

The Seductress

(4Q184)

A long and relatively well-preserved Wisdom poem from Cave 4 (4Q184) depicts, by means of the metaphor of the harlot, the dangers and attraction of false doctrine. See J. M. Allegro and A. A. Anderson, *DJD*, V, 82-5; J. Strugnell, *RQ* 7 (1970), 263-8. Palaeographically, the text is dated to the first century BCE, but the work may be much older, possibly antedating the Qumran sect.

... speaks vanity
and ... errors.

She is ever prompt to oil her words,
and she flatters with irony,
deriding with iniquitous [lips].

Her heart is set up as a snare,
and her kidneys (affections) as a fowler's nets.

Her eyes are defiled with iniquity,
her hands have seized hold of the Pit.

Her legs go down to work wickedness,
and to walk in wrong-doings.

Her... are foundations of darkness,
and a multitude of sins is in her skirts.

Her... are darkness of night,
and her garments...

Her clothes are shades of twilight,
and her ornaments plagues of corruption.

Her couches are beds of corruption,
and her... depths of the pit.

Her inns are couches of darkness,
and her dominions in the midst of the night.

She pitches her dwelling on the foundations of darkness
she abides in the tents of silence.

Amid everlasting fire is her inheritance,
 not among those who shine brightly.
 She is the beginning of all the ways of iniquity.
 Woe (and) disaster to all who possess her!
 And desolation to all who hold her!
 For her ways are ways of death,
 and her paths are roads of sin,
 and her tracks are pathways to iniquity,
 and her by-ways are rebellious wrong-doings.
 Her gates are gates of death,
 and from the entrance of the house
 she sets out towards the underworld.
 None of those who enter there will ever return,
 and all who possess her will descend to the Pit.
 She lies in wait in secret places,
 ...
 In the city's squares she veils herself,
 and she stands at the gates of towns.
 She will never re[st] from wh[orin]g,
 her eyes glance hither and thither.
 She lifts her eyelids naughtily
 to stare at a virtuous man and join him,
 and an important man to trip him up,
 at upright men to pervert their way,
 and the righteous elect to keep them from the
 commandment,
 at the firmly established to bring them down wantonly,
 and those who walk in uprightness to alter the statute;
 to cause the humble to rebel against God,
 and turn their steps away from the ways of justice,
 to bring insolence to their heart,
 so that they march no more in the paths of uprightness;
 to lead men astray to the ways of the Pit,
 and seduce with flatteries every son of man.

Exhortation to Seek Wisdom

(4Q185)

Large fragments of a Wisdom poem in which a teacher encourages his 'people', his 'sons', the 'Simple', to search for Wisdom have been preserved in Cave 4 (4Q185). The script is believed to be late Hasmonaean, i.e. from the first half of the first century BCE. As is often the case in Wisdom literature, events of the patriarchal and Mosaic past are used for didactic purposes. See J. M. Allegro and A. A. Anderson, *DJD*, V, 85-7; cf. J. Strugnell, *RQ* 7 (1970), 269-73.

I ...

And you, sons of men, woe to you!
 For he (man) sprouts from his ground like grass,
 and his grace blossoms like a flower.
 His [gl]ory blows away and his grass dries up,
 and the wind carries away its flower

...

so that it is found no more ...
 They shall seek him but shall not find him,
 and there is no hope (for him);
 and his days are like a shadow over the ea[rth].
 Now pray hearken to me, my people;
 heed me, O you Simple;
 become wise through the might of God.
 Remember His miracles which He did in Egypt,
 and His marvels in the land of Ham.
 Let your heart shake because of His fear,
 II and do His will ...

... your souls according to His good graces,
 and search for yourself a way towards life,
 a highway [towards ...]
 a remnant for your sons after you.

And why have you given up your soul to vanity,
 ... judgement?
 Hearken to me, O my sons,
 and do not rebel against the words of YHWH.
 Do not walk ...
 [but in the way He established] for Jacob,
 and in the path which He decreed for Isaac.
 Is one day not better ...
 5 ... His fear,
 and not to be afflicted (?) by dread and the fowler's net.
 ... to be set apart from His angels,
 for there is no darkness, nor gloom ...
 And you, what do you understand ...
 before Him evil shall go towards every people.
 Happy is the man to whom it (Wisdom) has been given thus,
 ... the evil,
 nor let the wicked boast, saying:
 It has not been given me, nor ...
 [For God gave it] to Israel,
 10 and with a good measure He measures it;
 and He will redeem all His people,
 and He will put to death those who hate His Wisdom.

Seek her and find her, grasp her and possess her!
 With her is length of days and fatness of bone,
 the joy of the heart and ...
 Happy is the man who works it
 ...
 who does not seek it ... of deceit,
 nor holds to it with flatteries.
 As it has belonged to his fathers,
 so will he inherit it,
 and hold fast to it with all the strength of his might,
 15 and all his immeasurable ...
 and he shall cause his offspring to inherit it.

I know how to labour for good ...

III ...

...
 [God inspects] all the chambers of the womb
 and He tries all its inward parts. 10
 [God shapes] the tongue
 and knows its words.
 God makes the hand
 [and understands their deeds (?)] ...

Parable of the Tree

(4Q302^a)

This text comprises a badly damaged fragment of which only the opening lines provide any coherent sense. The topic seems to be the giant 'good' tree which produces thorns.

For a preliminary edition, see *UDSS* II, 229.

II Sages, reflect on this.

If a man has a good tree

[which grows] as far as heaven

[and its branches reach (?)]

to the ex[tremities] of the lands,

yet it [pr]oduces thorny fruits (?)

... former rain and latter rain ...

and in thirst ...

...

A Sapiential Work (i)

(4Q413)

Two fragments have preserved the first four lines of a column from a Wisdom composition.

For a preliminary study, see E. Qimron, 'A Work concerning Divine Providence: 4Q413', in Z. Zevit et al., eds., *Solving Riddles ...* (J. C. Greenfield Memorial) (Winona Lake, 1995), 191-202.

... I will teach you [knowledge(?)] and wisdom.

And understand the ways of man

and the works of the sons of ma[n].

[According to] God's [loving-kindness] towards man,

He has enlarged his inheritance in the knowledge of His truth,

and according to His rejection of every ev[il man],

no-one who [walks after] his ears and his eyes shall live.

And now [His] loving-kindness ... the ancient,

they will consider the years of all the generations

as God has revealed ...

A Sapiential Work (ii)

(4Q415-18, 423, 1Q26)

A substantial Wisdom composition, probably dating to the second century BCE, has survived in six fragmentary manuscripts, one from Cave 1 (1Q26) and five partly overlapping scrolls from Cave 4 (4Q415, 416, 417, 418a and b and 423). Apart from the last-mentioned manuscript, dated to the first half of the first century CE, all are said to be early Herodian (30-1 BCE). The work is unquestionably sectarian and displays a terminology akin to the Community Rule, the Damascus Document and the Thanksgiving Hymns. T. Elgvin has attempted to reconstruct the original work and he sums up its contents as follows: argument with a neighbour; relationship of the elect to God and man; God as provider for all his creatures; business ethics; a modest life; deposit to be returned in full; the hope of the just man; divine mysteries to be studied and the praise of God's name; attitude to parents, wife, children; the elect and the sage's escape from God's anger; God as permanent judge of wickedness; God as creator of the heavenly beings and luminaries; God as future judge; mankind's submission to God; the fate of the just and the wicked; religious life; first-born sons of God in praise of him; the use of insight; God's eternal plant: the saints; God's providence; the distribution of the portions of the elect; the farmer and the garden of Eden; Warning: God is to try man. Cf. T. Elgvin, 'The Reconstruction of Sapiential Work A', *RQ* 16 (1995), 559-80.

4Q416, fr. 1 (=4Q418, fr. 2)

10 In heaven He judges the work of wickedness
and all the sons of truth will be pleased with ...
... [until] his end
and all those who have wallowed in it
shall be frightened and scream.
For heaven ...

The waters and abysses shall be frightened,
and all the spirits of flesh shall be laid bare.
And the sons of heaven ... its [jud]gement.
And all injustice will yet come to an end
and the age of trut[h] will be completed ...
... in all the everlasting ages.
For He is the God of truth, and from the beginning
of years ...
to establish righteousness between good and ev[il].

15

...
[For] his is a fleshly [in]clination
and his foundation ...

4Q417, fr. 1 i (=4Q416, fr. 2 i)

And you shall not swallow up his spirit,
for you have spoken in whisper ...
And he has recited quickly his rebuke ...
Do not overlook your sin ...
for he is as righteous as you are.
For he is a prince among pr[inces]
... he will do.
For how unique is he in all activity with[out] ...
Do not reckon an unjust man as a help,
nor one filled with hatred apart from the wickedness
of his deeds.
At his visitation he will know them.
Walk with him ...
Let [instr]uction not depart from your heart
and God will be for you, yourself.
Widen ... in your head,
for who is more insignificant than a poor man.
Do not be jolly while in mourning
lest you labour all your life.
Look at the approaching mystery
and grasp the sources (or: begetters) of salvation,
and know who is to inherit glory or injustice.
Will they not ...

5

10

and for their mourning everlasting joy.

...

Be an advocate for your business ... all your sins.

Pronounce your judgement like a righteous ruler.

Do not ...

and do not overlook your sin.

...

Then God will see and His anger will cease,

and He will forgive your sins ...

[Before His greatness (?)] no one can stand,

And who is righteous in His judgement?

And without pardon, how can the poor [stand firm]?

And as for you, if you are in need of food,

your need and your plenty ... you will make abundant.

Be led to the sustenance of His delight,

and take from Him your inheritance ...

... [by the word] of his mouth everything is

and whatever He feeds you with, eat it.

...

If in your need you borrow money from people

do not ... day and night

and do not cease ...

Do not lie to him/me.

Why should you bear guilt?

...

Fr. 1 ii (=4Q416, fr. 2 i-ii)

... Do not ask for your nourishment,

for He opens His mercies ...

...

and to give nourishment to all the living.

...

If he keeps his hand tight,

the spirit of all flesh is gathered in.

Do not take ...

...

and the debtor ... let him quickly repay (his debt).

As for you, settle with him,

for you must keep an eye on your money purse.

At[tend] your creditor on behalf of your friend

and ... all your life in him(?).

Give quickly that he may not take your purse.

Let your spirit not diminish because of your words;

do not exchange your holy spirit for any wealth,

for no price equals it ...

For a man in favour does not thrust Thee away.

Seek His face and speak according to His tongue

and you will then find your pleasure

... your ...

Do not abandon your precepts

and take care of your mysteries.

If he assigns you some work to do,

do not rest or sleep until it is done.

... and look, for it is great.

Man's zeal circumvents the heart.

...

And also by His goodwill you will hold fast to His
service

and His gentle wisdom ...

... you will consult with me.

And you will be His first-born son

and (He will) have compassion on you

like a man on his only son;

for you ...

Do not trust your likeness

and do not keep awake because of the storm.

...

And also do not humble yourself

to one who is not your equal.

Then you will be ...

Do not strike him who is without your strength

lest you stumble and your shame increase greatly.

Do not increase your appetite for wealth;

it is better for you to be a slave in spirit.

Serve your master freely

and do not sell your glory for a price.

15

20

10

15

5

20

Do not give money in pledge for your inheritance
lest it impoverish your body.
Do not satiate yourself with bread
while there is no clothing.
Do not drink wine
while there is no food.
Do not seek luxury
when you lack bread.

25 Do not glorify yourself in your need if you are poor
lest you degrade your life.
Also do not treat with contempt
your ordained instrument

...

4Q416 2 iii

...

and remember that you are poor ...
What you lack, you will not find ...
[If someone has left] a deposit with you,
do not put your hand on it lest it be burnt
and your body be devoured by its flame.
As you have received it, so return it
5 and you will rejoice if you have no responsibility for it.
Accept no goods from someone whom you do not know
lest he increase your poverty.
But if he has thrust it on you, let it be a deposit until death,
but do not let your spirit be destroyed for it.
Then you will lie with the truth
and your memory will flower ... when you die,
and your posterity will inherit joy.

[If] you are poor, do not desire anything save your
inheritance,
and do not be devoured by it lest you change your
boundary.

But if He brings you back to glory, walk in it,
and in the approaching mystery search its beginnings.

Then you will know
His inheritance and you will walk in righteousness
10 For God will ... in all your ways.
Honour Him who glorifies you and praise His name always.
For your head is above the summit of the mountains
and He has given you a seat among the nobles
and has made you to rule over an inheritance of glory.
Seek diligently His pleasure.

You are a poor man. Do not say:
Since I am poor, I will not seek knowledge.
Shoulder every discipline and with every ... refine
your heart,
and your thoughts with a multitude of understanding.
Search the approaching mystery
and consider all the ways of truth,
and behold the roots of injustice.

Then you will know what is bitter for a man
15 and what is sweet for a human being.
Honour your father in your poverty
and your mother in your steps.
For his father is like God to a man
and his mother like a ruler to a human being.
For they are the crucible from which you were born
and as He placed them over you as rulers
and a frame for the spirit (?), so serve them,
and as He has revealed to you the approaching mystery,
honour them for your honour's sake
and in ... the splendour of their face
for your life's sake and for the length of your days.
And if you are as poor as ...
without precept.

You have taken a wife in your poverty,
20 take the offspring ...
from the approaching mystery
when you are joined together.
Walk with the helpmate of your flesh ...

4Q416 iv

his father and his mother . . .
 did not make him (her father) rule over her
 and He separated her from her mother
 and towards you [will be her longing] . . .
 [and she will be] one flesh for you.
 He will separate your daughter for one
 and your sons . . .
 5 And you will become one with the wife of your bosom,
 for she is the flesh of your na[kedness]
 and whoever rules over her apart from you
 has changed
 the boundary of his life.
 He has made you to rule over her spirit
 so that she may walk according to your pleasure.
 Let her not increase vows and free-will offerings . . .
 Bring back (her?) spirit to your good pleasure,
 and annul by a word of your mouth
 every binding oath of hers by which to vow a vow.
 10 And by your will, stop her . . .
 of your lips . . .

Fr. 2 i (=4Q418, fr. 43)

. . .
 5 [day and] night he meditates on the approaching mystery
 and studies (it) always.
 Then you will know truth and injustice,
 wisdom [and folly . . .]
 . . . in all their ways
 together with their visitation
 for all the eternal ages and everlasting visitation.
 Then you will know the difference
 between good and evil relating to their deeds.
 For the God of knowledge is the foundation of truth,
 and through the approaching mystery

He set apart its foundation,
 the work of [His hands] . . .
 and in pure understanding were revealed
 . . . the secrets of his thought
 with his perfect conduct in all his deeds.
 Always seek these eagerly,
 and understand all their results.
 And then you will know everlasting glory
 and His marvellous mysteries, and the might of His deeds.
 And you will understand the beginning of your reward
 at the memorial of the time that has come.
 Engraved is the decree and all the visitation is determined.
 For God's ordinance is engraved
 15 over all the in[iquities] of the sons of Seth.
 And a book of memorial is written before Him
 for those who keep His word.
 And this is the vision issuing from the meditation
 on the book of memorial.
 And He gave it as a heritage
 to mankind and to the people of the spirit.
 For his (man's) shape is modelled on the holy ones,
 but meditation belongs no more to the fleshly spirit,
 for it cannot distinguish between g[ood] and evil
 according to the judgement of its spirit.
 And you, son, look . . . at the approaching mystery
 and know the heritage of all the living.
 And his conduct and his visitation . . .
 . . . whether large or small . . .

4Q418, fr. 69

II . . .
 [What] is silence if no one is there (?),
 and what is judgement if it has no foundation?
 5 Why do the dead groan over their j[udgement]. . .
 . . . their creation (?)
 and your return is to eternal destruction.

Darkness will roar at your multitude and all those who
 have for ever existed.
 Those who search truth will be aroused for judgement
 [and] . . . all the foolish hearts will be destroyed,
 and the sons of injustice will be found no more,
 [and a]ll the supporters of wickedness will be put to shame.
 The foundations of the firmament scream at your judgement
 and all the . . . will thunder.

10 . . .
 And you, elect of truth
 and pursuers of [righteousness and] jud[gement]
 . . . guardians of all knowledge,
 how will you say:
 We labour for understanding
 and keep awake to pursue knowledge
 . . . and be not weary in all the years of eternity.
 Will he not delight in truth for ever
 and knowledge . . .
 The [ons of] heaven whose inheritance is eternal life,
 Will they indeed say:
 We have laboured in the works of truth
 and we exhausted ourselves in all the ages.
 Will they not walk in eternal light
 [and inherit g]lory and great splendour.
 . . .

4Q418, fr. 81

Your lips are the opening of a spring to bless the holy,
 and in the eternal spring you have praised . . .
 The [Hol]y . . . has separated you from every spirit (bound to)
 flesh.
 As for you, separate from all that He hates,
 and keep away from all the abomination of the soul.
 For He has made all,
 and caused them to inherit each his heritage.
 He is your portion and your heritage among the sons of man,
 [and] He has made you ruler [in] his [her]itage.

And in this you glorify Him, in consecrating yourself to Him.
 When He made of you the holy of holies . . .
 And in all these
 He cast your lot. 5
 And He has much increased your glory
 and has made you the first-born among . . .
 . . . and I give you my goodness.
 As for you, is not His goodness for you?
 In His faithfulness He has walked always.
 . . . your deeds.
 And as for you, search His judgements with the help
 of everyone . . .
 . . . I will love Him, and with eternal loving-kindness,
 and with mercy towards all who keep His word.
 And . . .
 And as for you, He has opened understanding to you
 and has made you the ruler over His treasury
 and appointed [you] a receptacle of truth . . .
 . . . them with you, 10
 and to revoke anger from the men of goodwill by your hand.
 And to visit . . . with you,
 and before you take your heritage from His hand,
 glorify(?) His holy ones;
 and bef[ore] . . .
 . . . He has opened the [spr]ing of all the holy ones,
 and everyone called holy by His name . . .
 . . . with all the ages,
 his beauty and splendour to become an ever[lasting] plant.
 . . .
 For God has assigned a heritage to all the [living] 20
 and all those wise in heart will understand . . .

Fr. 103 ii

5 . . .
 Why should it be a mixture like a mule,
 and you should be like one dres[sed in mixed materials],
 in wool and in linen,

and you should labour with an ox and an ass (yoked) together.
 Your produce also would be like that of one who sows
 mixed seeds.
 Let the seed and the crop and the produce of the [vineyard]
 be holy
 ...

4Q423, fr. 5

...
 He has unstopped your ear ...
 He has divided the inheritance of all the rulers
 and the formation of every deed is in His hand.
 He [knows] the reward of [their works
 and] j[udges] them all in truth.
 He visits the sons for (the sins of) the fathers,
 ... with all the natives.

...
 inspect the seasons of the summer
 and gather in your produce in its time,
 and the period of ...
 Observe your produce and your work,
 ... the good with the bad,
 the intelligent man with the fool
 ...

A Sapiential Work (iii): Ways of Righteousness

(4Q420-21)

Two badly fragmented copies of a Wisdom composition portray the behaviour of the righteous man in universal terms. However, since the vocabulary of 4Q421 I i echoes the terminology of the Community Rule, the whole work may be classified as sectarian.

For a preliminary edition, see *UDSS* II, 159-62.

4Q420, fr. 1 (4Q421, fr. 1 ii)

II to practise righteousness in the ways of God (4Q421 I ii).
 ... he shall not reply before he has heard,
 nor shall he speak before he has gained understanding.
 He shall patiently respond and ... shall issue words.
 He shall seek truth (and) judgement
 and by searching righteousness he shall find its outcome.
 A humble and modest man shall not turn back
 until ...
 A faithful man shall not depart from the ways of righteousness
 and he shall set his heart to ...
 and the bones (of) his hands to ...
 He shall be redeemed through righteousness;
 through understanding ... his fields.
 His territory ...
 to [practise ri]ghteousness ...

A Sapiential Work (iv)

(4Q424)

The main theme of this poetic composition is to instruct the just man how to ensure the progress of wisdom by not entrusting its propagation to the unworthy.

For a preliminary study, see *UDSS* II, 174–5.

Fr. 1

... and he will choose to build it,
and will spread plaster on its wall.
He too ... will become loose because of the rain.
Do not learn a precept in the company of hypocrites
nor come to the furnace with a totterer,
for he will melt away like lead,
and will not stand up to the fire ...
and do not entrust a sleepy man with something delicate,
for he will not treat your work gently ...
Do not send ... learning (?),
for he will not smooth down your paths.
Do not [send ...] a grumbler to procure money for your
need,
nor put your trust in a man with twisted lips,
[for] he will surely twist your judgement by his lips.
His desire will not follow the truth,
... by the fruit of his lips.
Do not put a stingy man in charge of mone[y],
... mete out your food according to your desire ...
... those who bring abundance ...
but at the time of gathering he will be found ungodly.

The short-tempered ... the simple,
for he will surely swallow them up ...

Fr. 3

... and he will not do his deed by weighing it.
A man who judges before inquiry,
and one who believes before ... ,
do not put him in charge of those who pursue knowledge,
for he will not understand their manner
so as to justify the just and declare the wicked [wicked];
he too will be for contempt.
Do not send a blind man to bring a vision to the upright;
li[kewise] do not send a man who is hard of hearing to inquire
into judgement,
for he will not smooth out a quarrel between people.
Like one who scatters into the wind ...
... who does not test,
so is he who speaks to an ear which does not listen,
and talks to a man deep asleep through a spirit ...
Do not send a 'fat-hearted' (dense) man to acquire thoughts,
for the wisdom of his heart is hidden,
and he will not be in charge o[f his heart],
and will not find wisdom for his hands.
An intelligent man gains un[derstanding],
a knowing man will bring forth wisdom ...
an upright man delights in justice,
a man ...
a mighty man is zealous for ...
He is an adversary to all changers of boundaries,
... righteousness for the poor of ...

Bless, My Soul

(Barki nafshi^a, 4Q434-7)

Cave 4 has yielded five manuscripts (4Q434-8) of a poetic composition designated by the opening words of the first section as *Barki nafshi* or 'Bless, my soul'.

A sixth manuscript (4Q439) is said to be akin to it. 4Q434, fr. 1 is not unlike some of the Thanksgiving Hymns, but includes no sectarian features.

For a preliminary study, see *UDSS* III, 310, 314-17.

4Q434, fr. 1

Bless, my soul, the Lord
 for all His marvels for ever,
 and may His name be blessed.
 For He has delivered the soul of the poor,
 and has not despised the humble,
 and has not forgotten the misery of the deprived.
 He has opened His eyes towards the distressed,
 and has heard the cry of the fatherless,
 and has turned His ears towards their crying.
 He has been gracious to the humble by His great kindness,
 and has opened their eyes to see His ways,
 and [thei]r e[ar]s to hear His teaching.
 He has circumcised the foreskin of their heart,
 and has delivered them because of His kindness,
 and has directed their feet towards the way.
 He has not forsaken them amid the multitude of their
 misery,
 neither has He handed them over to the violent,
 nor has He judged them together with the wicked.
 [He has] not [directed] His anger against them,

neither did he annihilate them in His wrath.
 While all His furious wrath was not growing weary,
 He has not judged them in the fire of His ardour,
 but He has judged them in the greatness of His mercy.
 The judgements of His eyes were to try them,
 and He has brought His many mercies among the nations,
 [and from the hand of] men He has delivered them.
 He has not judged them (amid) the mass of nations,
 and in the midst of peoples He has not judged [them].
 But He hid them in [His] ...
 He has turned darkness into light before them,
 and crooked places into level ground,
 He has revealed to them abundance of peace and truth.
 He has made their spirit by measure,
 and has established their words by weight,
 and has caused them to sing(?) like flutes.
 He has given them a [perfect] heart,
 and they have walked in the w[ay of His heart],
 He has also caused them to draw near to the w[ay of his
 heart].
 For they have pledged their spirit (?).
 And He has surrounded them with a hedge
 and has commanded that no blow should smite them.
 He has placed His angels around them to protect them
 [from Belia]
 lest he destroy them by the hand of their enemies.

4Q436 (combined with 4Q435 i)

I understanding to strengthen the contrite heart and the spirit (which is)
 in it for ever; to comfort the weak in the time of their distress and the hands
 of the fallen so that they may rise; to make instruments of knowledge;
 to give knowledge to the wise so that the upright may increase under-
 standing; so that they may understand Thy deeds which Thou hast done
 in the years of old, in the years of all generations. Eternal understanding
 which ... before me, and Thou keepest Thy law before me and Thou hast
 entrusted Thy covenant to me. And Thou dost strengthen the heart ...
 to walk in Thy ways. Thou has visited my heart and Thou hast sharpened

my kidneys (affections) that they may not forget Thy precepts ... Thou hast ... Thy law. Thou hast opened my kidneys and hast strengthened me to pursue Thy ways ... Thy ... Thou hast made my mouth into a sharp sword and opened my tongue for words of holiness. And Thou hast set ... discipline that they may not meditate on man's actions, on the talk of his lips. Thou hast strengthened my feet ... and with Thy hand Thou hast strengthened my right hand and Thou hast sent me ...

10 ... Thou hast chased away from me. And Thou hast placed a pure heart in its stead; Thou hast chased away the evil inclination [from my]

...
 II And Thou hast placed [the spirit of holiness] into my heart and hast taken away from me the eyes of fornication. And Thou hast looked ... Thy [ways]; Thou hast removed from me the stiff neck and replaced it with humility. Thou hast taken away [from me] the rage of anger and hast placed in me the spirit of patience [4Q435, fr. 1]. A haughty heart and lofty eyes Thou hast cleansed away (?) from me ... to me. Thou hast blotted out the spirit of lies [4Q435 i] ... hast given me ...

4Q437, fr. 2 i

...
 They have hidden a net to catch me and have pursued
 [my] soul ...
 [Let] their sword enter their heart and may their bows
 be smashed ...
 [For all] this I will bless Thy name while I live,
 for Thou hast delivered me from the lure of the nations.
 5 And Thy loving-kindness is a shield around (me)
 and Thou guardest my soul among the nations.
 ... Thou hast put to shame my ...
 I have not forgotten Thy precepts in the distress of my soul.
 Thou hast not hidden Thy face from my supplications
 and Thou hast seen my sorrow.
 And my iniquities ... covers my spirit,
 In my distress Thou hast heard my voice.
 [Thou hast] concealed me in Thy quiver
 and hast turned me into a polished arrow (Isa. xlix, 2).

Thou hast sheltered me in Thy protective hand.
 Thou hast delivered me [from the mire] lest I sink
 and from the stream of the nations lest I ...
 And [Thou hast] brought [me up] from Sheol
 (the underworld) ...

Thou hast comforted me with children of righteousness.
 Thou wilt [jud]ge [me] by the measuring-cord.
 Thou hast rejoiced ...

I will bless the Lord with a[ll my soul] ...
 I remember Thee, O Lord, and my heart braces itself
 before] Thee

... I remember. My heart exults in Thee.

Thou hast raised ... in thirst ...

I will sing Thy deeds.

I remember Thee on my couch during the watches
 [of the night].

Songs of the Sage

(4Q510-11)

Scraps of two manuscripts from Cave 4 (4Q510-11) represent a mixture of sapiential psalms and poems of exorcism. Their editor, M. Baillet (*DJD*, VII, 215-62), assigns the script to the end of the first century BCE, or the turning of the era. The first fragment preserves an interesting list of names of demons.

4Q510

... praises. Ben[edictions for the K]ing of glory. Words of thanksgiving in psalms of ... to the God of knowledge, the Splendour of power, the God of gods, Lord of all the holy. [His] domini[on] is over all the powerful mighty ones and by the power of his might all shall be terrified and shall scatter and be put to flight by the splendour of the dwell[ing] of his kingly glory. And I, the Master, proclaim the majesty of his beauty to frighten and terrify all the spirits of the destroying angels and the spirits of the bastards, the demons, Lilith, the howlers (?) and [the yelpers ...] they who strike suddenly to lead astray the spirit of understanding and to appal their heart and their ... in the age of the domination of wickedness and the appointed times for the humiliation of the sons of ligh[t], in the guilt of the ages of those smitten by iniquity, not for eternal destruction but for the humiliation of sin. Exalt, O just, the God of marvels. My psalms are for the upright ... May all whose way is perfect exalt him.

4Q511, fr. 1

... [on the ea]rth and in all the spirits of his dominion always. Let the seas b[le]ss him in their turn and all the creatures living in them. May they proclaim the ... of beauty all of them. Let them rejoice before the

God of justice with shouts of salvation, for there shall be no destroyer in their territories, and no spirit of wickedness shall walk in there. For the glory of the God of knowledge has shone forth in his words, and none of the sons of iniquity shall endure.

Fr. 2

I For the Master. [First] Song. Praise the name of his holiness; all who know [justice], exalt him ... He put an end to the chief of the dominations without ... eternal [joy] and everlasting life, to cause light to shine ... his [l]ot is the best of Jacob and the inheritance of G[o]d ... of Israel ... they who guard the way of God and the pat[h] of his [hol]iness for the saints of his people. By the discerning knowledge [of Go]d, he placed Israel in twelve camps ... the lot of God with the ange[ls] of the luminaries of his glory. In his name the praises ... he has established for the feast of the year and for a common government that they may walk [in] the lot of [God] according to [his] glory [and] serve him in the lot of the people of his throne. For the God of ...

Fr. 8

[For the Master]. Second [S]ong to frighten those who terrify him ...

Fr. 18

II I have hated all the works of impurity. For God has caused the knowledge of understanding to shine in my heart. Just chastisers (deal) with my perversity, and faithful judges with all my sinful guilt. For God is my judge and by the hand of a stranger [He] shall not ...

Frs. 28-9

... [they shall] rejoice in God with jubilation. And I [will thank Th]ee for, because of Thy glory, Thou hast [s]et knowledge on my foundations of dust to pr[aise Thee]. ... out of a shape [of clay] was I moulded

and from darkness was I kneaded . . . and iniquity is in the limbs of my flesh . . .

Fr. 30

Thou hast sealed . . . the [e]arth . . . and they are deep. [The heavens and the heavens of the] heavens, and the abysses and the dar[k places of the earth] . . . Thou, O my God, hast sealed them all and there is none to open (them) . . . Does one measure by the hollow of a human hand the waters of the great (ocean)? Are [the heavens estimated by the span (of fingers)? In one third (of a measure)] can any contain the dust of the earth, and weigh the mountains in a balance, or the hills in scal[es]? Man
5 did not make these. How can he measure the spirit of [God]?

Fr. 35

. . . God in all flesh, and an avenging judgement to destroy wickedness, and for the raging anger of God towards those seven times refined. God shall sancti[fy] (some) of the holy as an everlasting sanctuary for himself, and purity shall endure among the cleansed. They shall be priests, his
5 righteous people, his host, servants, the angels of his glory. They shall praise him with marvellous prodigies. I, I spread the fear of God in the ages of my generations to exalt the name . . . [to terrify] by his might al[l] the spirits of the 'bastards', subduing them by [his] fear . . .

Frs. 63-4

II . . . I will bless Thy name and in my appointed periods I will recount Thy marvels and I will engrave them as precepts of Thy glory's praises. At the beginning of every thought of a knowing heart and (with) the offering of that which flows from the righteous lips when ready for all
5 true worship and with all . . .

Fr. 63

III As for me, my tongue shall extol Thy righteousness, for Thou hast released it. Thou hast placed on my lips a fount of praise and in my heart the secret of the commencement of all human actions and the completion of the deeds of the perfect of way and the judgements regarding all the service done by them, justifying the just by Thy truth and condemning the wicked for their guilt. To announce peace to all the men of the Covenant and to utter a dreadful cry of woe for all those who breach it . . . IV May they bless all Thy works always and blessed be Thy name for ever and ever. Amen, amen.

Beatitudes

(4Q525)

The title given to this piece of Wisdom poetry derives from the repeated use of 'Blessed' (*ashbre*), modelled on Ps. i, 1, and recalling the Beatitudes of the New Testament (Matth. v, 3-11). The main structural difference between Matthew and 4Q525 lies in that the former each time lists the reward of the virtue for which people are blessed, whereas the Cave 4 text provides ordinary, mostly antithetic, parallelisms instead.

For preliminary studies, see E. Puech, 'Un hymne essénien en partie retrouvé et les béatitudes', *RQ* 13 (1988), 59-88; '4Q525 et les péripécopes des béatitudes en Ben Sira et Matthieu', *RB* 98 (1991), 80-106.

Fr. 2

II [Blessed is] . . . with a pure heart
and does not slander with his tongue.
Blessed are those who hold to her (Wisdom's) precepts
and do not hold to the ways of iniquity.
Blessed are those who rejoice in her,
and do not burst forth in ways of folly.
Blessed are those who seek her with pure hands,
and do not pursue her with a treacherous heart.
Blessed is the man who has attained Wisdom,
and walks in the Law of the Most High.
He directs his heart towards her ways,
and restrains himself by her corrections,
and always takes delight in her chastisements.
He does not forsake her when he sees distress,
nor abandon her in time of strain.
He will not forget her [on the day of] fear,

and will not despise [her] when his soul is afflicted.
For always he will meditate on her,
and in his distress he will consider [her?]

...
[He will place her] before his eyes,
so as not to walk in the ways of [folly].

...

Fr. 4

...

[Do not] forsake your [inheri]tance [to the nations]
nor your portion to strangers

...

Those who [f]ear God observe her (Wisdom's) ways
and walk in [all] her precepts
and do not reject her corrections.

The intelligent will bring out . . .
[and all] those who walk in perfection
will turn aside injustice,

but they will not reject her admonitions
and will carry [her] . . .

The sensible will recognize her ways
[and meditate on (?)] her depths.

...

The Triumph of Righteousness or Mysteries

(1Q27, 4Q299-301)

Originally entitled *The Book of Mysteries* by J. T. Milik (*DJD*, I, 102-5), these fragments expound the familiar theme of the struggle between good and evil, but their nature is difficult to determine. Perhaps they derive from a sermon, or from an apocalyptic writing. Three further manuscripts (4Q299-301) yield badly damaged fragments belonging to the same writing. 4Q300 3 and 4Q299 partly overlap with 1Q27. An earlier passage may be reconstructed from 4Q300 and 4Q299.

For a preliminary edition of the Cave 4 fragments, see L. H. Schiffman, '4QMysteries^b, A Preliminary Edition', *RQ* 16 (1993), 203-23; '4QMysteries^a: A Preliminary Edition and Translation', in Z. Zevit et al., eds., *Solving Riddles ...* (J. C. Greenfield Memorial) (Winona Lake, 1995), 207-60.

1Q27 combined with 4Q300, fr. 3

I ... all {so that they might know the difference between g[ood and evil] ... } (4Q300) the mysteries of sin ... {all their wisdom} (4Q300).

They know not the mystery to come, nor do they understand the things of the past. They know not that which shall befall them, nor do they save their soul from the mystery to come.

And this shall be the sign for you that these things shall come to pass. 5

When the breed of iniquity is shut up, wickedness shall then be banished by righteousness as darkness is banished by the light. As smoke clears and is no more, so shall wickedness perish for ever and righteousness be revealed like a sun governing the world. All who cleave to the mysteries of sin shall be no more; knowledge shall fill the world and folly shall exist no longer.

This word shall surely come to pass; this prophecy is true. And by this may it be known to you that it shall not be taken back.

Do not all the peoples loathe iniquity? And yet it is spread by them all. Does not the fame of truth issue from the mouth of all the nations?
 10 Yet is there a lip or tongue which holds to it? Which nation likes to be oppressed by another stronger than itself, or likes its wealth to be wickedly seized? And yet which nation has not oppressed another, and where is there a people which has not seized [another]'s wealth? ...

4Q300 1 ii 4=4Q299 2 i 14

... [the sorc]erers, experts in sin, have uttered the parable and proclaimed the riddle in advance. And then you will know if you have considered ... and the attestations of heave[n] ... your foolishness for the [s]eal of the vision is sealed away from you. And you have not considered the mysteries of eternity and have not comprehended understanding. Th[en] you will say ... for you have not considered the root of wisdom. And if you open the vision, it will remain shut from you ... all your wisdom for the ... is for you ... his name for [wh]at is the hidden wisdom ...

Fr. 5

... And what shall man be called ... wise and righteous, for man has no ... , nor concealed wisdom save the wisdom of wicked cunning and the de[sign of] ... a deed that shall not be done again except ... the word of his Maker. And what shall a m[an] do ... who rebels against the word of his Maker, his name shall be expunged from the mouth of all ... Listen, you who hold up [truth (?)] ...