FRAGMENTS OF A QUMRAN SCROLL OF ESCHATOLOGICAL MIDRASIM

J. M. ALLEGRO
UNIVERSITY OF MANCHESTER

Part of this document has already been published under the provisional title of 4Q Florilegium, along with other scroll fragments from Qumran having some particular messianic interest. It has seemed worthwhile to publish in provisional form as much of this work as has now been put together.

It will be seen that the scroll was apparently devoted to a collection of midrashim on certain biblical texts, compiled perhaps for their common eschatological interest. It must have formed part of a fairly extensive Essene testimonia literature, differing from the striking example previously published in that the proof texts are here supplied with their respective interpretations. These in turn involve further quotations from Scripture after the NT "formula type." Here, too, they have a constant reference to historical events of the past even when their main purport is in the future.

Of interest is the freedom with which the text of Scripture is cited, having this feature in common with other pesharim among the Qumran scrolls, as well as the Damascus Document (CD) and the NT.

The skin of the fragments is fairly coarse, in color a rather striking reddish-brown. It is clear from the nature of the edges, that at some time in antiquity the scroll was brutally torn apart. One result has been that fragments have suffered differently from the ravages of time, so that pieces which should fit together often differ in coloring and warping, or in the state of preservation of the writing.

Margins: bottom 2.5 cm., top 2 cm., right-hand side 1.4 cm., left-

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* Cf. Allegro, JBL, LXXV (1956), 176-77, Document II.
* Note the introduction to Ps 11 in 1. 14.
* JBL, LXXV, 182-87, Document IV.
* E. g., lines 8-9 and 17-18. The singular רעב in line 1 may have some historic import.
* Cf. Allegro, JBL, LXXVII, 3 (September, 1958), 215, n. 3.
* Thus the pieces temporally attached on the left of the main column show a quite
hand side 1.8 cm. The ruling is regular at .8 cm., although a few lines of script at the bottom right-hand side of the first column appear, most strangely for this period, to have been written between double lines, .25 cm. apart. However, it is probable that the lower lines are merely the result of a careless misruling on the part of the scribe.

The letters of this neat bookhand are about .25 cm. square.

4Q Florilegium

Col. i

Translation

... [ene[my ...] and] the son of a wickedness [shall no more afflict him] as at first, and as from the day that

[I commanded judges] to be over my people Israel — that is the house1 which [. . . in the e]nd of days, as it is written in the book of

[. . . 'The sanctuary, O Lord, which] thy hands have [es]tablished, The Lord will reign for ever and ever. That is the house where there shall never more enter2

[. . .] and the Ammonite and Moabite and bastard and alien and sojourner3 for ever,4 for my holy ones5 are there.

Text

1 וְזֵכָרְנוּ הַמִּשְׁחָתָהּ בִּן שָׁלוֹם

2 יִשְׂרָאֵל וּשְׁפַר נֶחבָּה הָאַדָּמֶה

3 נַפְשׁוֹ אָבָא כַּהֲנַגָּה דָּיִכְה הָיוָה

4 עַד הַמְּלָכָה בְּרוּ חַזֹּק זִקֵּצָה הָיוָה שָמָה

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1 Cf. II Sam 7 19 b f., I Chron 17 v f.
2 As LXX (Lag.) and Ps 89 53; Sam and Chronר וּ.
3 Probably a comment on וֹשֵׁתִין שָפָם in II Sam 7 9a.
4 So MT of Exod 15 17–18, although the running-on of vs. 18 probably required some accommodation in MT of vs. 17.
5 Cf. Deut 23 4; Ezek 44 9.
The Lord (?) shall rule (?) for ever, he shall be seen continually upon it,7 and strangers10 shall not again make it desolate as they desolated formerly
the sanctuary of Israel because of their sin. "And he purposed to build for him11 a man-made sanctuary12 in which sacrifices might be made to him;
(that there might be) before him works of the Law.14 And as he said to David, "And I shall [give] thee [rest] from all thine enemies — (meaning) that he will give rest to them from a [ll]
the sons of Belial who made them stumble16 to destroy them [and to . . .] them when they came with the device of [Be]liial to make the sons of]
Light] stumble and to devise against them wicked imaginations to b[etray17(?)] his18 [life to Belial through their va[in]19 error.20

7 Cf. Gen 22 14; Isa 60 2; Zech 9 14.
10 Cf. Jer 51 51.
11 Cf. I Kings 5 20
12 אֲלֵי, cf. אֲלֵי for אֵל following, and אֲלָי in l. 11.
13 Cf. שב אֲבַד of 1QS iv.23, CD iii.20. For the promise of a sanctuary never again to be destroyed, cf. Vita Adae et Eoaæ 29 5 1., I Enoch 91 13.
14 Cf. ἠφίλλοι ἐκ δεξαμενῆς ἡμῶν Rom 2 13, 3 8; Gal 2 16, 3 2, 8, 10.
15 Cf. II Sam 7 11b.
16 Cf. 1QpHab xi.8.
17 Cf. CD iii.3, xiv.10. The traces before the break favor mem rather than beth.
18 Collective = the Sons of Light, or, cryptically the Teacher of Righteousness? Cf. 1QpHab xi.8. Again, is Belial here identified with the archenemy of the Sect, the Wicked Priest or Man of Lies, for which there is some evidence elsewhere (cf. Rabin, Zadokite Fragments [1954], p. 40 n. on xx.15, and I John 2 29), or is the phrase the equivalent of μακροθυμεῖν in quo requiris αὐτὸν ἐκ τῆς ἐκκλησίας τῆς ἡσυχασίας (1 Cor 5 5.
"And] the Lord [tel] is you that he will build a house for you, and I shall set up your seed after you, and I shall establish his royal throne for ever. I [will be] to him as a father, and he will be to me as a son. He is the Shoot of David who will arise with the Interpreter of the Law, who,[...]in Zion (?) in the last days; as it is written, And I shall raise up the tabernacle of David that is fallen. That is the tabernacle of David that is fallen and which will arise to save Israel."  

Mid[r]ash of Happy is the man that walketh not in the counsel of the wicked. The interpretation of the passage concerns those who turn aside from the way of [...]  

As it is written in the book of Isaiah the prophet concerning the last days, And it was as with a strong hand that the Lord turned me aside from walking in the way of this people. And they are the ones of whom it is written in the book of Ezekiel the prophet [...]


22-23 For lines 10–13 see JBL, LXXV (1956), 176–77 (Document III).
25 Cf. Ps 1 1.
26 Cf. CD i.13, also ii.6, viii.4, 16; 1QS ix.20, x.21.
their [they] do [they]. They are the Sons of Zadok who sought (?) th[eir own] coun[sel] (?), . . . to the counsel of the community.


Col. ii

That is the time of trial which is co[ming . . .]

Belial, and there shall remain [. . .]

Moses, that is the [. . .]

and righteous ones [. . .]

. . .

If the reconstruction of is correct, we have here probably a paraphrase of Ezek 44.10, cf. l. 4 above. The space available at the end of l. 16 would allow for something like  "Belial is coming. . . ."

The reconstruction proposed in n. 27 would indicate the equation of Levites with the Sons of Zadok, following the syntax of MT at Ezek 44.15 against that given in CD iii.21—iv.1. These particular Sons of Zadok are perhaps the renegades referred to in CD xx.8—13: note סיה in l. 9 there (cf. Ezek 14.3; for the noun in the sense of defilement," cf. 1QS iv.5, and for the verb, 1QS iv.21, CD iii.17), and ברי in l. 11.

The letter following is either bet or daleth. Following the gap the remains of some 11 letters are just visible.