English Abstracts

The Halakhic Status of Jerusalem According to 4QMMT, *1 Enoch*, and Tannaitic Literature

Hannan Birenboim

All the religious groups in Second Temple Jewish society faced a common problem arising from the need to resolve a basic contradiction between differing biblical models of sanctity. Leviticus, which reflects the situation in the desert, distinguishes between two levels of sanctity: (a) the Tabernacle precinct (and that of the surrounding tribe of Levi); and (b) an outer area inhabited by the other tribes. Deuteronomy, however, recognizes a single focus of sanctity – the place "that the Lord your God will choose amidst all your tribes as His habitation, to establish His name there" – which is not linked to the model of the desert encampment. Second Temple literature reflects various attempts to resolve this contradiction.

Scholars disagree as the precise distinctions between the different attempts. To my mind, the *Temple Scroll* and 4QMMT (*Miqṣat Maʿaśê ha-Torah*), as well as *1 Enoch*, express the view that the biblical phrase "the place that the Lord will choose" refers to the area of Jerusalem, implying that the future Temple would occupy the entire area of the city. Jerusalem is therefore a "holy encampment" and a "Temple city", whereas other cities in the Land of Israel had the status of the "encampment of Israel" (*maḥaneh yisraʾel*). On the other hand, the Hasmoneans (and the Pharisees) argued that, even though Jerusalem had been chosen as the site of the Temple, this did not imply that the *entire* city was part of the Temple, but only that the tripartite model of the desert encampment should be established within the city limits.

Time-Dependent Exegesis in the Qumranic Pesharim

Devorah Dimant

This paper demonstrates that the Qumran exegetes who expounded prophecy by the pesher method recognized, and based their interpretations on, the likelihood that an oracle may be realized more than once. This notion goes hand in hand with the concept of historical time as an integral sequence of periods that unfolds according to a single divine master plan. This view gives particular meaning to the lapse of time between the prophetic utterances and their interpretation by the Teacher of Righteousness centuries later. Equally significant is the analogical gap between the ancient apocalyptic seers and their visions of the entire progression or final section of history. The dynamic unfolding of historical events, through which the premeditated divine plan comes into being, dictates how this process is understood. The sense and direction of the temporal course also unfolds gradually, but is revealed only to the worthy. Thus each period is defined by a precise measure of understanding attainable at specific time. In this perspective the opening section of the *Damascus Document* (4Q268 1 7–8), *Pesher Melchizedek* (ii 20) and *Pesher Habakkuk* (II, 6–10; VII, 3–5) stress the particular understanding of the historical periods granted to the Qumran covenanters and to their leader, the Teacher of Righteousness. The true meaning of the prophecies was revealed only to covenanters; their opponents remained in ignorance. In the Qumranites' view, the interpretation of prophecy is similar to that of the Torah; both are based on the conviction that the temporal sequence unfolds and is realized gradually, as is the understanding of both Torah and Prophecy.

The Jewish-Samaritan Territorial Controversy During the Hellenistic and Hasmonean Periods as Reflected in the Qumran Scrolls and the Pseudepigrapha

Itzhak Hamitovsky

The task of reconstruction of Samaritan history in antiquity is far from simple. This essay suggests that a critical reading of some anti-Samaritan Jewish traditions in the Pseudepigrapha and in the Qumran scrolls reveals a major component of Samaritan identity during this period: the territorial component. At the heart of the stories relating controversies about Joseph's successors, and the traditions surrounding the story of the massacre at Shechem and what followed when Jacob went to Beth-El (Gen. 34–35), are Jewish-Samaritan controversies. Recently, scholarly opinion has shifted and accepts the notion that at least some of these traditions were Samaritan in origin and that later Jewish authors responded to these traditions, which were grounded in Samaritan territorial notions.

Qumranic Exegesis and Rabbinic Midrash: Common Interpretations and Implied Polemics

Vered Noam

Comparative study of Qumran literature and tannaitic midrashim may yield surprising results – insight into interpretative polemics from the Second Temple period, enriched understanding of the growth of early halakhah, and reconstruction of ancient layers of halakhic midrash. Each of these is illustrated in the current study, an investigation of the laws of corpse-impurity in Qumran literature and in tannaitic midrashim.

Pesher and Midrash in the Qumran Scrolls

Bilhah Nitzan

The two genres of homiletic exegesis of biblical passages – pesher and midrash – intended to adapt ancient writings to the reality and understanding of later generations, differ in both purpose and form. Pesher focuses on interpretation of an ancient prophetical oracle in terms of its realization in concrete events of later or eschatological generations, whereas midrash focuses on a halakhic or ideological message confirmed by biblical prooftext. These diverse aims find expression in their different literary forms.

The literary form of the Qumran pesher consists of: (a) a prophetic verse; (b) a technical formula including the term "pesher" or an equivalent pronoun; and (c) the description of an event, be it actual or eschatological. The literary form of Qumran midrash consists of: (a) a halakhic or ideological message; (b) the technical formula, "as it is written", "as it was said", or the like; and (c) a biblical prooftext. In some cases, however, it is not simple to make a clear distinction between the two. This is the case when the connection between the opening message and its prooftext requires additional explanation, sometimes involving more than one prooftext. In instances in which the prooftext is a prophetic verse, Qumran literature introduces its explanation with the technical term "pesher" or an identical pronoun. Here, a close reading that takes the characteristics of each genre into account is needed to clarify the specific genre of the text in question.

Examination of examples of the pesher and midrash types elucidates the differentiation between these genres in Qumran literature. Jean Carmignac has defined the specific pesher system characteristic of the Pesharim scrolls as "continuous pesharim" (*RQ* 7, 1969–71), and the system of midrash prevalent in the homiletic sections as "isolated pesharim". Examples of the latter are found in the halakhic homiletic sections integrated in the *Rule of the Community* (see 1QS 8:12–16, defined as מדרש התורה, and 1QS 5:15–18) and in the *Damascus Document* (CD 11:17–21; etc.). A system that combines midrash and pesher to express a sectarian idea appears in the *Damascus Document* (CD 4:12–19;

7:9–21; etc.). However, *4QFlorilegium* (4Q174), *4QCatena* (4Q177) and *11QMelchizedeq* (11Q13) present another type, described by Carmignac as "thematic pesharim" and by Annette Steudel as "eschatological midrash" (cf. 4Q174 1–2 i 14). Here, each section is introduced by a prophetic verse, and its pesher is confirmed by additional verses in the midrashic system. These intricate homiletic types enable us to trace the overt means used to demonstrate a sectarian idea, whereas the "continuous pesharim" use covert means to demonstrate their message. The paper concludes with a suggestion regarding the historical development of the alternative literary systems of midrash and pesher in Qumran literature.

Between Exegesis and Sectarianism: "Light and Darkness" in Egypt and in Jerusalem According to 4Q462

Michael Segal

The terms "light" and "darkness" occupy a significant place in the worldview of the Qumran sect, and have been employed in the case of 4Q462 (*Narrative C*) to determine the sectarian origins of the scroll (D. Dimant, *Meghillot* 1). It is argued here that the use of these terms in 4Q462 is rooted in a nonsectarian interpretive tradition regarding an exegetical difficulty in Exod. 14:20, a verse which describes the events immediately prior to the salvation of Israel at the splitting of the Sea. This tradition, which is attested in the Peshitta, Josephus, all of the Aramaic Targumim, and the *Mekilta*, describes how during the entire night before the miraculous deliverance, the Israelites had the benefit of light, while the Egyptians were enshrouded in darkness. The *Mekilta* adopted this insight, and applied it to the description of the future salvation of Jerusalem (based upon Isa. 60:1–2), in which the city will be illuminated while the other nations will remain in darkness. The use of the Exodus from Egypt as a paradigm for future deliverance is common in both biblical and rabbinic literature. It is suggested here that 4Q462 similarly employs the salvation from Egypt (frg. 1, lines 1–12) as a paradigm for

the future salvation (lines 13–19). The reuse of that motif is not limited to the biblical story itself, but includes accompanying exegetical traditions as well, including the distinction between light and darkness for the Israelites and Egyptians on the Sea. The inclusion of the terms "light" and "darkness" in 4Q462 should therefore not automatically be assumed to reflect sectarian origins of the scroll, but rather, should be viewed in the context of the exegetical tradition in which it originated.

Was Prayer Prohibited to the Impure at Qumran?

Yitzhak Feder

In light of the divergent opinions that existed among Second Temple Jewish groups, this article examines the halakhic view of the Qumran sectarians regarding the question of whether or not impure persons are permitted to pray. Although Joseph Baumgarten had previously attributed a characteristically stringent approach to the sectarians on this issue, further analysis of the relevant documents seems to reveal a surprisingly permissive position. For instance, Baumgarten based his argument largely on the testimony of a fragment from 4Q512 (*Ritual of Purification B*), which states that an impure person must recite a benediction after ablution on the seventh day, i.e., toward the end of his purification process. However, another fragment from the same scroll instructs a corpse-contaminated person to recite a blessing on the third day of the seven-day purification process, which implies that one is permitted to recite a blessing even in a state of moderate impurity. In addition, this article examines another scroll, 4Q274 (*Tohorot A*), which urges a severe impurity bearer to entreat God before he begins the purification process. After recognizing a complexity not frequently acknowledged in the Qumran sect's religious worldview, this article explores some biblical precedents that could have influenced the Qumran position as well as similar tannaitic views.

The "Hidden" and the "Revealed":
Progressive Revelation of Law and Esoterica

Shani (Berrin) Tzoref

It is generally accepted that the terms *niglot* and *nistarot*, derived from
Deut. 29:28, function as technical terms in the Qumran corpus. The
conventional understanding has been that the Qumran community used
these terms to distinguish between laws that are recorded explicitly in the
Torah, and esoteric laws that were made known only to the members of
the community. This has been contrasted to the rabbinic use of these
terms in a judicial sense, to denote transgressions committed openly or in
secret. Recent studies have indicated greater complexity in the use of
these terms in the Second Temple period. This investigation demonstrates
that both the rabbis and the Qumran community interpreted Deut. 29:28
in relation to (1) the revelation of eschatologically and theologically
significant esoterica; (2) progressive halakhic revelation; and (3) juridical
distinctions between categories of transgressions. As might be expected,
there is a clear correlation between the interpretation evinced in a
particular text, and that composition's genre. Thus, apocalyptic and
sapiential texts employ the term *nistarot* to refer to knowledge of
transcendent matters, whereas rules texts tend to use the word to denote
laws or punishments. Nonetheless, conceptual interdependence is
discernible. The book of *Jubilees* reflects an integrated application of
the exegetical traditions related to Deut. 29:28. The final section of this
article examines the influence of these traditions on the general premise of
Jubilees, as well as their impact on three specific cases that relate to
progressive revelation, hidden and overt sins, and intentional and
unintentional transgressions, viz. the sins of Reuben and Judah, the
punishment of Cain, and the "Jubilees Apocalyse".

On the Language of the "Vision of Gabriel"

Moshe Bar-Asher

The article examines various linguistic aspects of the Vision of Gabriel inscription, which was probably written in the first century B.C.E. It offers a detailed discussion of some of its orthographic features, such as the tendency to use scripta defectiva of long vowels, for example צבאת (alongside צבאות), and the extensive use of the plural form ין־ as in השבין (=הַשָּׂבִין) 'the elderly'. The article also treats some phonological and morphological issues, such as the weakening of the gutturals, as is apparently the case in the spelling אלי (*eloe > eloye*) instead of אלהי (*elohe*).

   The article offers a detailed discussion of two words: the interchange of מושב (*moshab*) / מקום (*maqom*) and the usage of מושב meaning 'place', 'location', and of קיטוט (*qittūt*) which is the equivalent of the biblical word קט (*qat*), meaning 'only' or 'small'. The linguistic analysis supports the suggested dating of the inscription to the late Second Temple period by Ada Yardeni and Binyamin Elizur, and by Israel Knohl.

From Qumran to Shekhem on Hidden Paths

Abraham Tal

Several peculiar, mainly Aramaic lexemes and collocations occurring in the Dead Sea Scrolls reappear in much later documents, such as Hebrew liturgical pieces composed during the late Byzantine period. The tannaitic and amoraic periods are silent in this respect, with no attestation to their existence. Surprisingly, they become frequent in Samaritan literature, especially in liturgical compositions that evolved in Neo-Samaritan Hebrew, the hybrid Aramaizing literary Hebrew characteristic of the fourteenth century. Lack of written material does not permit us to follow the path of their transmission. However, their parallel diffusion in separate (and separatist) communities is striking. Thus שמח, denoting 'joy', which occurs in the *Aramaic Testament of Qahat* (4Q542),

substantiated by the verb ישמחון in 4Q204 (*Enoch^c*), reappears in the Jewish Byzantine liturgy, and in fourteenth-century Neo-Samaritan Hebrew. Similarly, the collocation שלום ושדך, which occurs in *Pseudo-Ezekiel* (4Q386), appears in a Jewish liturgical piece composed in Aramaic, and is quite frequent in Neo-Samaritan Hebrew. To the same category belongs מאום, the *Temple Scroll's* version of מאומה in Deut. 13:18. The notion of 'thing' is systematically represented by כלום in postbiblical literature, מאומה and מאום being largely abandoned. Although the Samaritan Pentateuch has מאומה like the Masoretic text, in Neo-Samaritan Hebrew מאום is restored. Finally, a tiny fragment, namely 1Q42 (an unclassified fragment), exhibits a unique word רעבות, which apparently constitutes a lexical variant of the habitual רעבון. The same word occurs in a thirteenth-century manuscript of the Samaritan Pentateuch (Gen. 42:19).

Word Order in the Legal Documents and Letters from the Judean Desert

Uri Mor

The research presented here examines two features of word order in the Aramaic and Hebrew documents from the Judean desert refuge caves: (a) subject-predicate > predicate-subject order (in verbal clauses); and (b) predicate (or infinitive)-complement order. It appears that the word order in the legal documents – both Aramaic and Hebrew – resembles the order in the eastern type of Official Aramaic, as described by Edward Yehezkel Kutscher: (a) the verb can either precede or follow the subject; (b) the predicate (or infinitive) can precede or follow its complements. The letters, however, show the "western" word order, the one accepted as the usual word order in Semitic languages, as represented in the western type of Official Aramaic, as well as in Old Aramaic, in classical biblical Hebrew, and in rabbinic Hebrew: (a) the verb precedes the subject; and (b) the predicate or infinitive precedes its complements. Namely, the legal documents follow an (eastern) legal tradition, and

therefore do not reflect the word order of their scribes' native tongue (Aramaic or Hebrew). The letters, on the other hand, are not bound to old traditions, and therefore reflect, to some extent, the natural languages of Judea between the first and the second revolts.

The Supposed Relationship between
the *Songs of the Sabbath Sacrifice* and Hekhalot Literature:
Linguistic and Stylistic Aspects

Noam Mizrahi

Numerous affinities and parallels between the *Songs of the Sabbath Sacrifice* and Hekhalot literature have led scholars to the commonly held assumption that these texts are genetically linked, although the exact nature of their affiliation has not been clarified. This paper offers a linguistic reconsideration of this assumption. Based on methodological considerations, the article suggests, in contrast to what has been assumed to date, that lexical similarity cannot be used as proof of direct literary dependence. Many Second Temple works are parabiblical or exegetical in nature, and their lexicon thus seems to be remarkably "biblical". Instead of focusing on the lexicon, closer attention should be paid to phraseology, since the distinctive style and ideology of postbiblical authors is often revealed by their new *combinations* of words (which in themselves may be quite common). This paper therefore offers a detailed study of two case studies – two lexemes reflecting prominent fields of interest in both the *Songs* and in Hekhalot literature: cosmogony and the architecture of the heavenly temple. It analyzes the occurrences and distribution of the various collocations of the words שמים 'heaven' and פרוכת 'veil', paying special attention to the diachronic implications of the linguistic discussion. With regard to the collocations discussed, it concludes that: (1) no real link between the *Songs* and Hekhalot literature can be detected, and (2) Hekhalot literature cannot be linguistically linked to Second Temple Hebrew; it is rather an integral part of later rabbinic

Hebrew, and can often be directly linked to its latest phases (e.g., *Tanḥuma* literature).

A Note on 4Q464a

Ariel Feldman

This paper offers a new edition of the fragment 4Q464[a] (*Narrative E*), which alludes to the midwives episode from Exod. 1:15–21. Initially assigned to 4Q464 (*Exposition on the Patriarchs*), its script, orthography, and parchment are indeed consistent with those of 4Q464. Although the text's final editors, Esther Eshel and Michael E. Stone, suggest that the contents of 4Q464[a] indicate that it belongs to a different composition, however, the new readings proposed here seem to confirm its initial attribution to 4Q464. Among other common features, 4Q464[a] shares 4Q464's interest in biblical chronology, referring to the 210 years of Israel's exile in Egypt.