

English Abstracts

The Desert and the Teacher of Righteousness Motifs in the Messianic Doctrine of the Karaite Mourners of Zion

Yoram Erder

The detailed messianic doctrine of the Karaite Mourners of Zion who lived in Jerusalem – scattered throughout their commentaries to the prophetic books, Psalms, Song of Songs, and Daniel – exhibits considerable influence by the Qumran scrolls, as Naphtali Wieder has shown. This article is devoted to a very important phase in the Karaite salvation doctrine, during which the new Returners of Zion (שְׂבִי צִיּוֹן) were expected to sojourn in the “wilderness of the peoples” (Ezek. 20:35–38) before entering the land of Israel. Thus, they envisioned a new exile – “the exile of the desert” – as preceding the final stage of salvation. According to this doctrine, during their stay in the desert, these exiles will witness the appearance of the Teacher of Righteousness, identified by the Karaites as Elijah. Under his guidance, the Jews will return to God after being misled for centuries by the Rabbanite sages. Elijah will also decipher the hidden commandments. Insofar as most of the commandments pertain to the land of Israel, the exiles in the desert will merit their fulfillment only after their entry to the land and the erection of the Temple. The conquest of the land of Israel under the leadership of the Teacher of Righteousness and the leading of the Returners of Zion there fulfills his mission. According to Karaite doctrine, two Messiahs will subsequently lead the nation of Israel in their land: one from the house of David, and the other from the priestly house.

Jubilean Chronology and the 364-Day Year

Jonathan Ben-Dov

The article relates to two traditions of septenary reckoning in Second Temple literature: the calendrical tradition of the 364-day year, on the one hand, and the apocalyptic tradition of long-range Sabbatarian division of world history, on the other. The latter tradition, which appears in different variations in the *Apocalypse of Weeks*, in the book of *Jubilees*, and in Qumran scrolls such as 4Q390 (*Apocryphon of Jeremiah C^e*), counts historical epochs in units of jubilees and weeks of jubilees. It is claimed here that the two traditions are hard to reconcile. The seven-year cycle, a central concept in the latter tradition, is altogether meaningless in the calendrical tradition, which uses three- and six-year cycles. This discrepancy is discussed in relation to several textual sources, notably the historical *Mishmarot* texts (4Q331–333) and 4Q319's *Otot* list. The latter is explained as an attempt to reconcile the divergent numerical templates of the two traditions.

The article highlights three points: (1) Qumran literature does not attest to the use of shemitah cycles as a historical dating device, as opposed to later Jewish literature; (2) the apocalyptic compositions that employ Jubilean chronology do not mention the priestly courses, and do not take the details of the 364-day year into consideration; and (3) Qumran calendars do not relate to the shemitah cycle. 4Q330 (*Mishmarot I*) and 4Q319 (*Otot*), the only scrolls that mention shemitah, do not adhere to the apocalyptic Jubilean tradition.

The Law of the Prophet as Reflected in 4Q375

Liora Goldman

This article reexamines the reconstruction and the contents of 4Q375 (*4QApocryphon of Moses^a*). As presented in the *editio princeps*, this fragment was reconstructed from three pieces. However, one of these has no physical connection to the other two pieces and its suggested

placement by John Strugnell in col. II is doubtful on contextual grounds. Furthermore, whereas Strugnell assumed that 4Q375 alludes to Deut. 13:1–6 and Lev. 16, it is proposed here that this composition rather reworks biblical passages from Deut. 13:1–6, 18:15–20, 17:8–13, 30:2–10; and Lev. 4:13–21. Using a distinctive method of scriptural interpretation, which involves the combination of certain scriptural passages, 4Q375's author offers a new understanding of the biblical laws concerning true and false prophets and suggests a way to identify a true prophet.

The text of 4Q375 indicates that, due to the special role attributed to the prophet in the fulfillment of the Covenant Blessings, the clarification of the status of a true prophet was of great importance. It also suggests that the issue of the false prophet was not a theoretical one. Thus 4Q375 reflects the belief that God's prophets could still arise and that divine revelation through the institution of the prophecy had not yet ceased.

The Price of Mediation: The Role of Priests in Priestly Halakhah

Cana Werman

This paper takes 4Q276–7, a rewriting of Numbers 19 that deals with the preparation and use of the ashes of a red cow for purification from corpse defilement, as its point of departure. Important differences between this halakhic unit and Numbers 19 include: the transformation of an extra-Temple ritual into an intra-Temple one – forbidding a *Tevul-yom* to take part in the ritual and assigning to priests the main roles in both the preparation of the water of lustration and its sprinkling – and differentiation between the process of purification from corpse defilement – achieved by bathing – and the rite of sprinkling. According to 4Q277, the sprinkling of the water of lustration does not belong to the purification process, but rather serves to achieve כפרה.

Consideration of other Qumran purification laws sheds light on the meaning of כפר"ר in 4Q277. The Qumran purification laws assign different

degrees of sanctity to four geographical spheres: outside the cities, the cities, Jerusalem, and the Temple. To the area outside the cities no holiness obtains; the cities of Israel are holy because God resides in the midst of the Israelites; Jerusalem is holier still; and the Temple the holiest sphere. Individuals with severe impurities are sent outside the cities. Upon fulfilling the purification ritual of laundering and bathing at least twice, and counting the required amount of days, they are allowed gradual access to the spheres of holiness: first to the cities with the status of *Tevulyom*; the next day to Jerusalem; and the following day to the Temple. The sacrifices brought at the conclusion of the purification process, as well as the water of lustration sprinkled by the priests, do not belong to the purification ritual, but rather symbolize completion of the return to God's presence. כפ"ר in this context thus denotes restoration by the priests of the human-divine relationship.

כפ"ר appears in two other fields of Qumranic halakhah, purgation offerings and the first-fruit festivals. A closer look reveals that, at Qumran, even though they retain their biblical name, the purging role of the purgation offerings has dissipated. These offerings have become a means of achieving atonement and forgiveness instead. In the context of the first-fruit festivals, the most suitable interpretation for the verb כפ"ר is 'to desanctify', namely, to enable the people to enjoy divine property.

On this basis I conclude that the use of the verb כפ"ר at Qumran indicates that the priests interpreted, and modified, the biblical laws in a fashion that granted the priests a full role as human-divine mediators. The people, however, refused to accept this priestly intercession. This, to my mind, was the core of the struggle between the Pharisees and the priests. The Pharisees looked for opportunities where both men and women could stand face to face with God without priestly assistance. The status afforded to Jerusalem in Pharisaic halakhah became a means of enabling nonpriests to worship God on their own.

The Portrayal of the Restoration Period in 1 Esdras

Sara Japhet

For many years research on 1 Esdras has focused on its literary and textual aspects, paying scant attention to its objectives and historical views. The various definitions of the book, describing it as a “fragment” of a larger literary corpus, a “revision” of an earlier work, or a “compilation” of biblical and nonbiblical excerpts, prevented recognition of its true nature and goals.

This is the purpose of the present article. It regards 1 Esdras as a historical work in its own right, composed in line with the method common in its day: the “rewritten Bible”. The purpose of 1 Esdras is to offer a different picture of the Restoration period than the one provided by Ezra-Nehemiah. Its historical description focuses on three themes and periods: the destruction of the Temple and Jerusalem, the restoration in the time of Zerubbabel, and the spiritual and religious consolidation in the time of Ezra. It thus serves the interests of the author in his day, the third century B.C.E.

Prayers in Eschatological War Literature from Qumran: 4Q491–4Q496, 1QM

Rony Yishay

The six Cave 4 manuscripts (4Q491–4Q496) that describe the eschatological war have been identified by Maurice Baillet as copies of the Cave 1 *War Scroll* (1QM). But a detailed comparison of 1QM and these Cave 4 manuscripts fails to substantiate this identification. In fact, each manuscript deals with a different matter related to the eschatological war, and the only overlap between these texts appears in prayers and war descriptions. The present article compares one set of parallel prayers, namely the prayer to fortify the warriors from 4Q492 1, with two versions of the same prayer found in 1QM XXII, 7–16, and XIX, 1–8. Although

the three share the same basic text, the prayer appearing in 1QM XXII is marked by unique material, small theological additions, and, occasionally, different vocabulary. The analysis shows that two versions of the same prayer are at hand: one appears in 1QM XIX, 1–8 and in 4Q492 1; the other, more expanded version, is incorporated into 1QM XXII, 7–16.

Significantly, these variations appear in a prayer, a type of literary unit which is by nature traditional and thus may have been incorporated into the War literature as an already existing unit. A similar phenomenon is observable in the descriptions of the eschatological war, all of which, both in 1QM and the Cave 4 texts, reveal the same basic pattern. In light of these conclusions the six Cave 4 manuscripts should be considered not copies of 1QM, but a reworking of various sources incorporated in the War literature from Qumran.

Lev. 17:3–4 vs. Deut. 12:15, 20–21: From Qumran to Traditional Jewish Exegesis

Yeshayahu Maori

According to its straightforward meaning, Lev. 17:3–4 forbids the Israelites in the wilderness to slaughter “an ox or sheep or goat”, whether within or without the camp, unless the animal is offered as a *shelamim* sacrifice before the Tent of Meeting. On the other hand, in connection with a commandment mandating that – once across the Jordan – the sacrificial rite is to be concentrated in a divinely chosen place, Deut. 12 appears to permit the slaughter and consumption of nonsacrificial meat. This article compares traditional Jewish exegesis on this matter to that of the authors of the Dead Sea Scrolls (the *Temple Scroll* and 4QMMT [*Halakhic Letter*]).

**A Comparison of the List of “David’s Compositions”
(11QPs^a 27 2–11) to the Characterization of David
and Solomon in Kings and Chronicles**

Noam Mizrahi

Although previous studies note the similarity between the sum of David’s compositions (4,050 according to 11QPs^a 27 10) and the total number of poetical works attributed to Solomon (4,005 according to MT 1 Kings 5:12), they overlook other significant parallels linking these two texts. An analysis of their similar literary structure reveals that *David’s Compositions* is a sectarian adaptation of the sapiential description of Solomon’s wisdom (1 Kings 5:9–14). Some of the differences between the two texts seem to betray the influence of yet another biblical source, namely, the book of Chronicles. Its possible influence can be detected in various motifs of *David’s Compositions* when compared to the list of Solomon’s sapiential works: (1) the substitution of secular wisdom by matters relating to the Jerusalem Temple; (2) the transfer of characterizations from Solomon to David; (3) David’s prophetic spirit; and (4) the establishment of liturgy as an inseparable part of the Temple cult. In order to identify the provenance and function of *David’s Compositions* these features are analyzed in detail and are placed in their literary, linguistic, and ideological contexts within Second Temple literature in general and the sectarian works from Qumran in particular.

**Circumcision in 4Q225? Notes on Sequential
and Conceptual Shifts**

Ruth Fidler

In distinction to some previous studies devoted to the so-called *4QPseudo-Jubilees*^a text, this contribution takes as its starting point the interpretation of 4Q225 2 i 1–2 as related to the circumcision directive (Gen. 17:14). This means that 4Q225 2 i 1–2 and 3–8a exhibit a

transposition of materials related to the Abrahamic covenants vis-à-vis their biblical antecedents, Gen. 17 and Gen. 15:2–6, respectively. Studied alongside earlier reviews of Abraham's life that give special prominence to the priestly covenant of Gen. 17 (Neh. 9:7–8 and Sir. 44:19–20), and in relation to what seems to be Pauline polemic (Rom. 4:6–10), this transposition may be linked to Jewish particularistic ideology.

The isolation of the promise of descendants (4Q225 2 i 3–8a // Gen. 15:2–6) from the land covenant that follows it in the book of Genesis (15:7–21) has both ideological and exegetical aspects. It is consistent with a tendency discernible in 4Q225 to enhance the impression of Abraham's faith and to present the birth of Isaac as its reward. It could also be an exegetical move, perhaps the first recorded appearance of what was to become a frequently adopted solution to the problems of sequence and coherence in Genesis 15. Finally, due consideration is given to the place of circumcision in a composition that focuses on the lineage from Abraham to Levi and its protection against threats from the angel of Mastema.

Mikra and Aggada in 4Q370 (AdmonFlood)

Ariel Feldman

This paper explores the reworking of the biblical Flood story (Gen 6–9) in 4Q370 i. The discussion analyzes the peculiar biblical exegesis embedded in 4Q370 i, focusing on the abundance of food provided by God to the antediluvians, the nature of their sin, their judgment and punishment in the Flood, and the destiny of the giants. The various techniques employed in reworking the biblical texts are noted and the parallel texts from the contemporary and later Jewish sources are discussed. Since 4Q370's Flood account alludes to the biblical descriptions of the Day of the Lord, I suggest that its author viewed the Flood as a paradigm of the apocalyptic judgment and reworked it with a paraenetic purpose in view.

A Scroll of Samuel or Midrash Samuel? The Transfer of the Ark to Jerusalem according to 4Q51

Alexander Rofé

4Q51, usually designated as 4QSam^a, contains a series of expansions or elaborations over against the Masoretic Text and the Septuagint. Introduced in 1 Sam. 1–3, 1 Sam. 10, and 2 Sam. 24, their aim was to offer a midrashic interpretation of the old stories, particularly when these touched upon cultic matters and described their performance as diverging from the Torah. Accordingly, in a previous article the present writer suggested that 4Q51 be defined as 4QMidrash Samuel.

The recent complete publication of 4Q51 makes it possible to consider the fragments recounting the transfer of the Ark to Jerusalem. It appears that the tentative attempt to reconstruct the scroll at this point according to 2 Sam. 6 (MT and LXX) is gratuitous. The remains of 1 Chron. 15:26 which show up in 4Q51 have a midrashic flavor. Therefore, 4Q51 plausibly contained an expansion here (whose elements crop up in 1 Chron. 15) describing the final stage of the transfer of the Ark according to the priestly law of the Torah. This corroborates 4Q51's midrashic character.

The Penal Code from Qumran and Early Midrash

Aharon Shemesh

This article analyzes the Penal Code of the Qumran sectarians, a list of some thirty sins and their punishments. Found in both the *Rule of the Community* and in the *Damascus Document*, aside from some differences regarding the duration of the period of exclusion associated with certain sins, the two lists are otherwise nearly identical. Their listing of the same sins, in the same order of appearance, suggests that the grouping, and order, of these sins and punishments are not random, and possess an underlying rationale.

I argue that three biblical pericopes dealing with the holiness of the people of Israel and their dwelling place comprise the underlying basis for the Penal Code. Violators of these laws endanger the holiness of the community and must therefore be excluded. In other words, the Penal Code actually manifests the Yahad's self-perception as the Holy Congregation. The idea that the Penal Code's structure is based on readings of three specific biblical units has implications for our understanding of the development of Midrash. This aspect is treated in the article's concluding section.

A Preliminary Report on Seven New Fragments from Qumran

Esther Eshel and Hanan Eshel

Photographs of six fragments from Qumran Caves 4 and 11 appeared in catalogues from three exhibitions held in the United States between 2003 and 2005. A photograph of a seventh fragment appeared in a brochure of the Ashland Theological Seminary. This paper surveys these fragments and identifies them as belonging to six Qumran scrolls. Five fragments were identified as coming from Cave 4: of these four belong to biblical scrolls (4QExod^e [two fragments], 4QDeut^f, and 4QJer^c) and the fifth to 4QInstruction^b (4Q416). The other two fragments belong to 11QPs^c (*Psalms Scroll*^c).

כיניי הצלמים / כיון הצלמים The Expressions

Moshe Bar-Asher

This article discusses the phrase **כיניי הצלמים** from the *Damascus Document*. CD 7:14–18 reads:

כאשר אמר "והגלית את סכות מלככם ואת כיון צלמיכם מאהלי דמשק",
 ספרי התורה הם 'סוכת המלך' כאשר אמר "והקימותי את סוכת דוד הנפלת",
 המלך הוא הקהל וכיניי הצלמים וכיון הצלמים הם ספרי הנביאים אשר בזה
 ישראל את דבריהם.

The article begins by reviewing previous suggestions regarding **וכיני** and its interpretation as **ספרי הנביאים** by the scroll's author. A new explanation is then offered, proposing that the full phrase presents two variants: one referring to the language of the biblical verse (**כיון הצלמים**; Amos 5:26), and the other to a linguistic variant of **כיון** (וכיני) from the vernacular. **וכיני** (which should be read without the second *yod*) is the construct plural of **כָּן** ('the scribe's ruler'). The books were metonymically identified with the scribe's tool ('the ruler'). For the author of the scroll, **כיון** (from **כר"ן**) and **כיני** (from **כנ"ן**) have the same meaning.

Biliteral Exegesis of Hebrew Roots in the Septuagint?

Emanuel Tov

The LXX translators, like other biblical translators in antiquity, often turned to a cluster of two letters as providing sufficient information for the translation process, especially in weak verbal forms. These renderings probably reflect unsystematic, ad hoc exegesis. This article contends that this was an outgrowth, not of any biliteral theory, but of the translators' difficulty in identifying the meaning of these words. The biliteral theory was formulated at a much later date by some medieval Hebrew grammarians, and revived in the scholarly literature from the eighteenth century onwards.

***Duqah* or *Deveqa*: The Unique Term from the Solar Calendar of the "Community of the Renewed Covenant" Reconsidered**

Shemaryahu Talmon

Qumran Hebrew vocabulary is often marked by terms and expressions peculiar to the Yaḥad. This article treats the Hebrew word *duqah* which occurs in two calendrical texts, 4Q321 (*Mishmarot B*) and 4Q321^a

(*Mishmarot C*), a term not found elsewhere in other Qumran documents, nor in the Bible, rabbinic writings, or the Apocrypha.

In the fragments of the two calendrical documents, 4Q321 and 4Q321^a, the term *duqah* appears repeatedly as a technical term referring to a specific day in each lunar month. Scholars have suggested different interpretations of *duqah*, debating whether it signified the beginning of the lunar month or the full moon. In the past, the present author suggested that it signified the beginning of the waning of the moon in the middle of the month. In this paper, the author suggests an understanding of the term *duqah* based on medieval Hebrew calendrical texts, which use the term *debekah* to signify the conjunction of the sun and the moon when the moon's light is totally eclipsed by the sun.

On the Meaning of the Expression תורה ותעודה in *Jubilees*

Michael Segal

The expression תורה ותעודה, which appears numerous times in the narrative frame of *Jubilees* (prologue, chap. 1), and also in two legal passages (2:24, 33; 3:14), has been recognized as one of the keys for understanding this book. Although there is overall scholarly consensus that the first element of this word-pair, תורה, relates to the legal material found throughout the book, numerous suggestions have been put forth for the interpretation of the second, תעודה. Based on two passages in the book (*Jub.* 30:18–23; 31:31–32), this article suggests a new meaning for the word תעודה, translated by the Ethiopic *seme*^c (testament), as the equivalent of ‘covenant’ or ‘stipulations of the covenant’. This suggested interpretation is identical to the meaning of its cognate terms in Akkadian and Aramaic. In addition, this sense fits all the appearances of *seme*^c throughout the book, regarding both laws and the calendar, which was instituted as part of the covenant in *Jub.* 6.

The expression תורה ותעודה should be understood as a hendiadys (based upon the singular demonstrative pronoun in 2:24), and can thus be translated as ‘laws of the covenant’. This notion of covenant is central to *Jubilees*' worldview; in fact, according to *Jubilees*, the election of Israel

extends all the way back to creation, when Israel was chosen from among the nations (*Jub.* 2). The biblical notion of covenant always includes the giving of laws or stipulations, and it is therefore suggested here that Israel's special status as a favored nation from the beginning of time is what led to the insertion of laws into this early period, one of the book's most prominent characteristics. The giving of the laws in the patriarchal period should thus be viewed as a series of covenants, beginning with the Sabbath, the "first תורה ותעודה", at the time of creation, and continuing until the Sinaitic revelation.

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