are only moderately helpful as the terms are used to render other Hebrew phrases (e.g., דוד and יחיד). Another point of interest in the text is the appearance of the odd phrase את עץ הרשע – 'the tree of evil'. Larson posits two possibilities: (1) it is a negative representation of the 'tree of the knowledge of good and evil' from Gen. 1 or (2) it is a tree connected with pagan worship (e.g., *Jub.* 22:18 and *Ep. Arist.* 135), though Larson suggests that the latter is 'a rather unusual use of metonymy'. Larson agrees with Y. Kutscher's observations on the appearance of *Hiphil* forms due to Aramaic influence (359). One such form is ל[השניית. The *Hiphil* of this verb is not found in Hebrew Bible, but is apparent at Qumran (e.g., 1QS iii.16; 1QHª xv.14 and frg. 9.4).

- E. Larson "459. 4QNarrative Work Mentioning Lebanon", pp. 366-368.

Larson notes the possible interpretations of Hebrew לבנון. This term could refer to either the nations or to the Temple. The editor prefers the former based on the presence of הגביהו, because it is 'used in a negative sense of exalting something more than is proper, or acting haughtily'.

- E. Larson "460. 4QNarrative Work and Prayer", pp. 369-386.

4Q460 consists of 10 frgs. in Hasmonean or early-Herodian script. Larson notes a possible anomaly in the usage of the term טהר. Citing 2 Chr. 29-30 and the historical setting of King Hezekiah, L. asserts that this term refers to purification of the Temple or self-purification of the people who came to Jerusalem from the north (377). When the activities of the priests are concerned, however, the term התקדש is used. Thus the phrase in frg. 6, l. 3 – וכוהניו טהורי[ם – likely represents a later employment of the term. Larson also notes the appearance

of the phrase ואילינו in frg. 8, l. 7. This term, found in Isa. 19:11; 4Q408 1.i.18, 38; 1.ii.33; 4Q405 13.i.2, is to be rendered 'our men of power'. Larson cautions that the term could range in meaning from 'god' to 'angel' to 'simpleton', though the last seems unlikely. A dubious reconstruction in frg. 9 i.11 – עריץ מעם – is a *hapax* both for Hebrew Bible and Qumran.

- E. Larson "461. 4QNarrative B", pp. 387-393.

4Q461 consists of 5 frgs. written in Hasmonean script. Larson suggests that the term ומשכיל in this text could perhaps refer to David. The author bases this suggestion on the occurrence of the term in Hebrew Bible (only twice used to refer to David in 1 Sam. 18:14-15) and the fact that the term is couched in what is ostensibly a narration of Israel's history from the Exodus onward.

- D. Pike "466. 4QText Mentioning the Congregation of the Lord", pp. 396-397.

This small frg. contains the phrase עדת יהוה. The editor notes the rarity of this expression at Qumran (only twice, here and in 4Q377 2.ii.3) and in Hebrew Bible (Num. 27:17, 31:16; Josh 22:16, 17). Pike points out, however, that it is impossible to deduce any specific connotation to this phrase from the biblical instances and that the Qumran passages are too fragmentary to be of any use.

- M. Broshi "468a-d. 4QUnidentified Fragments C, a-d", pp. 401-405.

4Q468a-d are represented by 4 frgs. from different scrolls and of different genres. Broshi notes that the first frg. contains the phrase חכמי לב. The use of לב in the Hebrew Bible and elsewhere at Qumran is common. Typically, however, the term is used to compose a phrase of negative connotations, e.g., נעוי לב – of perverse heart; ערל לב – of uncircumcised heart; etc. Here, however, the term is used in a positive connotation as in Ex. 31:6, 35:10 *passim* (referring to the skillful artisans who built the tabernacle). Broshi also notes the occurrence of זבול in frg. b, ln. 4, which he terms the '...lofty abode in general and the divine dwelling in particular' and relates to 1QS x.3 (cf. also 4Q256 311.1). This language, coupled with the references made to the priestly garments, prompts Broshi to note the possible similarities between this text and Sir. 50:5-7 (403).

- M. Broshi "468e. 4QHistorical Text F", pp. 406-411.

Represented by one frg. 4Q468e is a late Hasmonean/early Herodian composition. This frg. contains the personal name פותלאיס. Mention of contemporary historical figures is rare for DSS, and this name is attested only once outside the community (Josephus, *Ant.* 17.219). Broshi posits that the name in 4Q468e is the same person mentioned by Josephus, Potlais/Ptolas the friend of Archelaus, heir of Herod the Great. The editor traces the derivation of this name to Hebrew פוטיאל, such as the father-in-law of Aaron's son Eleazar (cf. Ex. 6:25). This name is likely a hybrid containing an Egyptian element, פוטי (for Egyptian *pa-da* – 'he who was given') and אל. The derivation of the name, therefore, is Egyptian, Hebrew, and Greek. It is possible, therefore, that the name, rendered in Greek as Πτολλαι, referred to a Jew.

- A. Lange "468i. 4QSectarian Text?", pp. 416-417.

Lange points out the use of שלה – 'insolence' – in the text. This term is attested elsewhere only in Dan. 3:29 *ketib*. (*qere* שלו – 'negligence'). The editor traces the roots of this term to Akkadian *šillātu* or *šillatu*.

- D. Ernst and A. Lange "468k. 4QHymnic Text B?", pp. 420-421.

Ernst and Lange propose this title based on the occurrence of two terms in the document – פגועים and זרח. They note that the first term – 'stricken ones' – is used in 11QPsᵃ xxvii.10 in connection with 4 songs of David to be sung over the stricken. In *y. Erub.* x.26c; *y.Sabb.* vi. 8b, and *Mid. Tehillim* to Ps. 91, this Psalm of David is entitled a 'song of demons'. Thus, the Psalm, and the term, was likely connected to exorcistic practices. The second term supports this view. The term זרח is used in combination with פגועים in 4QShirᵃ, ᵇ in describing a technique in which demons are exorcised by praising the glory and might of God (so 4Q510 1.4-8; 4Q511 10.1-6).

- E. Eshel and H. Eshel "471. 4QWar Scroll-like Text B", pp. 439-445.

Consisting of 3 frgs. in Herodian script, 4Q471 parallels certain sections of 1QM. The editors note these similarities as they apply to the organization and implementation of certain priestly functions within each document. In particular, they note the occurrence of the term תמיד (frg. 1, l. 7) and the high probability of what was originally a discussion of the priestly 'courses' recorded in 1 Chr. 24 (frg. 1, l. 5). Based on the usage of the term in 4Q471 and 1QM ii, the editors posit that the Qumranites agreed with the Pharisaic practice regarding the תמיד (441). Also worthy of note is the appearance of a feminine plural ending spelled ־ורת. This, the authors note, is not uncommon at Qumran (cf. e.g., 1QM i.8).

- E. Eshel and M. Kister "471a. 4QPolemical Text", pp. 446-449.

Eshel and Kister suggest that this text, consisting of one frg. in Herodian script, contains an argument directed against an opposition Jewish group, likely the Hasmoneans (Sadducees?). The text, by its use of גאל, clearly meant to point out that the opposition group thought that they were acting in obedience to God's will, i.e., 'fighting God's battles' – נלחמה מלחמותיו. The editors support this opinion based on the use of the term גאל in Hebrew Bible, the subject of which is generally 'God'. Thus they suggest that this frg. is related to 4QpNahum and that the downfall of the Hasmonean house is the historical background.

- T. Elgvin "472. 4QEschatological Work B", pp. 450-455.

4Q472 consists of 2 frgs. in early Herodian script. Elgvin notes the strong presence of royal language in the document. Terms such רעה as a reference to the 'kings friends' (frg. 1, l. 4 compare to Isa. 44:28 and Zech. 13:7) and לפני as a reference to courtly customs in the Persian period (frg. 1, l. 4 compare to Est. 4:5, 8:5; Neh. 2:5, 9:28; 2 Chr. 31:20). Which king was intended is debatable, but Elgvin notes that, based on frg. 1, l. 5 – 'gold and pure gold', the text could be referring to Solomon. Thus, the text may have centered on the hope for the 'end-time renewal of Israel' (452). Significantly, Elgvin points out that several 'Aramaic forms' (frg. 2, l. 3 – דבי, לישנה) are present in the document and that this strange phenomenon may lend greater credibility to the association of this document with conceptually related texts, e.g., 4Q550; 4Q242; and 4Q243/244, all of which are in Aramaic.

- T. Elgvin "474. 4QText Concerning Rachel and Joseph", pp. 456-463.

4Q474 survives as a single frg. in early Herodian semi-formal hand. As the title suggests, this composition preserves a discussion concerning Rachel and Joseph. Elgvin avers that the term ידיד in l. 3 refers to Gen. 37:3 and 48:22 in which the text relates that Jacob loved Joseph more than his other sons. The other important figure in the document is Rachel. The editor suggests that l. 5 reflects a reading of Gen. 30:22 and reconstructs the phrase [אהב]ב י]הוה מאודה רחל[ ]לל[רח]סן עליה based on the passage in Gen. 29:18, 30. Elgvin supports this reconstruction, which is absent a direct object marker by noting that biblical Hebrew at times introduces the object of אהב without using the accusative particle. The author also points out that the phrase מלאכי שלום (cf. Isa. 33:7) – 'peace negotiators' – takes on es-chatological dimensions in 4Q474. Elgvin argues that this phrase carries the connotation 'angels of peace' in the document (cf. 4Q228 1.i.8; 4Q369 1.ii.9; 3Q8 1.2; and 4Q428 26.3). In conclusion, Elgvin points out that this document was likely part of a larger piece of re-worked Bible in which Joseph and Rachel figured prominently in the eschatological end-time of Israel (460-461, 463).

- T. Elgvin "475. 4QRenewed Earth", pp. 464-473.

4Q475 is a small fragmentary palimpsest in early Herodian formal hand. E. notes the fa-miliarity entertained by the author of the document with biblical Hebrew poetry. In line 1, the spatial allowances in the text suggest a rendering of י]בחר and not simply בחר[. This is peculiar for the simple fact that the use of the imperfect in a 'past tense' scenario would be irregular for Qumran. Elgvin points out, however, that in poetic passages from Hebrew Bible use of the imperfect in a 'past tense' scenario is not uncommon (cf. Ps. 47:5; 78:68; 87:2; 132:13). The paradigm in those passages follows this pattern: *x-qatal – x-yiqtol*, which Elgvin suggests was present in l. 1 of 4Q475. Elgvin also draws attention to the occurrence of the phrase לבן אהוב in line 7. He notes the possible connections this phrase may have with biblical and non-biblical references, highlighting its eschatological ramifications.

- E. Eshel "477. 4QRebukes Reported by the Overseer", pp. 474-483.

4Q477 consists of 3 frgs. in Herodian script. Significant to this document is the appearance of personal names of the community – e.g., יוחנן (frg. 2.ii.3), חנניה נותוס (frg. 2.ii.5), and חנניה בן שמעון (frg. 2.ii.9). Present in this text is a possible conflation between a Hebrew and an Aramaic term. Eshel notes that, in frg. 1, l. 2, the term נעויתם is used. She suggests that the Hebrew verb עוה, 'to act perversely', is combined with the Aramaic noun עויה, 'iniquity'. The use of Aramaic, or even Greek, words is not uncommon to the document. In frg. 2.ii.3 Eshel points out that the extant אר[in the middle of the line should be finished with either an Aramaic name (e.g., ארזה or ארי) or with a transcribed Greek name (e.g., אריסטובולוס or אריסטון; cf. also frg. 2.ii.5 and the name חנניה נותוס – lit. 'John of νοτοι' – 'south'). As a document of rebuke for improper behavior, Eshel notes similarities between 4Q477 and other Qumran documents (cf. e.g., CD vii.1-3; 1QS vff.).

- F.M. Cross and E. Eshel, "hirbet Qumran Ostracon"(Plate XXXIII), pp. 497 – 507.

This fragment consists of two pieces of thick-bodied potsherd in 'Late Herodian' script representing legal document of some kind (possibly a deed of gift). Here, as frequently happens in fragments of 'Late Herodian' script, there seems to be either confusion between ה (he) and ח (het) or perhaps they have been interchanged. Several features of the recon-

structed text are of significance: 1) the editors note that the Palestinian Talmud delineated מהיום "from today" (line 5) as an important technical term for a deed of gift; 2) the larger phrase of line 5 מהיום הזה לעולם has parallels both at Elephantine and in a Greek deed of gift; 3) the phrase כמלותו ליחד (line 8) illustrates the fulfilling of a vow upon entrance into the sectarian community which assigned an individual's entire estate to the community – the editor suggests a possible New Testament parallel in Acts 4.34; 4) this may also provide some evidence that the slaves were kept at Qumran (cf. CD XI $_{9-12}$) but contra the reports of both Philo (*Quod omnis probus* 12.79) and Josephus (*Antiquities* 18.21). The editors' conclusion is that we have here a deed of gift written in Qumran Hebrew and addressed to the bursar of the sectarian community where the ostracon was found. Included at the end of the discussion is an excursus by F.M. Cross, which responds to subsequent alternate readings by A. Yardeni (especially with respect to lines 4 and 8) in defense of his earlier reconstruction.

- F.M. Cross and E. Eshel, "Khirbet Qumran Ostracon" (Plate XXXIV), p. 508.

Line 3 of this fragment shows a medial פ (pe), which is obviously the last letter of a word in context. The editor's reconstruction reads: [יהוס]פ בן נתן.

- E. Eshel, "Khirbet Qumran Ostracon" (Plate XXXIV), 509 – 512.

This fragment, dated prior to 31 BCE contains letters with some unique scribal features but no discernable words. Line 3 moves through the alphabet from א (aleph) to (tet) and therefore appears to be a scribal abecedary exercise matching the four inkwells found at the site to suggest scribal activity at Qumran. The practice of dividing the alphabet between כ (kap) and ל (lamed) is also attested in abecedaries from Murabba'at (Hebrew) and Hatra (Aramaic).

- S.J. Pfann, "Cryptic Texts" (Plates XXXV-XLVIII), pp. 515-701 (4Q249a-z and 4Q250a-j).

This collection of fragments, originally assumed to derive from a single document, is written in an esoteric (cryptic) script. The derivation from one scroll was ruled out by use of a computer-based search engine: approximately twenty fragments come from 8–9 copies of *Serekh ha-'Edah*. In all, seventy fragments are assigned to thirty-six manuscripts (4Q249a – z; 4Q250a – j) each consisting of an average of two fragments. Based on the letters *he*, *mem*, and especially *samek*, the script seems to be early semi-formal (no later than mid 2nd century BCE but a slightly earlier date is preferred). While the language is clearly Hebrew and the script is truly alphabetic, Cryptic A is not a descendant of any known alphabet.

Four general tendencies of the development of Cryptic A are noted: 1) rotation of letters 15 – 70 degrees counter-clockwise; 2) tendency toward horizontal shading instead of vertical shading; 3) shortening of extended lines to give a letter the appearance of extra width; 4) reduction of hooked lines at the tops of letters (early period) to single lines with an upturned end (later period). Similarities to Late Phoenician include: 1) Striking resemblance: ב (bet), ז (zayin), ל (lamed), צ (sade); 2) Noteworthy resemblance: ו (waw), נ (nun), ק (qop), ר (res), ש (sin), ת (taw).

The editor's conclusions are: 1) That the majority of the manuscripts are from the 2nd century BCE, written on papyrus in Cryptic A script; 2) the absence of Community Rule or Damascus Document, coupled with the strong witness of *Serekh ha-'Edah* argues for the priority of *Serekh ha-'Edah* which issues from the earliest period in the community's his-

tory. Identification of known texts among the fragments was based on the matching of vertical letter-strings with relevant portions of *Serekh ha-'Edah* and Leviticus. This enabled calculation of character/space counts with lacunae to determine whether the original form of the text resembled or matched 1QSa. The editor provides an appendix with a fourteen point breakdown of 1QSa with corresponding fragments from 4QSE. Several of these sections show significant signs of redaction with the fragments from 4QSE being the shorter (older) of the two.

A further appendix to this introduction evaluates how the textual history of *Serekh ha-'Edah* reflects the following stages of the group's history with respect to its terms of self-definition: (1) The Period of Groping (prior to the 4QSE manuscripts); (2) the period of the group's constitution under the Teacher of Righteousness (4QSE^{a-e}); (3) the period of the *Maskilim* following the death of the Teacher of Righteousness (4QSE^{f-i}).

The editor concludes: (1) that the fragments composed in the early stages of the group's existence (4QSE^{a-e}) only reflect the early sections of SE; (2) that those sections which underwent the heaviest editing and expansion were the descriptions of members responsibilities according to age; (3) those several sections which only appear in the later manuscripts (4QSE^{f-i}) may represent rules which were added to the composition at subsequent stages.

The linguistically relevant fragments are summarized below:

a) 4Q249d 4Qpap cryptA Serekh ha-'Edah^d (Plate XXXV)

The editor notes that the added provision which expands the age of qualification for service in the community to members 'aged twenty-five' found in 4QSE^e and 1QSa, is missing in this manuscript (re: beginning of Levitical cultic service, cf. Num.8.24; re: judges, cf. CD X$_{4-10}$; re: youngest military service, cf. 1QM VII $_{2-3}$). In spite of this concession, the age of maturity for leadership and judging remained thirty years.

b) 4Q249e 4Qpap cryptA Serekh ha-'Edah^e (Plate XXXV)

Three fragments are reconstructed and show parallels to 1QSa I $_{5-10, 12, 24-26}$. In 4QSE^e the term ליחד was added by a second hand to modify קידש עדת and suggests a heightened emphasis upon unity / oneness in the context of sacred space. Further, the possibility that a priest, who engages in marital relations, could threaten the genderless nature of the heavenly realm seems to be reflected in the difficult phrase [ולוא יקר]ב לאשתו 'And he shall not approach his wife'.

c) 4Q249j – 4Qpap cryptA Leviticus^h? (Plate XXXVII)

That Leviticus is the only book of the Hebrew Bible represented by extensive quotes in Cryptic A is not surprising in light of the priestly character of the community. Two fragments belong to this manuscript. In the first there is a sequence ט could also be read חי. In the second fragment אני has a clubfoot which determines that the *nun* cannot be a *mem*.

d) 4Q249k – 4Qpap cryptA Text Quoting Leviticus A (Plate XXXVIII)

This fragment is linked with Lev. 26.16 – 17 on the basis of the otherwise relative infrequency of the extant phrases in either biblical or Qumran literature. The sequence of three consecutive lines occurs nowhere else, however, the vertical alignment of the letter strings in lines 1 – 3 require changing word order to match the end of Lev. 26.16. This feature along with the fact that lines 4 – 5 do not match Lev. 26 suggests that 4Q249k does not

represent the final form of Leviticus but perhaps a paraphrase / re-working or a commentary / legal treatise quoting the biblical text. 4Q249k shares some features with 4Q249l (see below): 1) both preserve words from at least three lines of Lev.26; 2) both contain biblical text which differs from MT due to internal modifications (249k transposes words; 249l adds words); 3) in both the biblical quotations are supplemented by non-biblical elements. That they are not the same work is based upon the observations that the scribal hands and papyri used are dissimilar. They are fragments from separate manuscripts, which could be two copies of the same document. Since there is no overlap between them however, this is purely conjecture.

e) 4Q249l – 4Qpap cryptA Text Quoting Leviticus B (Plate XXXVIII)

This fragment (see also above) has a likely parallel to Lev.26.33 – 35.

f) 4Q249m – 4Qpap cryptA Hoyadot-like Text E

The editor notes the following parallels: 1) line 3]ימצא בן with 1QS (X23); 2) line 5 יצא על with 11QT (LVIII 21) and Gen.19.23; 3) line 6 אפתח with 1QS (X23) and 1QH^a XVIII32. This word "I will open" occurs nine times in the Hebrew Bible usually in liturgical texts associated with opening one's mouth in praise or thanksgiving. The 1st comm. sing. ending in line 4] לי ישת is uncharacteristic of halakhic material but not of hymnic material.

g) 4Q249n 4Qpap cryptA Liturgical Work E?

The editor reconstructs line 2 of this fragment to read גבו[רותיכ]ה and rules out א[בותיכ]ה because the descending line of the *res* is too long to read *bet*. He suggests that לש[מוע] can be read either as the infinitive construct of שמע, "to hear, obey", or as a passive participle "was heard".

h) 4Q249p 4Qpap cryptA Prophecy?

This fragment appears to contain features consistent with prophetic material. Line 6 לל[ך לך may reflect the language and implied incentive of Gen.12.1. The editor suggests that מין in line 6 be restored to מין[הודה and compares this with a possible parallel in CD IV 2 – 3. The term חבר in line 7 could refer to diviners and compares this with Is.44.11 where the context is corporate guilt. Further, he points out that the term גמר (line 10) does not occur in legal contexts in Qumran or biblical literature. It does appear in liturgical settings with the sense of "finality, cessation, fulfillment, or consummation" (cf. 1QpHab VII 2; Psalm 77.8; 7.9; and 12.1).

i) 4Q49q 4Qpap cryptA Fragment Mentioning the Planting (Plate XXXIX)

The editor suggests that the text of this fragment could reflect a setting where crops are planted and individual in the community is deceptive regarding appropriate tithe. In the first line נטעו[can be translated alternatively "his / its planting" (editor's choice) or "they planted" or "they were planting". נטע was used at Qumran: 1) for agricultural laws (4Q266; 4QMMT; 11QT^a); and, 2) metaphorically (4Q423; 4Q504; 6Q11; 4Q433; and possibly 4Q374). In line two]לאח could be translated "to a brother" or " to another". If the reading is restored לאח[ר it would fit the context of God's vineyard. The third line contains]ושקר. שקר occurs in connection with נטע in Jer.29.5, 9 and also in Jer.29.28, 31 where the context is people planting crops and prophets who lie.

j) 4Q249r 4Qpap cryptA Unidentified Text A (Plate XXXIX)

Several options exist for restoring ל ו°חמו [in the first line of this fragment:

ולחמו which can be translated "and his bread / food";

ורחמו hich can be translated "and they had compassion / loved";

תחמו (first *waw* as *taw*)

k) 4Q249z 4Qpap cryptA Miscellaneous Texts A (Plates XLI – XLV)

182 miscellaneous fragments comprise this collection – significant data / reconstructions are proposed for only four (1, 2, 11, 17). In the first fragment the editor suggests the following restoration: from [הב] ... ריין [to the reading הב]רית ... נעו]ריין. This is to be compared with 1QSa I 6 – 7 where נעורים and ברית occur one line apart, although not with a *vacat* as is the case here. In the second fragment the editor suggests a restoration to כ]אש]ו כתוב which, if correct, would reflect part of an introductory formula (as pointed out in Introduction to 4Q249 above). An alternative restoration could be כ]אש]ו צוה.

Line 2 of fragment 11 shows חש[for which possible restorations include חשב, חשך, כחש, and נחש. With respect to fragment 17 the editor notes that J.T. Milik had formerly joined the left side of lines 6 – 7 to the front of 4Q249 13 1–3.

l) 4Q250b 4Qpap cryptA Text Related to Isaiah 11 (Plate XLVI)

Originally the left part of this fragment was mistakenly assigned to 4Q249. In line 1 יחדיו [is the usual form of the word in Qumran texts, as opposed to יחדו in MT. Line 2 נ]ער קטן is a phrase which occurs only five times in the Hebrew Bible (Isa.11.6; 1 Sam.20.35; 1 Kgs.3.7; 11.17; 2 Kgs.5.17), and the only passages which contains יחדיו and נער קטן (lines 1 – 2) within two lines of text is Isa.11.6 – 7. This occurrence signals one of several possibilities: 1) the text may be a variant of Isa.11.6 – 7; 2) the text may be related to Isa.11.6 – 7 in the form of paraphrase, commentary or allusion; 3) coincidence. The editor opts for the second option as being most compelling.

m) 4Q313 4Qpap crypt A Miqsat Ma'aseh ha-Torah[g]? (Plate XLIV)

Previously five small fragments designated "4Q313 (cryptA unclassified fragments)" have now been regrouped into four distinct manuscripts (4Q313 – 313c) on the basis of paleography and other physical characteristics. Through the use of computer-based search engine identification of the two fragments, re-classified as 4Q313, was further refined. They originate from the same manuscript and both contain text from 4Q Miqsat Ma'aseh ha-Torah.

Regarding the first fragment, the editor proposes *aleph* for the uncertain הי]א)(ורחו]צה in light of parallels to 4Q394 and 4Q397 and since the ink trace is very small and well below the ceiling line.

n) 13a 4Qpap crypt A Unidentified Text P (Plate XLIX)

The editor speculates whether the first mark of line 3 could be a damaged *taw, he, 'ayin,* or a cryptic sign.

C. Hempel, A. Lange, and H. Lichenberger (eds.), *The Wisdom Texts from Qumran and the Development of Sapiential Thought* (*BETL* CLIX; Peeters: Leuven University Press, 2002).

- John Strugnell, "The Smaller Hebrew Wisdom Texts Found at Qumran", pp. 31-60.

Strugnell analyzes 4Q415ff. and several smaller Qumran wisdom texts to determine how these texts are related to each other in terms of vocabulary, ideological trajectories and schools of thought. Strugnell makes the following observations: (1) The divine name יהוה and the words עליון and אלהים (used as a proper name) do not occur in 4Q415ff. (2) 4Q411 bears similarities to 11QPs^a 26 in its combination of 1st, 2nd and 3rd person references. Moreover, both texts bear a resemblance in their use of words relating to knowledge and rhetorical questions. These are the only two sapiential texts which employ יהוה with any frequency. (3) Strugnell concludes that because of theological and linguistic differences, 11QPs^a 154 was not a part of 4Q415ff. (4) In 4Q412, the Aramaism מלים is used (cf. 4Q298ff) rather than אמרים or דברים. (5) In the phrase החבירו יחד (4Q415ff; cf. 4Q416 2 iii 21) the word יחד could be an adverb or a noun. The injunction החבירו could be glossed "join together" or "make an assembly join together". (6) In 4Q298 (most likely a sectarian composition) the title משכיל is used by the addressee, whereas this word is not used as such in the BH, Ben Sira or 4Q415ff. (7) The Persian and Aramaic word פתגם is attested only in Wisdom texts (e.g. Qohelet, Ben Sira and Esther). פתגם occurs only in 4Q420; this could either be attributed to this text's sapiential character or to the late date of the Hebrew. (8) 4Q424 seems to be a work derived from 4Q415ff. or of having a shared origin. Both texts are devoid of sectarian language, do not mention God and have advice of a secular character. The word אות occurs once in 4Q424, 15 times in 4Q415ff. and nowhere else in Hebrew. The word מחסור occurs once in 4Q424, once in 4Q299ff and 28 times in 4Q415ff.

- Antoon Schoors, "The Language of the Qumran Sapiential Works", pp. 61-95.

Schoors surveys the language of the Qumran's sapiential texts in order to test the thesis that the Hebrew therein represents late 3rd / early 2nd century BCE composition. Schoors begins with orthography and phonetics, and makes the following comments: (1) He confirms Lichtenberger's observation that 4Q185 is laden with defective spelling. (2) In the Tiberian tradition, a *š^{e}wa* which precedes a guttural was pronounced like the vowel of the guttural. 4Q413 1-2.1 also reflects this tendency: פועלות (*pu^{e}ullôt*) is attested rather than פעולות. (3) Sapiential Work A (4QInstruction) shows the occasional orthographic inconsistency, e.g. חוקים (4Q415 2 ii 3; 4Q416 2 ii 8) vs. חקים (4Q418 8.8), יקפוץ (4Q416 2 ii 2; 4Q417 1 ii 4; 4Q418 8.1; 88.5) vs. יקפץ (4Q417 1 i 24). (4) While orthography alone cannot determine the date of composition, the above texts show some resemblance to that of Qohelet. Regarding morphology, Schoors observes: (1) The pronouns and pronominal suffixes 4Q299 almost always take the short form, except for היאה (24.2) and הואה (65.2). (2) The contraction of the interrogative pronoun מהיא is unknown in BH, but used in Talmudic Aramaic. (3) The relative pronoun אשר is well-attested (e.g. 4Q420 2.6) but -ש does not occur. (4) רוח is masculine in 4Q416 1.12 (cf. Qoh 1:6; 3:19). (5) In 1Q27 1 i 5, the *niphal* infinitive הסגור, prefixed by the preposition -ב, becomes an infinitive construct rather than an infinitive absolute. (6) יבטוח (4Q418 55.4) departs from MH where the imperfect form of a root ending in a laryngal has a *patah*. (7) The following imperative forms הוסף (4Q418 81.17); הוצא (81.18); הפק (4Q525 14 ii 19); הוחא (14 ii 20) are in the *hiphil* as in BH *haqtēl*. (8) In

וישיביכה (4Q418 9.8) the third *yod* represents a vowel; compare וישיבכה (4Q416 2 iii 9). This might be similar to MH *yᵉšibeka*. The *yod* also represents a vowel in רורשיה (4Q525 2 ii+3.2) between the participle sg. and the suffix, as in pause in the MT. (9) The *qal* impv. הלך (4Q418 81.6) is not attested in BH. (10) The *hophal* participle מולדי (1Q27 1 i 5) is not attested in BH, MH or at Qumran. (11) If it is not a scribal error, חיים עולם (4Q418 69 ii 13) represents an apposition instead of a construct phrase; compare חיי עולם (Dan 12:2). On vocabulary some of his observations are as follows: (1) אוט (e.g. 4Q417 1 ii 3) is possibly "storehouse" or "treasure" but many other glosses have been tried. (2) בעל ריב (e.g. 4Q417 1 i 12 - "lawsuit opponent") does not occur in BH (however cf. 1QH 15.22-23). (3) גוה (4Q416 2 iii 10) is possibly "exalt" but is not attested in BH or MH. (4) יהוה (4Q185 1-2 ii 3) is only attested here in the sapiential texts (also absent in Qohelet). This, perhaps, suggests an early date of composition (3rd / early 2nd BCE). (5) רז נהיה: Among the many possible glosses, another possibility is נהיה as a participle used as an attribute with רז, resulting in a the translation "a secret/mystery that is happening", i.e. "that is realized". רז is a Persian loanword via Aramaic which is only found in Hebrew from the 2nd century BCE and later.

- Eibert J.C. Tigchelaar, "Towards a Reconstruction of the Beginning of 4Qinstruction", pp. 99-126.

Tigchelaar suggests a method for distinguishing textual "parallels" from "overlaps" in Qumran fragments for the purpose of employing this method in the reconstruction of the beginning of 4Q416. After pointing out considerable textual overlaps between 4Q416 and the fragments of 4Q418, he tentatively suggests that 4Q418 represents the otherwise absent beginning of 4Q416, specifically pointing to 4Q418 238 as belonging to the start of the column. Tigchelaar makes the following observations: (1) He rejects Elgvin's suggestion that הודיע אל נח] in 4Q418 201 refers to Noah. Rather he reminds that the orthography at Qumran is most commonly נוח and that no mention of Noah or his story is found elsewhere in the context. Furthermore, one would expect the prefixed preposition –ל (e.g. Isa 38:19) instead of אל. Therefore he suggests that אל "God" is the subject of הודיע. In this way, Tigchelaar challenges Elgvin's conclusion that 4Q416 1 does not stem from the first column of the manuscript. However he remains open to Elgvin's suggestion that 4Q418 73 and 4Q416 1.1-2 overlap. (2) Tigchelaar thinks it probable that 4Q418 2a, 209, 212 and 213 overlap with 4Q416 1 and thus should be considered one conglomerate of fragments. (3) He argues that 4Q416 1.2 should be ולתכו חפצי "and to mete out the tasks of" over against the rendering "and to order His ? good pleasure". (4) He also argues that 4Q416 1.9 וכל פקודתמה should be read in the context of 4Q418 209.1 which supplies ישלימו thus allowing him to complete 1.9 "and all of their assignments they shall complete". In light of this reconstruction he suggests that משפט of line 6 is best understood as "regulation" and not "judgement".

- Hermann Lichtenberger, "Der Weisheitstext 4Q185 – Eine neue Edition", pp. 127-150.

In critical interaction with the publications of especially Allegro and Strugnell, Lichtenberger offers re-readings, reconstructions, and a few re-positionings of fragments belonging to the otherwise unattested sapiential document in 4Q185. With Strugnell, Lichtenberger rejects the Qumran origin of the composition, *inter alia* because of the open use of the divine names יהוה and אלהים. Moreover, Lichtenberger offers the following new/different

readings for the three columns of fragments 1-2. The suggestions most notably include the following: (a) col. i, l. 10 – ופארתו יפרח ("and its beauty will bloom"); (b) col. i, l. 11 – עד אי>י<קום לעמ]דו מל]בד ("for [his] pl[ace] there is [on]ly non-existence"); (c) col. i, l. 14 – אלהינו ("our God"); (d) col. ii, ll. 4-5 – תער]וך בעשר] וכבוד [הלוא טוב יום אחד ("Does good not [arran]ged every day in wealth[and glory...?"); (e) col. ii, l. 6 - ולהא]מן ("to be secure"); (f) col. ii, l. 8 – דעה ("knowledge"); (g) col. ii, l. 9 – בן אד]ם ("hu[man] being"); (h) col. ii, l. 11 – the uncertain reading והרג שמי במצ]רים ("and he murdered..."); (i) col. ii, l. 11 – המתכבד ("the one who glorifies himself"); (j) col. ii, l. 12 - ומצאה לו [כי] רבה יבולה ("and it (f.) is sufficient for him, [for] it (f.) is great with respect to its yield"); (k) col. ii, l. 13 - ולא יגנ]ע[על]ה ("and [her] yoke is not rej[ec]ted"); (l) col. iii, l. 11 - לבות ("hearts"); (m) col. iii, l. 12 – כליתו (defective for כליותיו?, "kidneys").

- George J. Brooke, "Biblical Interpretation in the Wisdom Texts from Qumran", pp. 201-220.

Brooke puts forth an introduction to the use of scripture in Qumran's wisdom literature. In some cases there seems to be close dependence upon specific texts, but otherwise textual allusions and echoes are loosely reworked into new expressions in halakhic and/or pesher fashion. He makes the following comments: (1)Although there are several minor textual variants between Qohelet and 4QQoh[a], Brooke finds the following most interesting: Qoh 7:19 MT reads החכמה תעוז לחכם "wisdom strengthens the wise" yet 4QQoh[a] reads החכמה תעזר לחכם "wisdom aids the wise" (as LXX). (2) Following the lead of Lange, Brooke notes that the Qumran Book of Mysteries employs phrases from Qohelet but seems to rework these in accordance with the newer context. (3) Qoh 6:8-11 is recognizable in 1Q27 1 ii 3 and Qoh 5:5 in 1Q27 6.2-3. 4Q416 2 ii 21 reads אל תקל כלי ח]י[קכה. (4) Brooke (cf. Strugnell) proposes that the cognate imagery leads naturally into the discussion of the commandment "honor your father and mother" in 4Q416 2 ii 21. (5) 4Q416 2 iv 6-9 and CD 16.10-12 seem to draw from Num 30:6-15 which pertains to marriage vows. (6) On the topic of the rich and the poor he notes that אביון became a quasi-technical designation for the Qumran movement. (7) In fragment 6 of 4Q541 line 3, the Aramaic מכאוביכה seems to be an Hebraism derived from Isa 53:3 (מכאוביכה) and 4 (מכואבינו). 4Q525 בתורת יתהלך echoes Ps 1:1-2 and 119:1 "walk [הלך] ... with the law [תורת אדני] of the Lord." אביון Brooke points out that YHWH is replaced with another form of address.

- Loren T. Stuckenbruck, "4QInstruction and the Possible Influence of Early Enochic Traditions: An Evaluation", pp. 245-261.

Stuckenbruck offers an evaluation of the parallels between Enochic tradition and 4QInstruction. While he is open to the possibility that Instruction drew directly from 1 Enoch, he suggests that Instruction was more likely informed by a more broad apocalyptic wisdom tradition which might have included Daniel, 1 Enoch and other related tradition. He makes the following comments: (1) Contrary to Elgvin's assessment, Stuckenbruck observes that the metaphorical "plant(ing)" language employed 4Q418 81.13 (מטעת עו]לם) need not be traced to Enochic influence but could easily stem from a larger pool of similar imagery. (2) Likewise, in 4Q418 69 ii 14 הלוא באור עולם יתהל]כו ("Do [they] not wa[lk] in eternal light?") does not need to be directly dependant upon 1 En 91-105 and therefore should not determine 4QInstruction's date of composition. Moreover, because 1 En 92:4 is solely attested in Ethiopic (and therein textually variant) the use of this passage is tenuous. (5)

Stuckenbruck draws an ideological distinction between Instruction's רז נהיה ("mystery of existence") and the "sevenfold instruction" of 1 En 93:10. The former was understood as a present manifestation of wisdom instruction while the latter was not believed to be attained in the present age.

- Daniel J. Harrington, "Two Early Approaches to Wisdom", pp. 263-275.

Harrington compares Sirach and Sapiential Work A (4QInstruction) with regard to their genre, traditions, worldview, and community. On the topic of Sapiential Work A's phrase רז נהיה, Harrington prefers the gloss "the mystery that is to be/come" over the common gloss "mystery of being" which to him seems overly metaphysical and static. He also posits: (1) It occurs about thirty times. (2) It refers to the knowledge of righteous vs. iniquity. (3) It encompasses to both present and future knowledge. (4) It seems to have an assumed meaning, thus has no explicit definition, and (5) it functions in an elusive and fluid way, similar to the Synoptic Gospels' phrase "Kingdom of God".

- Charlotte Hempel, "The Qumran Sapiential Texts and the Rule Books", pp. 276-295.

Hempel sets out to discuss whether Qumran's sapiential works are sectarian or contain sectarian redaction. She makes the following observations: (1) The reference to "judges (שופטים)" in 4Q299 10.5,7 operates in a non-community specific way as shown by the immediate reference to "all the nations (כול גואים)" and "Israel ([ישרא]ל)". Thus שופטים is used more universally here than in the legislative texts at Qumran (e.g. CD 15.4; 16.19; 1QIsa 1.15ff) where "judges" is applied to a group within the community. (2) The phrase "those who have turned from transgression (שבי פשע)", which appears in 4Q299 71.1, is not necessarily community specific since there is precedent for a generally spiritual connotation in Isa 59:20. While this phrase is applied to the community in CD 2.5; 20.17 and 1QS 10.20, there is no basis to argue that this phrase must constitute a sectarian redaction in the sapiential texts. (3) Yet Hempel does suggest that 4Q301 3a-b 8 contains the sectarian redaction "time of wickedness (קץ רשעה)" as it seems to represent an unnatural shift in subject. (4) In 4Q417 2 i 25 the participle משכיל seems to be used synonymously with "understanding ones (מבין)" or "wise ones". In this context, משכיל occurs in a unit which comprises participles followed by an imperative and an object to which a 2nd person singular suffix may be appended. This term does not seem to refer to a specific office in the sapiential texts (cf. 4Q417 2 i 13-14; 4Q418 21.2; 81.17; 238.1). (5) Turning to 4Q298, Hempel rejects the notion that "sons of the dawn (בני שחר)" is a designation assigned to novices in the community. Rather, this nomenclature seems synonymous with the designation "sons of light".

- Jörg Frey, "Flesh and Spirit in the Palestinian Jewish Sapiential Tradition and the Qumran Texts", pp. 367-404.

Frey examines a selection of Qumran texts in order to shed light on the Pauline usage of the "flesh-spirit" distinction. He begins by noting that the Hebrew Bible's בשר generally denotes the human body and its physical substance, often with the connotation that the human is weak and mortal. Given that Paul's conception of σάρξ exceeds this range, Frey only sets out to examine those Qumran texts which diverge from the biblical conception of בשר. In 1QH[a] 5.30-33 (= 13.13-16 Sukenik) רוח בשר ("spirit of flesh") is used to describe the human spirit and its incapability of grasping God's counsel and glory. This human spirit is set

in opposition to a divine spirit that God has placed in humanity. 1QH^a 7.34ff seems to describe the divine spirit in terms of predestination (cf. the pre-Essene doctrine of the two spirits in 1QS 3.13 - 4.26). In his examination of רוח בשר, Frey posits: (1) It is the inability to discern good from evil. (2) In 4Q418 f. 81, "all the spirit of the flesh (כול רוח בשר)" is an entity opposed to God's will, and is described as something to keep separate from. (3) This passage also describes רוח בשר as a referent for *sinful* humanity and not humanity as a whole. Elsewhere Frey posits that where בשר is coupled with יצר (4Q416 1.16; 4Q418 2.8) the connotation of intention or inclination is invoked; cf. 4Q417 1 ii 12 אל תפתכה מחשבת יצר רע].

- A. Klostergaard Petersen, "Wisdom as Cognition: Creating the Others in the Book of Mysteries and 1 Cor 1-2", pp. 405-432.

Petersen discusses the Book of Mysteries and 1 Corinthians 1-2 with special interest in self-definition. An integral part of this discussion explores how self-definition involves the definition of others and how this worldview is cognitively rendered within wisdom tradition. In the case of Mysteries and 1 Cor 1-2, the belief that God has revealed wisdom to his chosen people promotes the notion that outsiders do not have this divinely endowed cognitive ability to discern good from evil. In Mysteries, part of the self-definition is that the group has been given the cognitive ability to know "the mysteries of transgression (רזי פשע)". However, "the mystery of (coming into) being (רז נהיה)" is apparently wisdom that involves the pre-existent order of the world that will not be realized until the eschaton. 4Q299 6 ii 4 fragment reads "hidden from all who hold fast to (נסתרה מכול תומכי)". Because of the feminine form, Petersen suggests that it is wisdom that is hidden from this people group. In further support of this, he is confident that תומכי (cf. 1Q27 1 i 7) designates a distinct people group who are illegitimately trying to obtain the wisdom of God. Mysteries has divided the world into people groups, each represented by an opposite approach to cognition. The insiders are described as taking a רז נהיה approach to God's wisdom, whereas the outsiders are defined by their adherence to the "mysteries of sin (פלא רזי)".