

FRAGMENTS OF A QUMRAN SCROLL OF ESCHATOLOGICAL *MIDRĀŠĪM*

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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.^a 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 *midrašim* on certain biblical texts,^b 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^c 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.^d

Of interest is the freedom with which the text of Scripture is cited, having this feature in common with other *p'sārtim* 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.^e 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.^f

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

^a Cf. Allegro, *JBL*, LXXV (1956), 176-77, Document II.

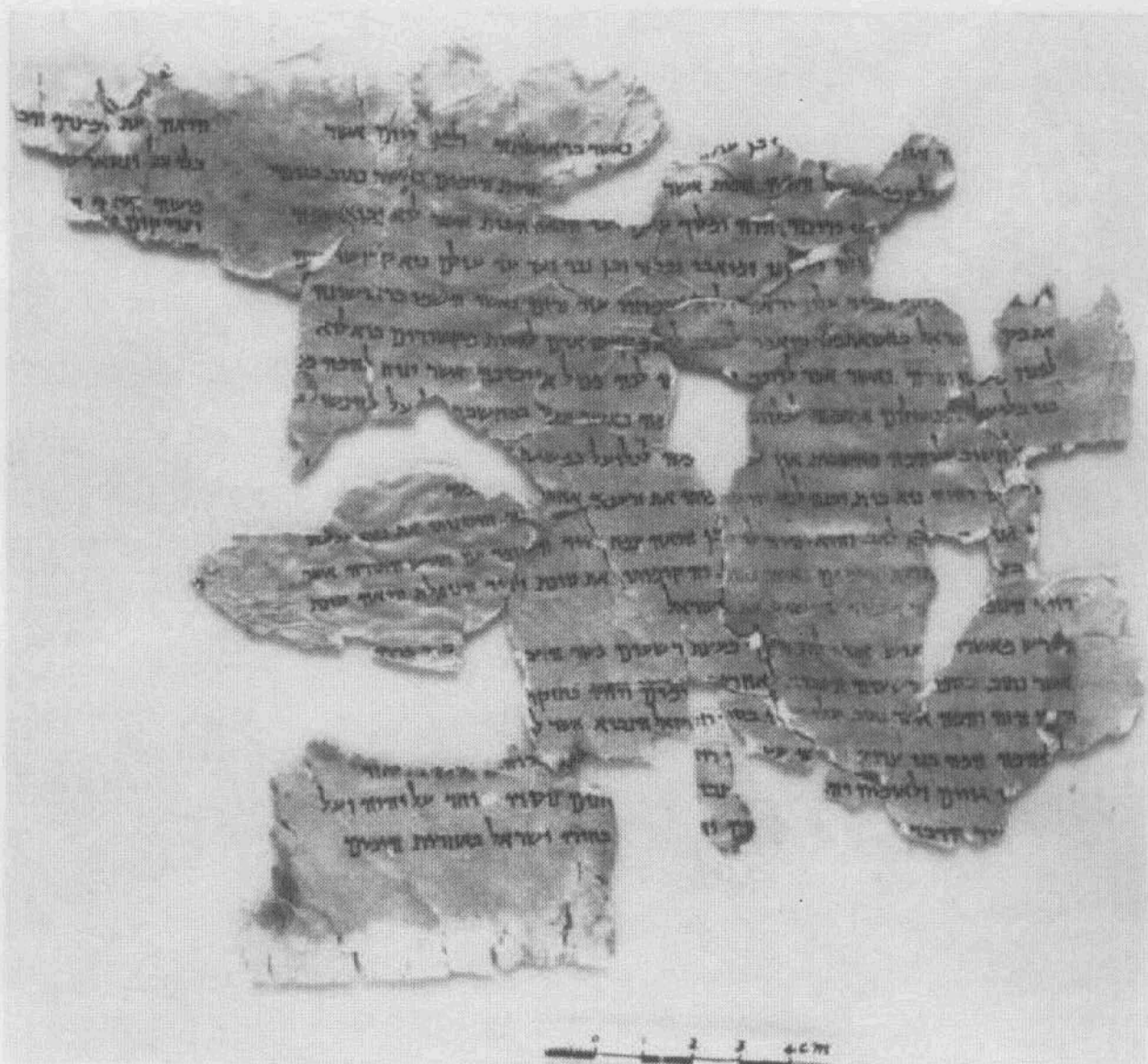
^b Note the introduction "סדרים" to Ps 11 in l. 14.

^c *JBL*, LXXV, 182-87, Document IV.

^d E. g., lines 8-9 and 17-18. The singular *לילך בן* in line 1 may have some historic import.

^e Cf. Allegro, *JBL*, LXXVII, 3 (September, 1958), 215, n. 3.

^f Thus the piece triangularly attached on the left of the main column shows a quite



Photograph: Palestine Archaeological Museum

4Q Florilegium

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	Text
...]ene[my ... ¹ and] the son of ² wickedness [shall no more afflict him] as at first, and as from the day that	1 <u>עד ארובו וקרא יוסף בן עולה</u> <u>(לענותו) כאשר בראשונה ולמן</u> <u>היום אשר</u>
[I commanded judges] to be over my people Israel — that is the house ³ which [. . . in the e]nd of days, as it is written in the book of	2 <u>צויתי שופטים] על עמי ישראל הואה</u> <u>הבית אשר] (באחרית הימים</u> <u>כאשר כתוב בספר</u>
[. . . ⁴ The sanctuary, O Lord, which] thy hands have [es]tab-lished, The Lord will reign for ever and ever. That is the house where there shall never more enter ⁵	3 <u>מקדש אדוני כחננו ידיכה יהה</u> <u>ימלוך עולם ועד הואה הבית אשר</u> <u>לא יבוא שמה</u>
[. . .] and the Ammonite and Moabite and bastard and alien and sojourner ⁶ for ever, ⁷ for my holy ones ⁸ are there.	4 <u>עד] עולם ועמתי ומואבי</u> <u>וממזר וכן נכר וגר עד עולם כיא</u> <u>קדושי שם</u>

¹ Cf. II Sam 7 10b 1., I Chron 17 9 1.

² As LXX (Lag.) and Ps 89 25; Sam and Chron בני.

³ Probably a comment on קוס וסמי in II Sam 7 10a.

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 8. 4; Ezek 44 9.

- The L[ord] (?) [shall rule (?) for] ever, he shall be seen continually upon it,⁹ and strangers¹⁰ shall not again make it desolate as they desolated formerly
- the sanc[tuary of I]srael 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, ¹⁵*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]lial to make the s[ons of]
- Li[ght] stumble and to devise against them wicked imaginations to b[etray]¹⁷(?) his¹⁸ [l]ife to Belial through their va[in]¹⁹ error.²⁰
- 5 יהוה? (ימרוך?) עולם תמיד עליו יראה ולא ישמחו עוד זרים כאשר השמו בראשונה
- 6 את מקדוש ישראל בחטאתה ויאמר לבנות לוא מקדש אדם להיות מקטירים כוא לוא
- 7 לפניו מפשי תורה ואשר אמר לדוד והנהיחתי לכה מכול אויביכה אשר יניח להמה מכול
- 8 בני בליעל המכשילים אותמה לכלותמה [מה כאשר באו במחשבת [ב]ל[י]על להשכיל ב[נ]י?
- 9 אתר ולחשוב עלימה מחשבות און למ[סרו] נפשו לבליעל במשנה אונמה

⁹ Cf. Gen 22 14; Isa 60 2; Zech 9 14.

¹⁰ Cf. Jer 51 51.

¹¹ Cf. I Kings 5 20

¹² = לו, cf. בוא for לו following, and לוא in l. 11.

¹³ Cf. *Vita Adae et Evae* 29 5 l., I Enoch 91 18. For the promise of a sanctuary never again to be destroyed, cf. *Vita Adae et Evae* 29 5 l., I Enoch 91 18.

¹⁴ Cf. *ἔργον/ων (τοῦ) νόμου* Rom 2 15, 3 28; Gal 2 16, 3 2, 5, 10.

¹⁵ Cf. II Sam 7 11b.

¹⁶ Cf. 1QpHab xi.8.

¹⁷ Cf. CD iii.3, xix.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 22), or is the phrase the equivalent of *μαρτυρία ἐκ τῶν ἀδελφῶν αὐτῶν ὡς ἔγραψα εἰς τὴν ἐπιστολὴν τῆς παραβολῆς* (I Cor 5 5.

- ²¹And] the Lord [tel]s 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
- 10 והגיד לכה יהוה כִּי־א בֵּית יְבִנָּה
לְכֹה הַקִּימוֹתַי אֶת זְרַעְכֶּה אַחֲרֶיכֶה
הַכִּינּוֹתַי אֶת כְּסֵא מַמְלַכְתּוֹ
- for eve[r]. 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,
- 11 וְעוֹלָם אֲנִי [א]תְּחִיָּה לְוֹא לְאֹב וְהוּא
יִהְיֶה לִּי לְבֵן הוּאֵה צִמָּח דְּרִיד
הַעוֹמֵד עִם דְּרִישׁ הַתּוֹרָה אֲשֶׁר
- [...]in Zi[on (?) in the l]ast days; as it is written, And I shall raise up the tabernacle of David that is fallen. That is the tabernacle of
- 12 [] כְּצִיּוֹן [ב]אֲחֵרִית הַיָּמִים כֹּאֲשֶׁר
כָּתוּב הַקִּימוֹתַי אֶת סוּכַת דְּרִיד
הַנוֹפֶלֶת הִיאֵה סוּכַת
- David that is fall[en and wh]ich will arise to save Israel.²²
- 13 דְּרִיד הַנוֹפֶלֶת אֲשֶׁר יַעֲמֹד לְהוֹשִׁיעַ
אֶת יִשְׂרָאֵל
- Mid[r]ash²³ of ²³Happy is the man that walketh not in the counsel of the wicked. The interpretation of the passa[ge concerns] those who turn aside from the way of²⁴ [...]
- 14 מִן־דְּרִישׁ מֵאֲשֶׁרִי [ה]אִישׁ אֲשֶׁר לֹא
הֵלֵךְ בְּעֵצַת רְשָׁעִים אֲשֶׁר הִדְבִּיר
[על] סְרִי מִדְּרָן []
- As it is written in the book of Isaiah the prophet concerning the last days,²⁴ And it was as²⁵ with a strong [hand that the Lord turned me aside²⁶ from walking in the way of]
- 15 אֲשֶׁר כָּתוּב בְּסֵפֶר יִשְׁעִיָּה הַנְּבִיא
לְאַחֲרִית [ה]יָמִים וְיֵהי כְּחֹזֶקֶת [ה]יָד
וְיִסְרֵנִי מִלֶּכֶת בְּדֶרֶךְ
- this people. And they are the ones of whom it is written in the book of Ezekiel the prophet [...]
- 16 הָעָם הַזֶּה וְהֵמָּה אֲשֶׁר כָּתוּב עֲלֵיהֶמָּה
בְּסֵפֶר יִחֻזְקָל הַנְּבִיא אֲשֶׁר לוֹ []

Biblical and Mishnaic Hebrew special sense of unintentional transgression through being misled; cf. Rabin, *Qumran Studies* (Scripta Judaica, II, 1957), p. 69.

²¹⁻²² For lines 10-13 see *JBL*, LXXV (1956), 176-77 (Document III).

²³ Cf. Isa 34 16: "דַּרְשׁ מֵעַל סֵפֶר יי", "Seek ye out of the book of the Lord."

²⁴ Cf. Ps 1 1.

²⁵ Cf. CD i.13, also ii.6, viii.4, 16; IQS ix.20, x.21.

²⁶ *Iso R 11* - יִסְרֵנִי > MT

- their [š]do[ʔ]s.*²⁷ They are the Sons of Zadok²⁸ who sought (?) th[eir own] coun[sel] (?), . . .²⁹ to the counsel of the community.
- ³⁰*[Why do] the nations [rag]e and the peoples imag[ine a vain thing? The kings of the earth set] themselves, [and the ru]lers take counsel³¹ together against the Lord and against*
- [his anointed. The in]terpretation of the passage [concerns the . . . na]tions, and th[ey (?)] . . .] the Elect of Israel³² in the last days.*
- 17 גלנלנליהמה (?) המה בני צדוק
 דנורזשי עצותמה (?) רין . . .
 ויהמה לעצת היחוד
- 18 גלמה דגשו גויים ולאומים יהגו ריק
 ית'יצבו [מלכי ארץ ור]חמים נוסדו
 יחד על יהוה ועל
- 19 משיחו פ[שר הדבר על] גויים (?)
 מהמה ? [בחידי ישראל באמרייה
 הימים

Col. ii

- ³³That is the time of trial which is co[ming³³. . .]
- Belial, and there shall remain [. . .]
- Moses, that is the [. . .]
- and righteous ones [. . .]
- . . .
- 1 היאה עת המצרף הבואה [
- 2 בליעל ונשאר ש] [
- 3 מרשה היאה ה] [
- 3a וצדיקים] [
- 4 ה . . .] [

²⁷ If the reconstruction of נלוליהמה 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 לויים אשר חטו מעלי אמרי, "Levites who went astray from me after / their idols."

²⁸ 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 נלולים in l. 9 there (cf. Ezek 14 3; for the noun in the sense of defilement," cf. IQS iv.5, and for the verb, IQS iv.21, CD iii.17), and דברו טעה in l. 11.

²⁹ The letter following רי is either *beth* or *daleth*. Following the gap the remains of some 11 letters are just visible.

³⁰ P₂ 2 1.