English Abstracts

When Were the *Songs of the Sabbath Sacrifice* Recited?

Hanan Eshel

Various proposals have been put forth for the pattern of recitation of the thirteen-song cycle of the *Songs of the Sabbath Sacrifice*. Carol A. Newsom argues that the *Songs* were recited only in the first quarter of the 364-day calendar adhered to by different groups during the Second Temple period (including the Qumran sect). Johann Maier suggests that the *Songs* were repeated during each quarter and that the numeration of the Sabbaths could be related to a quarterly rather than a yearly system. Newsom counters that the *Sabbath Songs* exhibit certain thematic correspondences with the festival cycle of the first quarter of the year but not to the other three quarters according to her understanding.

In this note I show that the Song of the First Sabbath hints to the Day of Atonement in its mention of the angels that will "propitiate his goodwill for all who repent of transgression (ויכפרו רצונו בעד כול שבי פשע) ... his mercies for eternal compassionate forgiveness (ח]סדיו לסליחות רחמי עולמים)" (4Q400 1 i 16, 18). Since the first Sabbath of the third quarter falls between the New Year and the Day of Atonement, these phrases suggest that the *Songs of the Sabbath Sacrifice* were recited at least twice a year, in the first and third quarters of the year, and this in turn supports Maier's conclusion that the *Songs* in the cycle were recited four times a year, during each thirteen-week quarter.

The Essene Sect and Other Second Commonwealth Jewish Religious Movements: Sociological Aspects

Magen Broshi

Based on the definitions of Bryan R. Wilson and Mary Douglas, the sectarian map of the Second Commonwealth period was subjected to a sociological analysis. Although most scholars regard the Essenes as a sect, some, like Albert Baumgarten, also define the Pharisees and the Sadducees as sects; others, like Shemaryahu Talmon, deny the Essenes the title sect. To my mind, the attributes cited by Wilson as characterizing a sect can be identified in the Essenes: a "sect... is a voluntary association; membership is by proof to the sect authorities of some claim to personal merit...; exclusiveness is emphasized...; its self conception is of an elect, gathered remnant...; it accepts, at least as an ideal, the priesthood of its all believers; there is a high level of lay participation...; the sect is hostile or indifferent to the secular society or to the state". Mary Douglas' succinct definition of sectarian bias is similarly shown to be applicable to the Qumranic literature: "Sectarian bias means polarized arguments, persons shown in black and white contrasts, evil and good, and nothing in between". The tendency of sects that adhere to absolute truths to split – and Protestant sects (e.g., the Mennonites, Jehovah's Witnesses) are a case in point – was also true for the Essenes. Of the little we know about them (they never bothered to write history books), we hear about painful splits and splinter groups such as the House of Peleg and the House of Absalom. If we apply the two above definitions, in the Hasmonean period only one sect existed in Palestinian Judaism: the Essenes; in the Herodian period there were two: the Essenes and the Zealots.

A Prayer for the People of Israel: On the Nature of Manuscript 4Q374

Devorah Dimant

4Q374 (*Discourse on the Exodus/Conquest Tradition*) was published in final form by Carol Newsom in *DJD* 19. Although several fragments have survived, only one, fragment 2, is substantial enough to provide some idea of its nature. The present article reedits all the surviving fragments, offers a fresh commentary, and suggests a new understanding of the text's character. Fragment 2 seems to contain a section of a prayer, in which the speakers, probably the Israelite congregation, present themselves in the 1st person plural (לנו, יתננו). The speakers describe the downfall of Israel's enemies using verbs in the 3rd person plural (e.g., וירוממו, ויתנועעו, חגו). Two episodes are mentioned: the annihilation of the Canaanite peoples (4Q374 2 ii 1–4), and the fear and demise of Pharaoh and the Egyptians (4Q374 2 ii 6–9). In contrast, divine favor bestowed on the people of Israel is shown by its deliverance from the Egyptians and its being granted the land of Canaan (4Q374 2 ii 5). The divine actions are referred to in the 3rd person singular (e.g., ויטע, וירחם). The style and themes found in this passage are reminiscent of well-known styles and themes of Jewish prayers, in which the congregation of Israel gives thanks for past divine acts of grace and deliverance.

Tithing of Livestock: The Roots of a Second Temple Halakhic Controversy

David Henshke

Investigation of the roots of a Pharisaic-sectarian halakhic controversy concerning the tithing of livestock disclosed broader implications. The Pharisees ruled that a tithed animal was consumed by its owner (after offering it as a sacrifice); their opponents considered the tithe one of the priestly "gifts" eaten by priests alone. Detailed analysis reveals possible

exegetical explanations for this controversy, but these alone are insufficient to account for its origins. These origins, which relate to the concept of sanctity, not only reflect basic ideological differences between the two schools of thought but also proved to be paradigmatic of other Second Temple period schisms and halakhic controversies. Sectarian halakhah adhered to the conception of sanctity found in Leviticus and Numbers, whereas the Pharisaic perception of sanctity derived primarily from trends expressed in Deuteronomy. In the context of the history of ideas, the controversy over the tithing of livestock illustrates a fascinating phenomenon also exhibited by other disputes between Second Temple period halakhic schools: an extrarabbinic interpretation of halakhah somehow made its way into both early and late rabbinic literature and was debated in the sources, the parties to the debate being entirely unaware of its real origins.

Appointed Times of Atonement in the *Temple Scroll*

Cana Werman

This paper examines three units from the *Temple Scroll* in which appointed times of atonement are specified: the anointment of the high priest, the Day of Atonement, and the Festival of Wood. Because of the many lacunae in these three units, the discussion focuses on restoration of the missing lines and words, grounded in a deep analysis of the biblical background. Accordingly, this article includes detailed consideration of both the biblical and the sectarian rulings relating to these three appointed times (מועדים).

The first two of these "appointed times" are based on, but also depart from, the biblical model. By adding another guilt-offering (חטאת) bull brought by the people to the one that should be brought by the priest according to Exodus 29, the *Temple Scroll*'s author creates a correspondence between the anointment of the high priest and the Day of Atonement. As opposed to the biblical guilt-offering, for the *Temple Scroll* the guilt-offerings serve not as a source of blood but rather as a sign of shame and repentance. Moreover, in the *Temple Scroll* atonement

is achieved not through the death of a high priest, as in the Bible, but by the two sacrifices that the priests and the people bring upon the anointment of the new high priest.

Comparison of the Day of Atonement in the Pentateuch and in the *Temple Scroll* reveals a comparable shift in the role assigned to the חטאת sacrifices. There is also an alteration in the role of the two burnt-offering rams brought by the priests and the people. Whereas the biblical rams are part of a process of purgation, in the *Temple Scroll* they are a tool for sanctifying the outer altar.

Unlike the two previous appointed times of atonement, the six-day Festival of Wood – during which two tribes bring six burnt-offerings on each day – has no biblical background. The *Temple Scroll* instead reworked the *Aramaic Levi Document*, adapting its detailed instructions regarding sacrifices, while commanding the burning of the burnt-offerings brought by the tribes. Levi (representing the priests) and Judah (representing the people), the two tribes of the first day, are ordered to bring, in addition, two guilt-offerings, as on the Day of Atonement. According to the *Temple Scroll*, both days share the requirement to bring two guilt-offerings, whereas according to Rabban Simeon Ben-Gamliel, in reality, the common ground shared by the two days was the public expression of joy in the Temple court.

The Model for the Eschatological War Descriptions in Qumran Literature

Ronni Yishai

Although scholarly consensus generally holds that six Cave 4 manuscripts (4Q491–496) are copies of the Cave 1 *War Scroll* (1QM), critical examination suggests a different relationship. Certainly, the Cave 4 manuscripts deal with the same theme – the eschatological war – and have many points of contact with 1QM, at times even almost identical passages. The similarity, or even identity, between 1QM and the Cave 4 manuscripts is observable in two types of material: prayers, and the descriptions of the final eschatological war. The similarities in several

prayer sequences are probably attributable to the fact that they already existed as complete units before the authors of this literature. The present article contends that this was also the case for the war descriptions. Critical analysis of the shared structure and sequence, as well as of the elements constituting the war descriptions in all the manuscripts, suggests the use by both 4Q491–496 and 1QM of a single literary model to describe the battles involved. This literary model of the final war description was apparently available to the authors of the war literature in complete, worked-out form and adapted by each author for his own purposes. Thus the surviving remains of the eschatological war literature, now in our possession, point to the use of previously existing models and ready-made literary units (such as prayers), which were variously readapted. Therefore, we cannot speak of the Cave 4 manuscripts as actual copies of 1QM, but rather as a different reworking of the same literary traditions.

Jewish Law in the Gospels and the Dead Sea Scrolls

Lawrence H. Schiffman

From the earliest reports of the discovery of the Dead Sea Scrolls, indeed even from the discovery of the Zadokite Fragments in the Cairo Genizah, there have been persistent claims that the scrolls were in some way closely related to early Christianity. Scholarship has pointed to the many ways in which the scrolls found at Qumran, along with the previously known apocrypha and pseudepigrapha, illumine the background of earliest Christianity, located as it was in the "matrix" of Second Temple period Judaism.

However, it has somehow escaped the attention of scholars that the study of the legal material in the scrolls is significant for understanding the connections of the scrolls to the later development of Christianity. Indeed, the study of the halakhic views ascribed to Jesus in the Gospels, in relation to those of the Pharisaic-rabbinic tradition and those of the authors of the various Dead Sea Scrolls, reveals that nascent Christianity defined itself very differently from the scrolls' sect and their teachers.

This study examines a number of specific examples of halakhic matters discussed in the New Testament which are also dealt with in the Dead Sea Scrolls. It compares and contrasts the rulings of these two traditions, showing that the Jewish legal views of the Gospels are for the most part lenient views, to the left of those of the Pharisees, whereas those of the Dead Sea Scrolls represent a stricter view, associated by some scholars with the Sadducean tradition, to the right of the Pharisaic views. Ultimately, in the halakhic debate of the first century CE, the self-understanding of the earliest Christians was that of insiders.

Grammatical and Lexical Phenomena
in a Dead Sea Scroll (4Q374)

Moshe Bar-Asher

This article studies two phenomena:

a. The form חמדות in the phrase ארץ חמדות כל הארצות (4Q374 II 2:5). Attributed by Carol Newsom to the form חֲמֻדוֹת found in Dan. 10:19, in my view, it belongs to the form חֶמְדוּת (> חֶמְדַת) similar to הַשְׁמָעַת > הַשְׁמָעוּת (Ezek. 24:26).

b. The second study deals with מחיגה in the phrase ויתננו לאלהים על אדירים ומחיג[ה] לפרעה (4Q374 II 2:6) and the verb חגו in the phrase ויתמוגגו ויתנועעו חגו לק[ול] (ibid., 9).

The usage of these two words is related to that of חָגָא in והיתה אדמת יהודה למצרים לחגא (Isa. 19:17) and to יָחוֹגּוּ in the phrase יָחוֹגּוּ וינועו כשכור (Ps. 107:27). חָגָא and יָחוֹגּוּ indicate not only 'movement in circles' but also confusion or even madness. In my opinion, these are also the meanings of חגו and מחיגה in 4Q374.

A Comparison of Genizah Manuscripts A and B
of the *Damascus Document* in Light of Their *Pesher* Units

Liora Goldman

Literary comparison of parallel passages was utilized as a tool for determining the precise relationship between the two *Damascus Document* Genizah manuscripts (A and B). Because the principal divergence between the parallel formulations lies chiefly in the *pesharim* units, the comparison focuses on their role in each manuscript.

Examination of the *pesher* units demonstrates that MS B is the complete and consequential one. Its pesher units are interconnected and follow a common exegetical thread. Linking the pesharim on Zech. 13:7 and 11:11 and Ezek. 9:4 is an analogical exegesis explaining the false faith of "those who despise the laws". In addition, the symmetrical structure of its two parts (CD 19:5–13 and 19:13–26) exposes an analogy between "those who despise the laws" and the traitors "who enter his covenant and do not hold fast", and makes the two-phase punishment clear. In contrast, MS A displays no correspondence between the pesher units and the literary framework into which they are woven. The framework deals with "those who despise the laws" whereas the pesharim in this manuscript address three different subjects: the schism in the community, the exile to Damascus, and the rise of the Prince of the Congregation. Moreover, the various terms employed by MS A are not clarified by the literary context but are, in fact, dependent on MS B. In the light of these findings it appears that MS B is the earlier version, whereas MS A took shape by replacing the original pesher unit with another one, leaving the existing literary framework intact.

Improving the Editions of the Dead Sea Scrolls (4): Benedictions

Elisha Qimron

The author has undertaken here a reediting of five columns of liturgical texts from the Judean desert: 4Q434 1 i (*Barki napshi*), 4Q292 2 (*Work Containing Prayers B*), and XḤev/Se 6 i-iii (*Eschatological Hymn*). He suggests several new readings, restorations, and interpretations. For example, he contends that the text from Naḥal Ḥever (dated c. 100 CE) is an unknown Jewish benediction recited on the occasion of seeing the Temple; it concludes with a reference to God's command to build a temple for him.

A Great Light in Midheaven

Tzvi Langerman

An anonymous thirteenth-century biblical commentary, entitled *Doresh Reshumot*, exhibits an unusual cosmogony. One important feature of this cosmogony is that the sun was "hung" at the meridian of Jerusalem on the fourth day of creation, thus ensuring that its most potent light – and concomitant spiritual power – shines upon the holy city. Elements of this theory may be traced back to 4Q320 (*Calendrical Document A*), which speaks of the sun's being at the meridian on the fourth day, and to 4Q392's (*Works of God*) אורתם, that is, 'perfect' or 'full-strength light'.

Notes to the *Damascus Document* 5:15 and 6:14

Alexander Rofé

After reviewing the various suggested emendations or interpretations, the author proposes to correct the awkward text כהר ביתו appearing in CD

5:15 and to read כקרבתו 'as far as he draws near'. This conjecture suits both the content and style of the *Damascus Document*.

Also addressed is CD 6:14's problematic אם לא, which seems to open a conditional clause but is not followed by an apodosis. It appears that אם לא here has the force of אלא, i.e., 'but', 'just the opposite', a meaning undoubtedly present in Gen. 24:38 and Ps. 131:2. Therefore, what follows in CD 6:14 – 7:6 is to be construed as a dodecalogue of precepts imposed on the sect's members as an alternative to the sacrificial cult. The absence of any form of prayer from this list of ordinances is surprising.

English abstracts edited by Dena Ordan