



WYDZIAŁ  
TEOLOGII | KUL

13<sup>th</sup> International Biblical Congress  
Institute of Biblical Studies,  
John Paul II Catholic University of Lublin, Poland

# SCROLLS HIDDEN IN THE TEXT

**24-26**

October 2017

CTW 113

**The Dead Sea Scrolls Seventy Years Later.  
Manuscripts, Traditions, Interpretations,  
and Their Biblical Context**

## **TUESDAY, 24 OCTOBER 2017**

**Seminar on the *Biblia Hebraica Quinta***

**10:00**

*Adrian Schenker, O.P., University of Fribourg, Switzerland*

Problems of a Critical Edition of the Hebrew Bible in Light of the Genesis in the *Biblia Hebraica Quinta*

The content of the presentation: layout of the Bible text, the critical apparatus, the textual commentary, the Masorah with its apparatus, the introduction, in comparison with other critical editions of Genesis, e.g. *Biblia Hebraica* Rudolph Kittel, 3d edition, *Biblia Hebraica Stuttgartensia* etc.

**11:00**

*Emanuel Tov, Hebrew University, Jerusalem, Israel*

The *Biblia Hebraica Quinta* Edition of Genesis (2016)

*For Prof. E. Tov's intervention, the participants of the seminar are kindly requested to make themselves familiar with the general introduction to the BHQ (see the volume 18 of BHQ "Megilloth") and the apparatus of chapter 49 of the Book of Genesis (BHQ, vol. 1).*

## **WEDNESDAY, 25 OCTOBER 2017**

**8:15**

*Stawomir Nowosad, Dean of the Faculty of Theology at the John Paul II Catholic University of Lublin*  
Welcome Address

**8:20***Miroslaw S. Wróbel, Director of the Institute of Biblical Studies at the John Paul II Catholic University of Lublin, Poland*

Opening Address

**Session I: Qumran and the Hebrew Bible***Chairperson: Loren Stuckenbruck, Ludwig-Maximilians-Universität, München, Germany***8:30-9:10***Adrian Schenker, University of Fribourg, Switzerland*Was There a Mastercopy of a Specific Biblical Text at the Time of the Biblical Qumran Scrolls? An Investigation Into the Text History Between the 3<sup>rd</sup> and 1<sup>st</sup> Centuries

The biblical text attested in the Qumran scrolls is still in fluidity. A unified biblical text unquestionably appears at the beginning of our era in the biblical fragments, dating from before the second Jewish war, discovered around the Dead Sea. This Bible text clearly is a forerunner of the consonantal scheme of the later Masoretic text (MT). This is in harmony with the Jewish translations, or recensions, of Theodotion, Aquila and Symmachus at about the same period and presupposing the same Hebrew Bible text. In this paper the question is raised: when did the idea of a unified Bible text emerge? It is argued that such a unifying effort may indeed be identified, probably going back at least as early as the 4<sup>th</sup> c. B.C. The Palestinian recension of the *Dodecapropheton* in Nahal Hever (1<sup>st</sup> c. B.C.), the *tiqqune sopherim* (2<sup>nd</sup> c.-1<sup>st</sup> c. B.C.), some textual features of Chronicles (4<sup>th</sup> c. B.C.) suggest the presence of unifying efforts in some circles which were in charge of the transmission of the biblical books. These efforts went in direction of a textual forerunner of the later MT. The reasons for such an assumption are examined, and its implications for the early history of the biblical text are developed, especially the relationship with textual fluidity at the same period, and the relationship between such an early forerunner of the later MT and the more or less contemporaneous Hebrew base of Old Greek, often quite different (e.g. Jeremiah). The term “mastercopy” is used here and given preference over “archetype” or “fixed text” in view of the nature of text history and text criticism which imply an earliest *attested* text at the origin of all other existing text witnesses. “Mastercopy” seems to aptly designate the earliest witness of a text.

**9:10-9:50***Emanuel Tov, Hebrew University, Jerusalem, Israel*

The Background and Origin of the Qumran Corpus of Scripture Texts

In this study we wish to make some suggestions regarding the nature of the enigmatic Qumran corpus of Scripture texts, differing totally from those of the other Judean Desert sites. How and where were the texts that ultimately came to be included in the Qumran corpus selected in or outside Qumran? I believe that only one third of all the Qumran biblical texts were copied locally, while the remainder was imported from outside. My working hypothesis is that the diversity within the Qumran corpus was imported into Qumran as an intrinsic feature of the collection that was brought there. Ancient Israel as a whole displayed diversity between scrolls, while additional diversity was created at Qumran itself. The Qumran scrolls differed among each other in textual character (MT-like texts, texts close to the LXX and SP, non-aligned texts). In my view, this textual variety could not have been created at Qumran.

**9:50-10:30***James M. Tucker, University of Toronto, Canada / Georg-August-Universität, Göttingen, Germany***Scribal Error or Scribal Innovation? A Closer Look at the Law(s) of Seduction and Rape in *The Temple Scroll***

In column 66 of 11Q19 (*Temple Scroll*), the scribe is believed to have harmonized anterior laws of seduction (Exodus 22,15–16) and rape (Deuteronomy 22,28–29). To accomplish this harmonization, the scribe allegedly adapted the verb יפתה (Ex 22,15a) into the Deuteronomy formulation, by replacing the clause initial verb ימצא (Dtn 22,28a), and furthermore replaced (Dtn 22,28b) ונתפשה with והיא רויה לו מן החוק (TS 66,9). There are, however, some unobserved codicological (e.g., *mise en-page*) and palaeographical issues in this column—issues which may result in a different conclusion as to whether this was a deliberate scribal change. In this paper, I elucidate some observations pertaining to the codicological and palaeographical issues, and determine whether these changes were deliberate and semantically related, or whether some of these changes were contingent on the unobserved issues and were not semantically related.

**10:30-11:00** *Coffee Break***Session II: History and Palaeography***Chairperson: Shani Tzoref, Universität, Potsdam, Germany***11:00-11:40***John J. Collins, Yale University, New Haven, CT, USA***The Historical Context of the Origin of the Sect Known from the Scrolls**

The first generation of scholars on the Dead Sea Scrolls reached a consensus that the sectarian movement arose in reaction to disputes over the High Priesthood in the Maccabean era. The dispute between the Teacher and the Wicked Priest was thought to be the conflict that gave rise to the movement. Archeology was taken to support a date of settlement at Qumran in the mid second century BCE. Doubts about this reconstruction began to emerge with the publication of 4QMMT. It now appeared that the factors that led to the separation of the sect were disputes over the interpretation of the Law. Such disputes are first attested in the reigns of John Hyrcanus and Alexander Jannaeus. The most plausible date for the quarrel between the Teacher and the Wicked Priest is after the death of Alexander Jannaeus. The movement known from the Scrolls must have been in existence for some time at this point, but its origin should be dated to the late second century. It was not a reaction to the usurpation of the High Priesthood by the Hasmoneans.

**11:40-12:20***Kenneth Atkinson, University of Northern Iowa, Cedar Falls, IA, USA***The Changing Views of the Hasmoneans in the Dead Sea Scrolls: Examining Seventy Years of Research**

For the past seventy years, scholars have debated the relationship between the Dead Sea Scrolls and the Hasmonean family. The first investigators largely dated the community that produced, copied, and collected these texts and Khirbet Qumran to the Maccabean Period. The publication

of the entire Qumran corpus and recent assessments of the archaeology of Khirbet Qumran has led to a new understanding. Now, scholars are increasingly placing the formative period of the sect and Khirbet Qumran to the early first century B.C.E. This presentation explores the changing views regarding the relationship between the Hasmoneans and the Dead Sea Scrolls over the past seventy years. It highlights how the first generation of Qumran scholars created a new discipline, and how their research methods continue to dominate the study of these texts. Topics covered include sobriquets in the *pesharim*, identifications of the Wicked Priest, and the revised chronology of Khirbet Qumran.

### 12:20-13:00

*Eibert Tigchelaar, Katholieke Universiteit, Leuven, Belgium*

#### Seventy Years of Palaeography and Dating of the Dead Sea Scrolls

Throughout the study of the Dead Sea Scrolls, the palaeography of the scrolls and other kinds of dating of the scrolls have mutually affected one another. Within a decade after the discovery of the scrolls, mainstream scrolls scholarship settled for an overall Hasmonean-Herodian palaeographic date of the majority of the scrolls, with a small group of scrolls dated to a pre-Hasmonean period. However, within this broad framework scholars have tended to date earlier or later, either in general, or with regard to specific scrolls (for example Puech versus Yardeni on 4Q448). Thus we may view how scholars connected palaeography to historical hypotheses, for example with respect to the origin of the community or the Qumran settlement. The primary aim of this paper is not to put forward a new dating, but a reexamination of the methods, arguments, and presuppositions of our dating.

### 13:00-15:00 *Lunch Break*

## Session III: Scripture and Its Interpretation

*Chairperson: Jeff Anderson, Wayland Baptist University, Anchorage, AK, USA*

### 15:00-15:40

*John Kampen, Methodist Theological School in Ohio, Delaware, OH, USA*

#### Torah and Wisdom in the Rules Texts from Qumran

The history of research of wisdom literature is one of the more remarkable stories in Qumran scholarship as a result of the expanded corpus of texts that became available after 1991. The resultant new perceptions on the development of wisdom in the Second Temple period provided a different context for understanding the nature of the relationship of wisdom and authority in those texts that are regarded as sectarian in the corpus. Our understanding of the nature and function of Torah has also been altered as a result of the impact of these texts on our field. The correlation of Torah and wisdom in Ben Sira 24 provide evidence of a broader context in which these traditions are related. The paper examines this relationship in the Rules texts towards developing an understanding of the nature of authority in the community informed by these texts.

### 15:40-16:20

*Francis Borhardt, Lutheran Theological Seminary, Hong Kong*

#### The Dead Sea Scrolls and How to Recognize a “Scripture”

Even before the discovery of the Dead Sea Scrolls, the existence of manuscripts, fragments, quotations, and allusions led students and scholars to form methods and notions concerning how to recognize a particular writing. Beyond relying on the relatively rare titles applied to manuscripts, or mentioned in quotations, there is little intrinsic evidence to rely upon in order to identify a particular writing as that writing. In the face of this lack of intrinsic evidence, scholars have relied upon extrinsic evidence, typically judging the degree to which the words contained in manuscripts themselves resemble those in known writings. So, a few lines that look like a couple of verses of Leviticus must be from a book of Leviticus. A specific phrase that occurs once in Daniel must make reference to the book of Daniel. Yet, since the discovery of the Dead Sea Scrolls, the problems with this method have been well documented. The presence of the Temple Scroll or multiple Reworked Pentateuch manuscripts shows that even extensive passages resembling known works cannot be properly used to identify these writings as versions of Genesis, Exodus, or Deuteronomy. The presence of pesharim, so-called florilegia, and so-called catenae display that even in the most ancient sources, the combination between written works one might recognize and those newly produced or taken from elsewhere is frequent and multiform. Moreover, the presence of so-called variant editions of identifiable works shows that even when wording is dissimilar or even entirely lacking from writings known from elsewhere, this is not decisive for the identification of a given writing as scripture. The presence of this large trove of evidence has rightly recently led scholars of early Judaism to rethink how we perceive of a writing and its borders. This paper will discuss how the Dead Sea Scrolls should impact the identification not only of manuscripts, but also works that exist in multiple ancient and medieval copies.

**16:20-17:00**

*Bartosz Adamczewski, Cardinal Stefan Wyszyński University, Warsaw, Poland*  
Are the Dead Sea Scrolls Pharisaic?

The scholarly discussion on the ideological-halachic profile of the Dead Sea Scrolls generally concerns the question whether these texts were written by the Essenes. The possibility of a relationship of these texts to other Jewish groups is nowadays generally dismissed. In fact, the attempts to identify the halachic profile of the Dead Sea Scrolls with the Sadducees proved unconvincing. However, the idea of an ideological distance of these texts to the Pharisees is likewise based on weak arguments. In fact, the letters of the Pharisee Paul and the post-Pauline Gospels suggest important connections between the Dead Sea Scrolls and the Pharisaic movement. Since the New Testament writings contain a testimony to the Pharisaic ideas much earlier than that of the rabbinic texts, they should be regarded as an important contribution to the question concerning the relationship of the Dead Sea Scrolls to the Pharisees.

**17:00-17:30** *Coffee Break*

## **Session IV: Peshar Habakkuk and Its Interpretation**

*Chairperson: Kenneth Atkinson, University of Northern Iowa, Cedar Falls, IA, USA*

**17:30-18:10** *Vasile Babota, Pontifical Gregorian University, Rome, Italy*

The Teacher of Righteousness, the Wicked Priest, and the Yahad: An Assessment of Older and More Recent Theories

The figure referred to as the “Teacher of Righteousness” [TR] had been known to scholars well before the discovery of the DSS. References to the TR were found on two copies of the literary composition initially named the “Zadokite Fragments”, which was discovered in 1897 in the Geniza of the Ben Ezra Synagogue and later renamed as the Cairo Damascus Document. Fifty years after was discovered one of the earliest DSS, the *pesher Habakkuk*, which, in addition to the TR, mentions also the Wicked Priest [WP] – who appears once also in 4QpPs<sup>a</sup>. The identification of the figures behind these two sobriquets soon generated many contrasting theories. On the methodological level, some scholars while looking for the identity of the TR dedicated scarce attention to the identity of the WP. By contrast, other scholars were much concerned with the identity of the Wicked Priest but without sufficient concern about who the TR was. Because 1QpHab as well as 4QpPs<sup>a</sup> seem to suggest that their activities had intersected, this paper strongly suggests the need to search for the identity of both figures – as much as possible – in relation to each other. A correct identification of the two figures is important for at least two reasons: First, they appear to have acted as leaders. This aspect alone can help us understand something about their respective communities too. Second, at least at some point the two figures appear as rivals, with the WP reportedly persecuting the TR (1QpHab i 12-13; ix 9-12; xi 4-8; xii 2-10; 4QpPs<sup>a</sup> iv 8-10). It is argued in this paper that this confrontation contributed to the crystallization of the community – later known as the *yahad*, which produced the so-called ‘sectarian scrolls’. This paper consists of two parts: in the first part it proposes a historical survey of the identification of the two figures since the earliest publication of the DSS followed up by a critical discussion; in the second part, it makes some methodological proposals deemed necessary for a closer identification of these figures and their respective communities.

**18:10-18:50**

*Shani Tzoref, Universität Potsdam, Germany*

*Netanel Olhoeft, Universität Potsdam, Germany*

**Pesher Habakkuk Through the Lenses of Medieval Jewish Peshat Exegesis: A Re-Focus**

To date, comparative studies of the Qumran pesharim have examined: MT and other witnesses to HB, ANE dream interpretation, early Christian writings and, more recently, Hellenistic commentaries. The questions asked of these corpora have reflected the traditional interests of Qumran scholars: authority and canon, textual criticism, genre, eschatology, identity. The current study introduces a new comparative corpus and an additional approach. To use the terminology of recent methodological research in comparative religion, we supplement the “focus” on similarity, difference, and genus-species relationship with Freidenreich’s fourth category of “re-focus.” Operating in an “illuminative mode” (Freiberger), we set 1QpHab alongside the commentaries of Rashi, Radak, Ibn Ezra, Metzudat Zion, and Metzudat David. The differences between the pesher and these comparanda generate new questions and new perspectives. The philological sensitivity and theological interests of the medieval exegetes offer new insights into the hermeneutics of 1QpHab.

**19:30 Dinner**

## THURSDAY, 26 OCTOBER 2017

### Session V: Enoch, Aramaic Texts, and Feminist Perspective

*Chairperson: Francis Borchardt, Lutheran Theological Seminary, Hong Kong*

#### 8:30-9:10

*Loren Stuckenbruck, Ludwig-Maximilians-Universität, München, Germany*

What Can the Ethiopic Tradition Contribute to Our Reconstruction of the Aramaic Text-Tradition of *1 Enoch*?

This would be an analysis of the pitfalls and possibilities that the Ge'ez tradition presents for the study of the text during the Second Temple period. Of course, this attempts to take the Greek tradition, where appropriate, into account as well, though I shall argue, based on a comparison with available Aramaic, that the Vorlagen to the Ethiopic traditions we have are not the same as the Greek text traditions known thus far. We are therefore to posit the existence of several concurrent translations into Greek during the late antique period, one of which (a) is extant in Ge'ez and (b) serves as an important witness to an Aramaic Vorlage.

#### 9:10-9:50

*Atar Livneh, Ben-Gurion University of the Negev, Beer-Sheva, Israel*

“Pretty Woman”: Notes on Sarah’s Beauty in 1QGenAp XX 2-8

While scholars have long recognized that the praise to Sarah in 1QGenAp XX 2-8 belongs to the descriptive-poem genre attested in ancient Egyptian sources and Canticles, Shaye Cohen has recently argued that this text has “Hellenized” the Near Eastern literary type by introducing a classical rhetoric style into it. This paper seeks to trace the influence of ancient descriptive songs and Hellenistic literature/concepts on the ideal of feminine beauty presented in the *Genesis Apocryphon*. Sarah’s “white complexion” (1.4)—probably a reference to her breasts—is paralleled, for example, in a love poem preserved in one of the Chester Beatty papyri (ChB I, Collection I). White complexion—in particular breasts—is also a mark of feminine beauty in Greek poems (e.g., the Homeric Hymn to Aphrodite [*h. Hom.* 6] and Dioscorides’ epigram [*App. Anth.* 56]). Likewise, while the descriptive song in Chester Beatty I compares the beloved’s fingers to lotuses, the portrayal of Sarah’s fingers as delicate and long; [וַיִּיטָקוּ וְכִירָא 1.5] exhibits closer affinities with Greek and Latin sources. Although this terminology most directly parallels physiognomic writings, the context more precisely corresponds to Ovid’s *Art of Love*, which counsels men to praise the elegant fingers of the women they desire (1.622) and women to conceal their “fat fingers” (3.276).

#### 9:50-10:30

*Claude Cohen-Matlofsky, Institut Universitaire d’Études Juives Élie Wiesel, Paris / «Séminaire Qumrân de Paris» / Laboratoire d’Études sur les Monothéismes CNRS, France*

Woman or Women at Qumran: Texts and Archaeology

In this paper I intend to establish the problematic of the presence of women at Qumran by first freeing myself from the framework of the “Essenes Hypothesis” and second by considering the scrolls as archaeological artefacts. I shall stress the general androcentrism emerging from the texts and the archaeological material with my interpretation of the site, the scrolls and the caves of Qumran.



**10:30-11:00** *Coffee Break*

## **Session VI: Linguistics and Performativity**

*Chairperson: Eibert Tigchelaar, Katholieke Universiteit, Leuven, Belgium*

**11:00-11:40**

*Donald W. Parry, Brigham Young University, Provo, UT, USA*

**Late Biblical Hebrew Forms in 1QIsa-a: A Corpus Linguistic Approach**

Using the tripartite methodology *annotation*, *abstraction*, and *analysis*, a corpus linguistic approach allows scholars to profile specific linguistic structures and their variants, and to allow for both macro- and microscopic analyses. The objective of this paper is to employ this methodology in order to identify Late Biblical Hebrew (LBH) forms in 1QIsa<sup>a</sup>, and then to compare them to Masoretic Text of Isaiah. This paper will provide more than fifteen categories of LBH forms in 1QIsa<sup>a</sup>: fewer infinitive absolutes, shortened theophoric forms, fewer passive verbs, modernization of terms, greater usage of *lamed* with infinitives, diminished use of paragogic-*nun*, use of perfect second f. sg. suffix *tan-yôd*, use of pseudo-cohortatives, interchange of letters on III-*hê* and III-*alep* verbs, use of digraphs of *alep* with *yôd*, spelling *Damascus* with a *reš*, writing plural nouns with the suffix *yôd-nûn* rather than *yôd-mêm*, interchange of the prepositions *'al* and *al*, and other categories.

I will cite the works of Hurvitz, Joüon, Kutscher, Peurson, Qimron, Sáenz-Badillos, Tov, Wright, Young et al., and others.

The earliest generation of Qumran scholars lacked computerized and linguistically tagged texts, which prevented them from conducting comprehensive corpus linguistic approaches that are now achievable.

**11:40-12:20**

*Femke Siebesma-Mannens, Vrije Universiteit, Amsterdam, the Netherlands*

**Qumran Hebrew from the Perspective of Verbal Valence Patterns**

Verbs occur with various patterns of elements that determine their meaning. These patterns of the verb with its arguments are called verbal valence patterns. They are an important means of studying syntax and related semantics, fields underrepresented in the research on the nature of Qumran Hebrew.

After seventy years of Dead Sea Scroll research, an in depth analysis of various verbal valence patterns in a large part of the scrolls is still lacking. Though several studies have addressed the issue or related phenomena, either their corpus, the kind of patterns, and/or the amount of verbs studied was very limited. In this paper these studies will be overviewed and briefly some perspectives will be discussed of what more (computer-assisted) research on verbal valence patterns in the DSS might contribute to our knowledge of the nature of Qumran Hebrew.

**12:20-13:00**

*Jeff Anderson, Wayland Baptist University, Anchorage, AK, USA*

**Assembled Israel: Performativity in Rewritten Bible at Qumran**

In several Dead Sea Scroll texts, assembled Israel may be read as a cipher denoting a community's own identity as the new-covenant reconstitution of ancient Israel. These texts contain rich intertextuality with the language of communal assembly from the Hebrew Bible, and reveal parallels to Jewish and



Christian literature from the Second Temple Period (Jubilees, 2 Baruch, 4 Ezra, New Testament Gospels). In these texts, Moses (or a new Moses) summons “all Israel” or “the whole assembly,” often to a specific geographic context where they encounter mediated or non-mediated divine speech. Such rewritten speeches enhance performativity that creatively constructs an identity for a community that envisions itself as the fulfillment of the old Mosaic Covenant for a new age.

### **13:00-14:30** *Lunch Break*

**14:15** - For those not participating in the Polish session (Session VII), an optional English-language tour will be offered. It will be a guided walking tour of the historic Old City of Lublin lasting approximately 2.5 hours. Please sign up in advance at the reception desk. The meeting point will be in front of the academic church, at the main campus of the university.

## **Session VII: Texts and their Interpretation (in Polish)**

*Chairperson: Antoni Tronina, John Paul II Catholic University of Lublin, Poland*

### **14:30-15:00**

*Marek Parchem, Cardinal Stefan Wyszyński University, Warsaw, Poland*

The Motif of Throne in Heavens in the Qumran Writings and the Beginnings of the *Merkabah* Mysticism

The theme of the divine throne in the shape of a chariot (*merkābāh*), excerpted from the Ezekiel's vision (Ezek 1:4-28; 10; see also 1 Kgs 22:19; Isa 6:1-4), was the main object of considerations within the Jewish mysticism, whose first elements appear up in the apocalyptic writings (see Dan 7:9-10; 1 En. 14:18-23; Apoc. Abr. 18; Rev 4). The strand of the mystic interpretation of the divine throne-chariot referred to as *ma'āšēh merkābāh* – “work of throne-chariot” (Mishnah, Hag. 2:1) developed in the first years after Jesus' birth and in the Middle Ages (see 3 Enoch, writings on the heavenly palaces). The discovery of the Dead Sea scrolls in the Judea Desert proves that mystic speculations were undertaken in some Jewish circles as early as in the pre-Christian times, and they form a kind of bridge between their first occurrences (see 1 Chr 28:18; Sir 49:8) and the start of their full expansion (second and third centuries AD). This essay explores and discusses the Qumran texts that testify to the *merkābā* mysticism, namely, Pseudo-Ezekiel (4Q385 frg. 4), The Songs of the Sabbath Sacrifice (4Q405 frg. 20, col. 2 + frgs. 21-22), The Self-Glorification Hymn (4Q491 frg. 11, col. 1) and Messianic Apocalypse (4Q521 frg. 2, col. 2).

### **15:00-15:30**

*Anna Kuśmirek, Cardinal Stefan Wyszyński University, Warsaw, Poland*

The Targums from Qumran: Their Place in the Studies on the Judean Desert Scrolls

The documents that have been discovered in Qumran include several biblical texts written in Aramaic and identified as the Targums. The fragments of the Book of Job were found in two caves: Job 17:14; 37:10-42:11 in the cave 11Q and Job 3:4-5; 4:16-5:4 in the cave 4Q. Besides, the little part of the Book of Leviticus in Aramaic was discovered in the cave 4Q (Lev 16:12-15, 18-21). Although these writings encompass relatively inconsiderable amount of the material, from the very beginning they

became the object of numerous controversies and engaging disputes in the scholarship. The origin of the renderings has been debated, as well as their dating and nature. The presence of the Aramaic versions of the biblical texts in Qumran affected the comparative studies on the Aramaic language and on the other Qumran writings, and on the extant Targums to both of these biblical books. They also raised the question of the role of these renderings, especially the fragments of the Book of Job, in the Qumran community. The material of both of the translations clearly attests to the fact that the written Aramaic renderings of the Old Testament texts were in use not only in the 1st century AD Palestine, but also in the 1st century BC.

This essay aims to discuss the main issues regarding the presence of the Aramaic versions of Job and Lev in the Qumran community. It also presents various attempts of solving the problems involved.

### 15:30-16:00

*Marek Baraniak, University of Warsaw, Poland*

*Crux interpretum* 11QPs 151,3-4 from the Perspective of the Biblical and Semitic Rhetoric Analysis

The discovery of the Qumran Psalms Scroll containing the Hebrew version of Psalm 151 influenced the understanding of the Greek, as well as Latin and Syriac texts. It exemplifies of the common phenomenon in the literature of the Second Temple period consisting of the rewriting of earlier biblical compositions. Already J.A. Sanders noticed that 11QPs 151,3-4 is an example of a universal literary phenomenon of multivalency. In fact, the text has been available since the *editio princeps* for over 50 years, and there is still no consensus on how to read it. The hermeneutics by which texts are read obviously determines how the reader chooses readings. It was apparent that one could read this text in different ways, and paleography does not provide obviously clear answers. That was the main reason why Sanders affixed the circelli each waw/yod in the preliminary edition.

The broad perspective of biblical and semitic rhetoric analysis can determinate interdependent phenomena in the versions of this psalm, which could help to explain its interpretation.

### 16:00-16:30

*Mária Kardis, University of Prešov, Slovakia*

Psalm of Solomon 17 in the Light of Messianic Texts of Early Judaism

Intertestamental writings, containing mentions of the Messiah or an anointed person, do not constitute a compact image. There is no evidence for us to claim that Jews hoped in the imminent advent of any particular Messiah. There was no example, model or checklist of characteristics on the grounds of which it could be recognized whether the concrete figure was indeed the Messiah. Such ideological and social background made it impossible for a certain group to refer to objective groundwork for their own beliefs. It can be stated that texts of the intertestamental literature, including the Qumran manuscripts, offer richness of motifs and beliefs. What we see is either an example of historical development of messianic ideas, parallel approaches or, most likely, a combination of these. In this article, we aim to introduce Psalm of Solomon 17 as the oldest text of pre-Christian tradition observing expectations of Davidic messianism in the light of other messianic ideas of the intertestamental period. The articulated messianism of this psalm, in addition, offers also a rare view on Jewish messianic expectations from the pre-Christian era.

### 16:30-17:00 *Coffee Break*

## Session VIII: From Spiritual Battle to Repentance

Chairperson: Atar Livneh, Ben-Gurion University of the Negev, Beer-Sheva, Israel

**17:00-17:40**

Christine Leroy, Katholieke Universiteit, Leuven, Belgium

“Spiritual Battles of the Sage: ‘walking in the way of his heart’. Transformation in the Hodayot.”

This paper revisits insights expressed by first generation pioneer scholars of scrolls research into the *Hodayot*. Among the earliest pioneering insights into the *Hodayot* is the idea that the psalms contain “spiritual exercises” (Bardtke). That the *Thanksgiving Psalms* could be understood from within the context of an aspiration for perfection is an idea also expressed by another early scholar of the scrolls, Jacob Licht. For Licht, the psalms represent “a gradual process, [...] a sort of climb on the ladder of moral perfection, and a spiritual adventure.” From the outset of scrolls research, the *Thanksgiving Psalms* have been understood to reflect ancient Jewish wisdom traditions recast in terms of instruction. This paper examines one aspect of the Sage’s aspiration for wisdom.

**17:40-18:20**

Yuri A. Snisarenko, Saint Petersburg State University, Saint Petersburg, Russia

Teshuvah in the Jewish Literature of the Second Temple Period: From Return to Repentance

One of the major concepts of the Tanakh, which had a particular influence on the development of the religious thought of the Jewish people of the Second Temple period, and later gained new momentum and was reflected in Early Christianity and Talmudic Judaism is *Teshuvah*. Thanks to new scientific discoveries in the post-exilic history and culture of the ancient Israel, a modern scholar has a unique opportunity to study Jewish texts of the Second Temple period, bearing record of the evolvement of religious beliefs of the Jewish people of that period, which subsequently affected the Christianity and Talmudic Judaism. The discovery of the Dead Sea Scrolls opened wide prospects in the study of *Teshuvah* in the Second Temple Judaism. The Qumran community became an outstanding example of repentance performed by a group of people of the Second Temple period.

**18:20-19:00**

John Francis Elwolde, Facultat d Teologia de Catalunya, Barcelona, Spain

“The human spirit and the holy spirit in the Qumran Hodayot (Thanksgiving Hymns)”

An examination of terminology relating to ‘spirit’ in the Hodayot with the aim of clarifying the work’s implicit understanding of human spiritual composition and development (including ‘salvation’), comparing and contrasting this understanding with that found in the ‘Two Spirits Treatise’.

**19.00**

Concluding Remarks

Henryk Drawnel, John Paul II Catholic University of Lublin, Poland

**19:30 Dinner**



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