

Contents

Acknowledgments	11
1. Introduction	15
1.1 The Question of Collections of “Apocryphal” Psalms	15
1.1.1 The “Apocryphal” Psalm Collection 4QNon-Canonical Psalms B	23
1.2 Goals of the Present Study and Methodological Considerations . .	27
1.2.1 Framing the Question	27
1.2.2 Assembling the Pieces of a Manuscript	28
1.2.3 A Close Reading of Individual Psalms	34
1.2.4 Exploring the Network of Texts and Traditions	38
1.2.5 Searching for the Function and Setting(s) of 4Q381	49
1.3 Other Collections of “Apocryphal” Psalms	55
1.3.1 11QApocryphal Psalms (11Q11)	55
1.3.2 4QNon-Canonical Psalms A (4Q380)	62
1.3.3 4QBarkhi Nafshi (4Q434–438)	66
1.3.4 4QSongs of the Sage ^{a+b} (4Q510–511)	70
1.3.5 Hodayot	74
1.3.6 The Psalms of Solomon	79
1.3.7 Principles of Compilation	84
2. Material Reconstruction of Manuscript 4Q381	91
2.1 Specific Problems for Reconstructing 4Q381	92
2.1.1 The Ambiguity of the Column Dimensions	92
2.1.2 The Appearance of the Fragments	95
2.2 Useful Characteristics for Reconstructing 4Q381	106
2.2.1 Fragment Shapes and Damage Patterns	106
2.2.2 Scroll Manufacture and Scribal Practices	109
2.2.3 Distinct Content	112

2.3 A Column by Column Presentation of the Reconstruction	113
2.3.1 Column I (Fragments 1 and 14+5)	113
2.3.2 Column II (Fragments 10 and 76–77)	116
2.3.3 Column III (Fragment 69)	119
2.3.4 Column IV (Fragments 13, 46a+b and 78)	121
2.3.5 Column V (Fragments 19i, 24a+b and 44)	123
2.3.6 Column VI (Fragments 19ii, 28, 29 and 48)	126
2.3.7 Column VII (Fragments 17, 33a+b, 35 and 50)	128
2.3.8 Column VIII (Fragments 15, 45a+b and 47)	131
2.3.9 Column IX (Fragments 31 and 79)	134
2.4 The Reconstructed Scroll	136
3. Analysis of the Individual Psalms in 4Q381	143
3.1 Humankind: the Pinnacle of Creation	143
3.1.1 The Extent of the Psalm	143
3.1.2 Hebrew Text	144
3.1.3 Textual Notes	145
3.1.4 English Translation	148
3.1.5 Basic Content of the Psalm	150
3.1.6 Short Comments	150
3.1.7 Direct Links with Other Texts	156
3.1.8 The Psalm as a Whole	157
3.2 Israel: the Elect Nation	158
3.2.1 The Extent of the Psalm	158
3.2.2 Hebrew Text	159
3.2.3 Textual Notes	160
3.2.4 English Translation	162
3.2.5 Basic Content of the Psalm	163
3.2.6 Short Comments	164
3.2.7 Direct Links with Other Texts	169
3.2.8 The Psalm as a Whole	169
3.3 The Author's Movement: the Chosen Group	171
3.3.1 The Extent of the Psalm	171
3.3.2 Hebrew Text	172
3.3.3 Textual Notes	172
3.3.4 English Translation	174
3.3.5 Basic Content of the Psalm	176
3.3.6 Short Comments	176
3.3.7 Direct Links with Other Texts	179
3.3.8 The Psalm as a Whole	181

3.4 Davidic line of Kings as Chosen: Praise of the Man of God (David)	182
3.4.1 The Extent of the Psalm	183
3.4.2 Hebrew Text	184
3.4.3 Textual Notes	184
3.4.4 English Translation	186
3.4.5 Basic Content of the Psalm	186
3.4.6 Short Comments	187
3.4.7 Direct Links with Other Texts	194
3.4.8 The Psalm as a Whole	196
3.5 Davidic line of Kings as Chosen: Praise of Hezekiah	197
3.5.1 The Extent of the Psalm	197
3.5.2 Hebrew text	198
3.5.3 Textual Notes	199
3.5.4 English Translation	203
3.5.5 Basic Content of the Psalm	204
3.5.6 Short Comments	204
3.5.7 Direct Links with Other Texts	213
3.5.8 Identity of the Pseudepigraphic Figure	214
3.5.9 The Psalm as a Whole	217
3.6 Davidic line of Kings as Chosen: Penitential Prayer of Manasseh	218
3.6.1 The Extent of the Psalm	218
3.6.2 Hebrew text	219
3.6.3 Textual Notes	219
3.6.4 English Translation	220
3.6.5 Basic Content of the Psalm	221
3.6.6 Short Comments	222
3.6.7 Direct Links with Other Texts	228
3.6.8 The Psalm as a Whole	230
3.7 Davidic line of Kings as Chosen: Lament of Josiah	235
3.7.1 The Extent of the Psalm	235
3.7.2 Hebrew Text	236
3.7.3 Textual Notes	237
3.7.4 English Translation	240
3.7.5 Basic Structure of the Psalm	241
3.7.6 Short Comments	242
3.7.7 Direct Links with Other Texts	251
3.7.8 Identity of the Pseudepigraphic Figure	251
3.7.9 The Psalm as a Whole	255

3.8 Davidic line of Kings as Chosen: Penitential Prayer of Jehoiachin .	256
3.8.1 The Extent of the Psalm	256
3.8.2 Hebrew Text	257
3.8.3 Textual Notes	257
3.8.4 English Translation	260
3.8.5 Basic Content of the Psalm	260
3.8.6 Short Comments	261
3.8.7 Direct Links with Other Texts	266
3.8.8 Identity of the King of Judah in the Superscript	267
3.8.9 The Psalm as a Whole	269
4. The 4Q381 Psalm Collection as a Whole and Its Function	273
4.1 Style and Language	273
4.1.1 Personal Forms	273
4.1.2 Designations of God	275
4.1.3 Group Designations	276
4.1.4 The Use of the Term "Selah"	278
4.1.5 Poetic Style	279
4.1.6 Linguistic Considerations	281
4.2 The Use of Earlier Compositions	283
4.2.1 The "Biblical" Passages Used in 4Q381	283
4.2.2 The Quotations and Allusions to Earlier Psalms	286
4.2.3 The Unifying Factor in the Use of Sources in 4Q381	291
4.3 A Psalm Collection Meant as Instruction	292
4.3.1 The Placement of Wisdom Language in 4Q381	293
4.3.2 The Function of the Wisdom Aspect in the Composition: Teaching	294
4.3.3 Communal or Private Use	297
4.4 Subject of the Lesson: God's Justice in the History of the Elect . .	298
4.4.1 Psalms 1–3, Choosing of Elect Groups	300
4.4.2 The Davidic line as a Chosen Dynasty (Psalms 4–8)	303
4.5 Other Fragments of the Same Composition?	309
4.5.1 4Q380 Non-Canonical Psalms A	310
4.5.2 4QPs ² the Beginning of the Lesson?	313
Text and Translation of 4QPs ²	314
5. The Context and Settings of 4Q381 in Late Second Temple Judaism . .	319
5.1 4Q381 in the Context of Psalms	320
5.1.1 "History" in Psalms	322
5.1.2 Psalms as History	326

5.1.3 Wisdom in Psalms	333
5.1.4 Psalm Collections as Works of Wisdom	336
5.2 4Q381 in the Context of Wisdom Literature	339
5.2.1 History in Wisdom Literature	341
5.2.2 The Value of Properly Understanding the Past	348
5.3 The Setting(s) of 4Q381	354
5.3.1 The "Historical" Setting of 4Q381	355
5.3.2 The Setting of 4Q381 in the Qumran Movement(s)	365
6. Summary and Conclusions	369
Bibliography	379
Index of modern authors	403
Index of Sources	407