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THE *BIBLIA HEBRAICA QUINTA*
AN IMPORTANT STEP FORWARD

ABSTRACT

This reviewer has found occasion to disagree with some major and minor details in the philosophy of the recording and in the explanations provided in the various sections of the edition. Without such disagreements, scholarship does not advance. However, it should be strongly stressed that, on the whole, BHQ is much richer in data, more mature, judicious and cautious than its predecessors. It heralds a very important step forward in the BH series. This advancement implies more complex notations which almost necessarily render this edition less user-friendly for the non-expert.

Sebastian J Floor (University of Stellenbosch)

POETIC FRONTING IN A WISDOM POETRY TEXT:
THE INFORMATION STRUCTURE OF PROVERBS 7

ABSTRACT

The purpose of this article is to address the high frequency of fronting in Biblical Hebrew poetry versus narrative. The approach is to illustrate a model of information structure analysis (with its notions of topic and focus) of a Biblical Hebrew poetic text, with particular attention given to the analysis of marked focus structures with a fronting word-order. The information structure theory proposed by Lambrecht (1994) and adapted for Biblical Hebrew by Floor (2004), is foundational to the approach followed in this article. The text chosen is from Biblical wisdom poetry, Proverbs 7:1-27. In this text, the fronted focus structures provide clues to the rhetorical and thematic flow of Proverbs 7. It is found that one of the functions of fronted argument focus structures is to activate points of departure or theme frames, which it does by identifying key characteristics of the thematic participants or of the circumstances. In addition, fronted argument focus structures are used as a poetic rhetorical device to focus on the main point of a parallelism.

Alfred Agyenta (KU Leuven)

THE JACOB CYCLE NARRATIVELY SPEAKING: THE QUESTION OF THE EXTENT OF THE JACOB CYCLE IN THE BOOK OF GENESIS

ABSTRACT

The present state of research on the Jacob cycle demonstrates a clear lack of consensus on the exact borders of this block of material within the book of Genesis. While scholars are generally unanimous on the beginning of the cycle (Gen 25:19), they are less so when it comes to setting its upper limits, even where similar criteria are applied to the texts. The present article argues that using a set of combined criteria that do not only respect the final form of the book of Genesis but also take its specific narrative feature into consideration can bring some new insights into the current discussion.

Philip J Nel (University of the Free State)

ANIMAL IMAGERY IN PSALM 22

ABSTRACT

Abstract experiences of anxiety and despair are portrayed in Ps 22 as existential encounters of dehumanisation and bodily disfiguration. The dehumanisation and disfiguration are caused by the threat of and fear for the enemy, represented in stark animal imagery. The experiences of the threat and fear posed by bellicose animals are mapped onto the abstract experiences of the "enemy" causing agony and even death. This paper deals with the animal metaphors in terms of their shared source domain experiences as well as their significance for the substance of the complaint of the supplicant. The compositional arrangement of the personal complaint, enclosed by the enemy complaint, in the psalm is also taken into account in support of the main argument. It is concluded that the imagery of animals is thematically and intrinsically adjoined by the vision of death, portrayed in Ps 22:115-16, together with the self-introduction (I am a worm) in v. 7. The shared properties of the source domain experiences of tearing and devouring animals are metaphorically played out on the human body in suffering and distress and are the causes for death-like experiences.

David O Moomo (University of Stellenbosch)

THE IMPERFECTIVE MEANING OF *WEQATAL* IN BIBLICAL HEBREW

ABSTRACT

The semantic interpretation of weqatal in Biblical Hebrew (BH) has been approached from various perspectives. However, from the theoretical point of view, none of these perspectives has been able to account for the meaning of weqatal satisfactorily. In this article, I propose that a universal metacategory such as developed by Bhat (1999) may contribute towards accounting more plausibly for the imperfective meaning of weqatal in BH.

Zacharias Kotzé (University of Stellenbosch)

A COGNITIVE LINGUISTIC METHODOLOGY FOR THE STUDY OF METAPHOR IN THE HEBREW BIBLE

ABSTRACT

This article puts forward a procedure for the identification and analysis of conceptual metaphor and metonymy in Classical Hebrew. It is designed to stimulate an appreciation for the figurative nature of Classical Hebrew and serve as a fitting tool to study idealised cognitive models of abstract phenomena, such as religion and emotion. This step-by-step routine should also help the student of Classical Hebrew guard against common errors in the translation and interpretation of the source language while focusing attention on the cultural basis of the metaphoric process.

BOOK REVIEWS

García Martínez, F (ed.) 2003. *Wisdom and Apocalypticism in the Dead Sea Scrolls and in the Biblical Tradition* (Bibliotheca Ephemeridum Theologicarum Lovaniensium CLXVIII). Leuven:University Press/Uitgewerij Peeters. pp. xxxiv + 498. ISBN: 90-429-1321-5.

This volume contains the proceedings of the 51st Colloquium Biblicum Lovaniense that took place from 31 July to 2 August 2002. The theme is wisdom and apocalypticism in the Dead Sea Scrolls and the biblical tradition. The volume was grouped into four parts: I. The relationship between wisdom and apocalypticism; II. Wisdom at Qumran; III. Wisdom and apocalypticism in the light of Qumran wisdom material; and IV. Miscelleanea.

I.   WISDOM AND APOCALYPTICISM

The editor, *F García Martínez,* presented the introductory address of the congress. In placing this congress in historical perspective, he referred to earlier CBL congresses that were dedicated to the Dead Sea Scrolls (1957 – Qumran and the origins of Christianity; and 1976 – the theology and context of Qumran). García Martínez then addressed the question of whether the wisdom at Qumran, and more specifically that of 4QInstruction, should be deemed worldly or heavenly. He demonstrates that the sage had a nuanced attitude in this regard. On the one hand, this sage actually dealt with many secular matters, such as poverty and riches, borrowing and repayment; social relationships, shame, correct conduct in family matters (inter alia, marriage). On the other hand, he also addresses teachings about God, creation, angels, good and evil, eschatology and judgement. This does not lead him to the conclusion, however, that this wisdom is both worldly and heavenly, since its interpretative framework with the consistent reference to רז נהיה actually turns this wisdom into "heavenly wisdom." This framework thus places the whole work into an apocalyptic context.

A Lange takes Dan 9:2—24 as point of departure for his quest to determine whether interpretation is a revelatory process or if the interpretation itself is an act of divination. He indicates that the pesharist of 1QpHab II 7-11 explicitly understood his exegesis as revelation. According to Lange, the same methods are also used in Dan 9. An interesting aspect of this paper is the fact that Lange refers to extra-biblical writings, namely the Demotic chronicle of the 3rd century BCE and the so-called

Potters Oracle of 130 BCE, as pesher parallels. He rejects the possibility of mutual dependence between these writings and finds relevant parallels in classical Greek literature dating back to the 8th century BCE. In closing, Lange discusses another earlier passage from Jer 23:33-40 in order to indicate that post-exilic prophecy in the Hebrew Bible was aware of this revelatory hermeneutic.

The understanding of the mystery of time in Israel in the Hellenistic and Roman periods was the theme addressed by *K Koch*, formerly from Hamburg. He deals with Qohelet, Ben Sira, 4QInstruction and Daniel. From the words for time in Qohelet 3 Koch infers that the author is interested in the individual and not in the people as a community. In Sirach he finds evidence of time being an indication of Israel's history as salvation history. God is in charge of history. In 4QInstruction there is a strong eschatological perspective in which the meaning of the universal temporal continuum is presented as a mystery. However, the רז נהיה includes the individual's life in family and social context. Koch reminds the reader of the fundamental difference between wisdom and apocalypticism as found in the book of Daniel. In the older Aramaic parts of the text the concept of time is expressed in terms of the four successive kingdoms which lead to the eschatological upheaval and at the same time introduces the time of peace and salvation. He argues that the Hebrew sections were added later and discusses some significant terms.

II.   WISDOM AT QUMRAN

E Tigchelaar provides an introduction to the Mysteries text (1-4QMysteries) at Qumran. The main problem of this text is that it is extremely fragmentary. He discovers a contradiction between "hidden" and what he deems "wrong" wisdom. He also compares these fragments with 4QInstruction but concludes that interdependence can not be proved beyond doubt. Tigchelaar moreover deals with concepts such as wisdom literature; apocalyptic literature and eschatology. Even though he finds elements of these categories in the Mysteries fragments, he refrains from defining them as either apocalyptic, eschatological or as wisdom proper. After examining the addressees of the Mysteries and the fragments dealing with priestly issues, he concludes that these mysteries indeed act as apologetical writings against the Hellenistic Kingdoms and the Babylonian and Egyptian diviners.

T Elgvin deals with the document eschatological hope of 4Qtime of righteousness by inter alia comparing it with 4QInstruction. The problem with 4Q215a is that it does

not entail enough text to determine its genre. It was nevertheless written in poetic format that shows correspondence with restoration passages in Isaiah. Since 4QTime of Righteousness exhibits a more universal perspective Elgvin thinks it was written outside the Qumran community but copied and read within. He demonstrates that the concepts "kingship/kingdom of God" and the Zion theology are unique to this document.

J Duhaime deals with the instruction of the two spirits of the rule of the community. His main conclusion is that the work in its present format is a conscious compilation that is coherent. Nevertheless the redactional history of this writing is complicated and it would seem as if various sources were used by the author.

É Puech from Jerusalem surveys the eschatological ideas of 1-4QInstruction, 4QPseudo-Ezekiel, 4QMessianic Apocalypse, the "Tractate of the Two Spirits" of the 1QCommunity rule and the Hodayot. He finds evidence of the expectation of a *post-mortem* retribution after a life of keeping God's precepts. In connection with 4Q416 1 7-9 he indicates that the author actually expects a universal judgment for the righteous. 4Q418 69i + 60 and 4Q417 5 1-5 exhibit signs that Sheol and the abyss will be changed from the temporary residence of the deceased into the eternal place of punishment for the unrighteous. The vision of the dry bones in 4QPseudo-Ezekiel is transformed into an affirmation of individual resurrection of the elected as recompense for their righteousness. Another perspective flows from 4QMessianic Apocalypse, since it presents the resurrection of the righteous as a new creation. He finds signs of Persian religious perspectives in the reference to the "bridge of the abyss." His comparison with 1QS, the expectation of God's visitation, is also referred to, but not from the perspective of individual eschatology but from a collective perspective. This entails a return to the paradise in a world purified from all sin and death. The Hodayot have a similar view, whereas other writings render somewhat different views. 1QH^a V 22-24 and 28-29 imply a collective eschatology, including the eternal salvation of the righteous as well as the eternal damnation of the impious. 1QHab^a XIII 22-XV 8, on the other hand, mention the faithful rising from the dead in order to participate in the final war and the destruction of the impious.

C Coulot deals with the main characteristics of the image of God as reflected in the wisdom writings at Qumran. Accordingly the sage instructs his students about the creator God. This God is the God of knowledge and the God of truth, who will judge the world. In other instructions the sage underlines the following characteristics. God

is the one who has separated them from all perversity and has given them their heritage. Moreover, God is a father for them; he opens their minds and gives them authority.

G G Xeravits discusses two issues; the first is in connection with 4Q521, where the eschatological coming of Elijah *revividus* is described in a wisdom poem; secondly the eschatological prophet of 11Q13 is described as a wisdom instructor making use of apocalyptic language.

III.   WISDOM AND APOCALYPTICISM IN THE LIGHT OF QUMRAN WISDOM MATERIAL

M Knibb concentrates on the book of Enoch in the light of Qumran wisdom. He demonstrates that Enoch is indeed described as a learned man, but also as someone who had access to God and had insight into cosmological and astronomical matters. Knibb nevertheless indicates that the book of Enoch is in fact different from traditional sapiental books. Knibb's real contribution lies in his comparison of this book with Qumranic material. The theme of judgement in fact acts as a *Leitmotif* of 1 Enoch. Other themes that occur in both corpora are those of knowledge and mysteries and secrets. There are, however, also prominent differences. Cosmology and eschatology function in a different way at Qumran than in 1 Enoch. In 4QMysteries and 4QInstruction these themes only provide a theological underpinning for sapiental instruction, whereas in 1 Enoch they are of primary importance and are actually built into the structure of the book. It would thus seem as if these themes are part of a shared idea world expressed differently. In the final analysis Knibb concludes that the authors of 1 Enoch and 4QMysteries and 4QInstruction were not all that different.

P M Venter concentrates on the three journeys in Enoch in which God reveals his decisions to Enoch. He argues that preference in these journeys is given to spatial rather than heavenly aspects. In the process the author investigates the literary as well as the socio-historical contexts of these journeys. He also makes use of Boccaccini's division of Judaism in order to describe Sapiential and Enochic Judaism. These are seen as opposing groups that reacted against the Hellenism of the third century BCE. He demonstrates that the Enoch tradition is an early form of apocalyptic thought that was influenced by wisdom and cosmology.

L G Perdue seeks for wisdom and apocalyptic perspectives in Qohelet. He focuses on the opponents with whom the sage actually disputes. He suggests various possibilities

including fictional, traditional, mantic and apocalyptic sages. Since literary fiction functions prominently in the opening chapters of this book, it seems a viable option to speak of fictional sages. On the other hand, the argument also fits the reference to traditional sages and more specifically wisdom shaped in the context of the school in Jerusalem. He does also negotiate the possibility that Qohelet's opponents were actually apocalyptics. Here he makes use of Qumran, arguing that different theological and literary traditions existed simultaneously. Naturally Qohelet would have to be seen as a sage who was anti-apocalyptically minded.

M Maussion presents the results of her doctoral dissertation on the theme of evil, goodness and judgement in Qohelet. Passages in Chapters 2:24-26; 3:12-14; 5:17-19; 8:15; 9:7-10 and 11:9-12:1 are discussed. The conclusion is that these refrains are intended as the contrast and balance of the presence of evil in the world.

J Corley focuses on Ben Sira and more specifically the opening poem (Wisdom versus Apocalyptic and Science in Sirach 1:1-10). In an endeavour to determine how the mysteries of heaven and earth are revealed, Sirach's contemporaries had three possibilities: firstly, applying traditional Jewish wisdom; secondly, revelations found in apocalyptic writings such as 1 Enoch; and thirdly, using Greek philosophers and scientists such as Aristotle and Erastosthenes. Corley uses Prov 8:22-31; Job 28 and Isa 40:12 as background to argue that Ben Sira is actually defending traditional Hebrew wisdom against Jewish apocalyptic and Greek science. This wisdom entails that God is the source of all wisdom based upon the torah.

J J Collins compared specific ideas of 4QInstruction (רז נהיה) and the Wisdom of Solomon (μυστήρια Θεοῦ). In these texts the understanding of the mystery is fundamental for correct behaviour. Collins also analyses hope in the afterlife in these writings. Wisdom understands this afterlife in terms of the immortality of the soul and never refers to resurrection. 4QInstruction also refers to hope in immortality in the language of "The tractate of the two spirits" without mentioning the issue of the resurrection. Collins thus indicates correspondences between these writings. A prominent difference is that the Wisdom of Solomon does not mention the punishment of the damned after death.

M Gilbert also dealt with the Wisdom of Solomon (3:7-9 and 5:15-23) and the apocalyptic. In 3:1 he finds evidence that the souls of the righteous deceased survive death and are protected by God. Death thus is only a migration, since they now live in

peace and harmony. Verses 5b-6 indicate that the suffering of the righteous is not a punishment, but a trial in which God is the main actor. Those who sustained the trial will experience God's blessings in future. This entails a transformation during which they will participate in the destruction of the impious. Chapter 5:15-23 deal with the wicked for whom there is no hope at all.

J Cook determined the role and function of the *torat Moshe* in specific Jewish-Hellenistic writings (Ben Sira, Aristobulus, LXX of Proverbs and Pseudo-Aristeas) and in CD. Two metaphors are dealt with: the law as surrounding wall and as well. The first appears in the LXX of Proverbs and Aristeas with hints in Ben Sira and CD. This metaphor with a different focus, the surrounding of the torah and not the righteous, is used also in the Mishna. The torah as well is not found in Hellenistic Judaism, but is used in CD.

D J Harrington compared 4QInstruction and 4 Ezra. 4Q461 1 and 4Q417 1 i-ii contain various apocalyptical elements, whereas 4Q417 2 and 4Q416 2 contain conventional sapiental material. 4Ezra is a classic apocalypse aimed at the events of 70 CE and Israel's hope for the future. Answers are placed in the future and the raz/pesher pattern is used. Accordingly true wisdom is esoteric and open only to the wise via divine revelation. These writings thus correspond to some extent, but also differ as far as settings and approaches to wisdom and the apocalyptic are concerned. They also differ in their ways of combining wisdom and the apocalyptic.

IV.   MISCELLANEA

H - J Fabry focuses on messianic expectations in the Qumran sect. He approached the issue diachronically and comes to the following conclusions: 1. In the pre-Essenic period a single priestly Messiah is expected. 2. In the Essene pre-Qumranic period during the Antiochian tyranny a collective messianology developed represented by 1QM; 4Q491; 4Q471b and 4Q427. 3. In the early Qumranic period of the Maccabean revolt a dual messiah is expected and during the time of the installation at Qumran a triple Messiah – Mosaic, Aaronic and a prophet. 4. At the beginning of the 1st century BCE a consistent Davidic messianology appears in CD, 4Q174; 4Q252; 4Q161; 1QM V I and 4Q285.

P A de Souza Nogeira describes the issue of ecstatic worship in early Christian writings. He analysis the "Self-glorification hymn" found at Qumran.

H Lichtenberger discusses the relationship between the Beatitudes in Qumran (4Q185; 4Q525 and 1QH) and Ben Sira 25:7-11; 2 Henoch 42:6ff; 2 Henoch 52; Evg Thomas 54:68-69; the acts of Paul and rabbinical writings with those in Mt 5:3-11 and Lk 6:20-26. There are clear correspondences between the terms used in the different corpora. However, there are also prominent differences. Whereas the Qumranic texts consistently refer to the negative, i.e. destruction, the NT stresses the positive, i.e. salvation. Lichtenberger suggests that the Qumran beatitudes can be relayed back to the temple and priestly circles, whereas the NT should be related to wisdom circles.

J - M van Cangh also addressed issues around the Beatitudes; the question of which of the different corpora are indeed to be deemed the originals is discussed. The conclusion is reached that Matthew preserves the more original version in the reading "the poor in spirit."

Finally *J Verheyden* dealt with the fate of the righteous and the cursed at Qumran and in Matthew. He finds some correspondences and argues that 4Q548 offers a parallel of Mt 25:46, namely its dualistic tendency and the verb "to go" to describe the execution of the judgement.

This is a neat publication of the proceedings of the congress in Leuven and should be studied by all interested in the fields of wisdom and apocalypticism. It provides first-hand evidence of the extent to which our knowledge of these issues has grown since the unearthing of the Dead Sea Scrolls, as well as since the other Qumran colloquia were held.

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Hempel, C, Lange, A and Lichtenberger, H (eds) 2002. *The Wisdom Texts from Qumran and the Development of Sapiential Thought* (Bibliotheca Ephemeridum Theologicarum Lovaniensium CLIX). Leuven: University Press/Uitgewerij Peeters. pp. xi + 502. ISBN: 90-429-1010-0.

The sapiential texts (fragments) from Qumran are a significant addition to Israelite and Jewish wisdom literature. This volume contains the lectures presented at a research seminar held in Tübingen in 1998. A number of scholars were also invited to submit articles on related topics. The editors have arranged the volume in 6 parts.

I.   INTRODUCTORY AND LINGUISTIC QUESTIONS

A Lange (Die Weisheitstexte aus Qumran: Eine Einleitung) gives an introduction to the wisdom texts from Qumran. Damaged texts/fragments are discussed first, after which six larger texts are dealt with. In the process issues of dating and genre are addressed.

J Strugnell (The Smaller Hebrew Wisdom Texts found at Qumran. Variations, Resemblances, and Lines of Development). Smaller texts/fragments are dealt with such as 4Q184, 185, 215b, 298, 299, 302, 411, 412, 413, 429, 424, 425, 526 and 11QPs[a]154 in terms of vocabulary and themes. Because of the fragmentary nature of the texts, Strugnell finds it difficult to draw conclusions as to ideology or chronology. The author has compiled a useful chart that acts as comparative list.

A Schoors (The Language of the Qumran Sapiential Works). Some 21 texts are analysed in order to describe their language. The author deals with issues of orthography and phonetics; morphology; morphosyntax; syntax and vocabulary. He finds some correspondences between these texts and some of the later wisdom texts such as Qohelet and Ben Sira.

II.   CONTRIBUTIONS TO SPECIFIC TEXTS

This part contains two contributions:

E Tigchelaar (Towards a Reconstruction of the Beginning of 4QInstruction (4Q416 Fragment 1 and Parallels). Whereas Steudel had concentrated on the material reconstruction of mss, the author here deals primarily with textual overlaps between fragments. He commences with a methodological reflection on overlapping and parallels, which he defines as follows: "Two or more fragments of different manuscripts overlap if the graphical correspondences between the texts of the fragments allow for the possibility that they preserve part of the same section of a composition"; and "Two or more fragments of different manuscripts are parallel if they attest the same section of a composition." Tigchelaar then discusses 4Q416 and overlapping 4Q418 fragments. He found evidence of nine 4Q418 fragments overlapping with 4Q416.

H Lichtenberger (Der Weisheitstext 4Q185 – eine neue Edition). The author took the work by J M Allegro in DJD V into account, as well as the critical notes by Strugnell. In this new edition he firstly reconstructs the Hebrew text, which is followed by textual notes. He then provides a German translation that is accompanied by some translational notes.

111.   THE WISDOM TEXTS FROM QUMRAN AND THE ANCIENT NEAR EAST

H - P Muller (Tun-Ergehens-Zusammenhang, Klageerhörung und Theodizee im Biblischen Hiobbuch und in seinen Babylonischen Parallelen). This theme is

addressed in four paragraphs: 1. Der MASAL als >>Weisheitslicher Kunstspruch; 2. Die Hiobrahmenerzählung; 3. Der Hiobdialog und die Gottesrede(n) and 4. Die Babylonischen Hiobdichtungen.

H Niehr also dealt with a theme relating to the *Umwelt*. (Die Weisheit des Achikar und der *musar lammebin* im Vergleich). In the first part of this contribution Niehr deals with Ahikar's wisdom in terms of literary aspects and *Wirkungsgeschichte*. In the second part he argues for significant parallels between Ahikar 43 and 4Q417 1 I$_{21f.}$ These parallels are "weisheitliches Allgemeingut" and not the result of "literarische Abhänigkeit" (p. 177).

IV.   THE WISDOM TEXTS FROM QUMRAN AND THE HEBREW BIBLE

H - J Fabry (Die Seligpreisungen in der Bibel und in Qumran) made a chronological study of the *makarismen* in the Old Testament, the inter-testamental period and the NT.

G J Brooke (Biblical Interpretation in the Wisdom Texts from Qumran). After addressing some preliminary issues Brooke discusses the following aspects of scriptural use: 1. Wisdom as biblical poetry – this entails the re-use of poetic parts like Qohelet in Qumran wisdom texts; wisdom as halakah – this firstly concerns practical advice for daily life and, secondly, exegesis of a specific order such as honouring one's wife, mixings and vows. 2. Wisdom as parenesis – refers to historical circumstances that are recorded in scripture in order to encourage a particular way of living. 3. Wisdom as narrative exegesis has to do with the way biblical passages, such as Gen 1-3 (p. 213), are reused at Qumran. 4. Wisdom as Pesher. Brooke also finds wisdom tendencies at Qumran, like the universal and the particular; the special and the ordinary; the rich and the poor; the righteous sufferer and personified wisdom. He concludes that the application of scripture is diverse in the sapiential texts from Qumran.

V.   THE WISDOM TEXTS FROM QUMRAN AND ANCIENT JUDAISM

In this part *P Alexander* seeks for "Enoch and the Beginnings of Jewish Interest in Natural Science." This is done under the following headings: "Science and the Talmudic Mind;" "Enoch as Patron of Second Temple Jewish Science" and earlier "Science in the Achaemenid Empire."

L Stuckenbruck (4QInstruction and the Possible influence of Early Enochic Traditions – an evaluation). Four themes are addressed by the author: 1. Inheriting of the earth; 2. The plant metaphor; 3. Walking in eternal light; and 4. The mystery of existence. He concludes that 1 Enoch could have exerted some influence on 4QInstruction; however, he also deems it possible that the different traditions were shaped by a common tradition-historical context.

D Harrington chose a comparative theme, "Two Early Jewish Approaches to Wisdom – Sirach and Qumran Sapiential work A." He firstly dates both works roughly to the same time frame – early 2nd century BCE. He finds striking parallels as far as genre, traditions, world view and community are concerned. The major difference between these wisdom texts is that Ben Sira was not interested in (perhaps even opposed to) apocalyptic ideas and the author of Sapiential Work A, who endeavoured to fuse wisdom and apocalyptic notions.

C Hempel (The Qumran Sapiential Texts and the Rule Books). She finds that this relationship is extremely complex, but that there is some overlapping of terms and ideas, for instance, the position and role of the *maskil* in CD, the community rule and 4Q298.

C Böttrich (Frühjüdische Weisheitstraditionen im slavischen Henochbuch und in Qumran) firstly addresses the question of the possibility of the influence of the Enoch tradition on the Slavonic version. One characteristic of Enoch is that he acts as exemplary wisdom teacher (p. 312). Thereafter wisdom in the Slavonic version is compared to three wisdom texts from Qumran.

J H Charlesworth (The Odes of Solomon and the Jewish Wisdom Texts). This contribution is an exposition of methodology in which appropriate definitions are basic to the discussion. The fundamental question that he intends answering is: "How are the Odes related, if at all, to Jewish Wisdom texts?" (p. 328). He concludes that there are a surprisingly large number of influences in this regard and "Die Oden Salomos kommen aus der Entwicklungsgeschichte der jüdischen Weisheitsliteratur" (p. 349).

J Dochhorn (>>Sie wird dir nicht ihre Kraft geben<< - Adam, Kain und der Ackerbau in 4Q423 2$_3$ und Apc Mos 24) demonstrates that 4Q423 and Apc Mos 24 are both based upon an ancient exegetical tradition of Gen 3:17-19. Both apply what the author calls "kombinatorische Lektüre, namely biblical texts are used to interpret biblical texts.

VI.   THE WISDOM TEXT FROM QUMRAN AND THE NEW TESTAMENT

This final section contains two contributions: *J Frey* "Flesh and Spirit in the Palestinian Jewish Sapiential Tradition and in the Qumran Texts. An Inquiry into the Background of Pauline usage," and *A Klostergaard Petersen* "Wisdom as Cognition – Creating the Others in the Book of Mysteries and 1 Cor 1-2."

The book is ended with an Appendix by *A Behringer*, "Synopsis of Fragment Numbers Employed in the Editions of the Sapiential Manuscripts from Qumran."

This volume is a welcome and much needed contribution to our knowledge of the way that the Qumran Wisdom texts can supplement our understanding of Israelite-Jewish wisdom traditions.

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