

4QInstruction

also known as "1QInstruction"

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Entry tags: Text, Jewish Traditions, Dead Sea Scrolls, Religious Group, Early Jewish Literature, Late Second Temple Judaism

4Q/1QInstruction, or Musar le-Mevin, is the most extensively preserved wisdom text among the Dead Sea Scrolls. The text was found in multiple copies in Cave 4 (4Q415, 4Q416, 4Q417, 4Q418, 4Q418a, 4Q423), while an additional copy was found in Cave 1 (1Q26). The earliest copy (4Q417) is dated to the end of the Hasmonean period (70 BCE), while the latest (4Q423) is dated to mid-late Herodian (10-50 CE). The provenance and the writing time of the text are controversial, and much depend on the attributed social context. The composition, which occasionally reflects apocalyptic perceptions, covers a wide range of topics, offering its readers insights and advice on different aspects of their lives. The material can be roughly divided into two categories: cosmological and practical wisdom. The cosmological parts address the relationship of the reader with God, his cast lot, and his assigned place in the cosmic structure of the universe. The practical wisdom offers advice on the social behaviour of its addressee, family and women, agriculture, or financial matters. 4QInstruction resembles linguistically, literary, and ideologically with other wisdom works. The composition, undoubtedly, inspired and relies on the scriptural wisdom works as the Book of Proverbs, with whom it often shares rhetorical structure. Other textual similarities can be identified between the composition and the Wisdom of Ben Sira, including priestly references, for example, or some financial matters. Additionally, scholars emphasize the affinity between 4QInstruction to Hellenistic wisdom texts as the Wisdom of Solomon or the writings of Philo, point towards similar expressions or similar understanding of the creation and men. The possible context of the composition is directly related to the question regarding the affinity between 4QInstruction, the movement associated with the Qumran site (the Yahad) and its writings. There is some resemblance between 4QInstruction and the core writings of the movement, especially the Community rule and the Hodayot (1QS and 1QH respectively, and their parallels in Cave 4). The affinity includes joint worldview and concepts, as well as the revelation of wisdom according to one's status. Yet, it is ambiguous whether the text was written outside the community (for example, among priestly circles which rejected the authority of the temple) and adopted by the Yahad, or composed among the movement at some stage. The objectors for the latter point towards occasionally different halakhic perspectives between 4QInstruction and the Community Rule, or the sections which concerns women and family matters, topics which are absent from the Community Rule.



Date Range: 100 BCE - 50 CE

Region: Jerusalem and the Judean Desert

Region tags: Middle East, Israel, Palestine, Judah, Qumran, Israel in the Second Temple period

Jerusalem and the Judean Desert, including the Qumran site

Status of Readership:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

– Source 1: Strugnell, John, and Daniel J. Harrington. Qumran Cave 4, xxiv: Sapiential Texts, Part 2, 4QInstruction (Musar le mevin): 4Q415 ff. with a Re-Edition of 1Q26. djd 34. Oxford: Clarendon, 1999.

Reference: Matthew J. Goff. 4QInstruction. Society of Biblical Lit. isbn: 9781589837836.

Reference: Eibert J. C. Tigchelaar. To Increase Learning for the Understanding Ones. BRILL. isbn: 9789004116788.

Online Sources

Online sources used for understanding this subject:

– Source 1 URL: <https://www.deadseascrolls.org.il/explore-the-archive/search#q='instruction'>

– Source 1 Description: Digital images of the copies of 1Q/4QInstruction in the IAA website

Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

– Source 1 URL: <https://sqe.deadseascrolls.org.il/>

– Source 1 Description: The Scripta Qumranica Electronica website is providing online transcriptions of the fragments alongside their images

General Variables

Materiality

Methods of Composition

– Written

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period



Inked

– with Ink

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Medium upon which the text is written/incised

– Other textile: Parchment

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Was the material modified before the writing or incising process?

– Physical preparation

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Was the text modified before the writing or incising process?

– Other [specify]: Corrections and literary variants can be found among the different copies

Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Tomb

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Cemetery

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Temple

– Field doesn't know

Notes: Although the text might refer to some priestly rituals (See Elgvin, "Priestly Sages"), it is highly unlikely it was accessible at the Temple in Jerusalem.

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Shrine

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Altar

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Devotional marker

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Cenotaph

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Church

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Mosque

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Synagogue

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Triumphal Arch

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Monument

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Mass Gathering Point

– Yes

Notes: The text was found in Cave 4, which located near the Qumran site.

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Cave(s)

– Yes

Notes: Cave 4

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Hilltops

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Other natural sanctuaries

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Boundary markers or lines

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Domestic contexts

– I don't know

Notes: Although the text was found in the caves, there was a settlement of a community in the Khirbet Qumran itself.

Reference: John Collins J. The site of Qumran and the sectarian communities in the Dead Sea scrolls.

↳ Library/archive

– Field doesn't know

Notes: Cave 4 occasionally referred to as "the Library."

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Specify

– Specify: The textual evidences were found in Cave 1 and Cave 4 in Qumran.

Is the location where the text stored accompanied by iconography or images?

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Is the area where the text is stored accompanied by an-iconic images?

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Production & Intended Audience

Production

Is the production of the text funded by the polity?

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Is the text considered official religious scripture?

– No

Notes: Since the text was found in Qumran in multiple copies, it is highly likely that the text was extensively embraced by the community and received an authoritative status among it.

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Written in distinctly religious/sacred language?

– No

Notes: The text is written in Classical Hebrew, however, it contains multiple vague words and phrases as אוט ס רז נהיה.

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Notes: It is debated whether the text is addressed to a specific religious group among Israel or to the whole nation

Reference: Anna Shirav. The Social Context of 4QInstruction Reconsidered: Wisdom, Inheritance and Priesthood in 4Q418 frg. 81. doi: <https://doi.org/10.1163/15685179-bja10022>.

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Does the Religious group actively proselytize and recruit new members?

– Field doesn't know

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– Yes

Notes: The Qumran community rejected the temple and its authority, as well as some interpretation of the Jewish law, offering new principles in their writings

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Is the text in question employed in ritual practice?

– Field doesn't know

Notes: If the intended addresses are indeed only people of the community, the study of the revelation of wisdom and the secrets of creation would be part of group's practices.

Is there material significance to the text?

– I don't know

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

Are there multiple versions of the text?

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Are multiple versions viewed as proper?

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Age of extant version of text?

– Yes

Notes: The copies are dated to 75 BCE - 25 CE

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Content of text?

– Yes

Notes: There are some corrections and textual variants between the copies. They do not majorly affect the content, however.

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Ritual purpose of text?

– I don't know

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Is there debate about which version is proper?

– Yes

↳ Among debates about proper versions of the text, how is authority established?

– Field doesn't know

Notes: Some scholars suggest the copies could represent different recensions of the text.

Reference: Armin Lange. *Wisdom Literature from the Qumran Library*.

Is the text part of a collection of texts?

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Is there a sense of canonization?

– Yes

Notes: The definition of "Canon" at the Second Temple period, especially considering the textual fluidity as it is reflected in the Dead Scrolls, is controversial. As regard to compositions which associated exclusively with the Qumran community and were written among it, we better refer as "Core texts." Other compositions which correlated with the world view of the Yahad were embraced by them.

Reference: John Joseph Collins. *Beyond the Qumran Community*. Wm. B. Eerdmans Publishing. isbn: 9780802828873.

Reference: Eileen Schuller. *The Dead Sea Scrolls and Canon and Canonization*.

↳ How is the authority established?

– I don't know

↳ Can the canon be altered or added to?

– Yes

↳ Have major debates shifted the sense of the place of the text with respect to

the larger canon?

– No

↳ Is the text part of a series of volumes?

– No

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Cultural with religious implications?

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Behavioral literature?

– Yes

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Other

–Other [specify]: Dead Sea Scrolls, Jewish wisdom composition from the Second Temple period

Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?
(Select all that apply)

–Other [specify]: Wisdom advices

Are there lineages or a single lineage established by the text?

– No

Does the text express a formal legal code?

– No

Formulating a specifically religious calendar?

– No

Notes: The Qumran community, however, is associating itself with a specific calendar.

Reference: Jonathan Ben Dov. Head of All Years. BRILL. isbn: 9789004170889.

Beliefs

Is a spirit-body distinction present in the text?

– No

Notes: There are, however, references to רוח בשר ("fleshy spirit"), בשר "flesh") and רוח "spirit"). These are rather used to describe the humankind in general and some some stages in the acquaintance with the divine of wisdom.

Reference: Jonathan Ben-Dov. The Book of HCY and Ancient Reading Practices.

Is belief in an afterlife indicated in the text?

– Yes

Notes: The addressees gain some of their rewards in the afterlife. See for example 4Q417 2 i line 12.

↳ Is the spatial location of the afterlife specified or described by the religious group?

– Yes

Notes: The text is, however, fragmentary and the descriptions are vague. See for example 4Q418 81 line 14 "In it all those who inherit the earth shall walk to and fro, for in heav[en ...]..."

↳ Afterlife in specified realm of space beyond this world?

– No

↳ Afterlife in vaguely defined "above" space?

– No

↳ Afterlife in vaguely defined "below" space?

– No

↳ Afterlife in "other" space?

– Yes

↳ Is the temporality of the afterlife specified or described by the religious group?

– I don't know

Notes: The temporality of the afterlife is most likely eternal (see references to $\tau\epsilon$ =eternity in the

composition).

↳ Is there debate in the interpretation of the language of the afterlife?
– I don't know

Is belief in reincarnation in this world specified in the text?

– No

Are there special treatments for adherents' corpses dictated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– Yes

↳ A supreme high-god is present
– Yes

↳ The supreme high god is anthropomorphic or described in anthropomorphic terms
– No

↳ The supreme high god is a sky deity
– Yes

Notes: See 4Q416 1 line 10.

- ↳ The supreme high god is chthonic (of the underworld)
 - No
- ↳ The supreme high god is fused with the monarch (king=high god)
 - No
- ↳ The monarch is seen as a manifestation or emanation of the high god
 - No
- ↳ The supreme high god is a kin relation to elites
 - No
- ↳ The supreme high god has another type of loyalty-connection to elites
 - No
- ↳ The supreme high god is unquestionably good
 - Yes
- ↳ The supreme high god has knowledge of this world
 - Yes

Notes: The supreme god has made everything. See 4Q418 81 line 2 *כִּיָּא הוּא עֲשָׂה כּוֹל*
 Everything what was created in the world participates in the divine deterministic plan which covers all the aspects of the existence. See for example 4Q417 1 i 7-8; 4Q417 2 ii 9; 4Q418 81 20

- ↳ Knowledge is restricted to a particular domain of human affairs
 - No
- ↳ Knowledge is restricted to (a) specific area(s) within the sample region
 - No
 - Notes: The knowledge of the supreme god is not restricted to a specific area, though his interest is in the people of Israel/ a specific group among Israel
- ↳ Knowledge is unrestricted within the sample region
 - Yes
- ↳ Knowledge is unrestricted outside of sample region
 - Yes

↳ Can see you everywhere normally visible (in public)

– Yes

↳ Can see you everywhere (in the dark, at home)

– Yes

↳ Can see inside heart/mind (hidden motives)

– Yes

Notes: According to the description of God in the Hebrew Bible. See 1 Sam 16:7.

↳ Knows basic character (personal essence)

– Yes

↳ Knows what will happen to you, what you will do (future sight)

– Yes

Notes: The universe is arranged according to a deterministic plan. Each individual receives his intended "inheritance". See the appearances of the root 7"n in the composition.

↳ Has deliberate causal efficacy in the world

– I don't know

↳ Indirect causal efficacy in the world

– I don't know

↳ Exhibits positive emotion

– Yes

Notes: In the Hebrew Bible, God's positive emotions towards things or people occasionally described (i.e. Gen 6:8; Ex 33:17-23).

↳ Exhibits negative emotion

– Yes

Notes: Anger or fury are often attributed to God in the Hebrew Bible as a response to sinfulness (i.e. Ex 4:15; Num 12:9)

↳ Possesses Hunger?

– No

- ↳ Can be hurt?
 - No
- ↳ Can be tricked?
 - No
- ↳ Can be imprisoned?
 - No
- ↳ Is it permissible to worship supernatural being other than the high god?
 - No
- ↳ The supreme high god communicates with the living
 - No
- ↳ Does the text make communication with supreme high-god possible?
 - No

Previously human spirits are present

– No

Non-human supernatural beings are present

– Yes

Notes: The composition refers multiple times to the angels in different contexts. Compare for example 4Q418 55 lines 8-11, 4Q418 81 line 1.

- ↳ Supernatural beings can be seen
 - Field doesn't know
- ↳ Supernatural beings can be physically felt
 - Field doesn't know
- ↳ Non-human supernatural beings have knowledge of this world
 - Yes
 - Notes: The diligence of the angles serves an example to the expected commitment from the addressee to acquire knowledge. 4Q418 55 line 9.

↳ Knowledge is restricted to a particular domain of human affairs
– I don't know

↳ Knowledge is restricted to (a) specific area(s) within the sample region
– No
Notes: The knowledge has a universal sense.

↳ Knowledge is unrestricted within the sample region
– Yes

↳ Knowledge is unrestricted outside of sample region
– No
Notes: The composition addresses the people of Israel or a specific group among them. Thus, there is no reference to knowledge outside to the land of Israel.

↳ Can see you everywhere normally visible (in public)
– Field doesn't know
Notes: Unspecified.

↳ Can see you everywhere (in the dark, at home)
– Field doesn't know

↳ Can see inside heart/mind (hidden motives)
– I don't know

↳ Know basic character (personal essence)
– I don't know

↳ Know what will happen to you, what you will do (future sight)
– I don't know

↳ Have other knowledge of this world
– I don't know

↳ Non-human supernatural beings have deliberate causal efficacy in the world
– I don't know

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↳ Non-human supernatural beings communicate with the living according to the text?
– Field doesn't know

↳ These supernatural beings have indirect causal efficacy in the world
– Field doesn't know

↳ These supernatural beings exhibit positive emotion
– Field doesn't know

↳ These supernatural beings exhibit negative emotion
– Field doesn't know

↳ These supernatural beings possess hunger
– Field doesn't know

Does the text attest to a pantheon of supernatural beings?

– No

Notes: There are references in the Dead Sea Scrolls to some hierarchy of angles.

Reference: John J. Collins, John Joseph Collins, Robert A. Kugler. Religion in the Dead Sea Scrolls. Wm. B. Eerdmans Publishing. isbn: 9780802847430.

Are mixed human-divine beings present according to the text?

– No

Is there a supernatural being that is physically present in the/as a result of the text?

– No

Does the text guide divination practices?

– No

Supernatural Monitoring

Is supernatural monitoring present in the text?

– Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular
– Yes

- ↳ Do expectations of ritual offerings play a role in supernatural monitoring?
 - No
- ↳ Supernatural being care about taboos
 - No
- ↳ Supernatural beings care about murder of coreligionists
 - Yes
 - Notes: The supreme god is the God of Israel and thus all the Pentateuchal laws most likely apply to the addresses, even if not mentioned in the text.
- ↳ Supernatural beings care about murder of members of other religions
 - I don't know
- ↳ Supernatural beings care about murder of members of other polities
 - I don't know
- ↳ Supernatural beings care about sex
 - No
- ↳ Supernatural beings care about lying
 - Yes
- ↳ Supernatural beings care about honouring oaths
 - Yes
 - Notes: Honouring oath is a motif which reflected throughout the Hebrew Bible.
- ↳ Supernatural beings care about laziness
 - Yes
 - Notes: See Proverbs 6:6.
- ↳ Supernatural beings care about sorcery
 - No
 - Notes: The text does not mention sorcery. Sorcery is, however, forbidden in the Judaism.
- ↳ Supernatural beings care about non-lethal fighting
 - No

↳ Supernatural beings care about shirking risk

– No

↳ Supernatural beings care about disrespecting elders

– Yes

Notes: See esp. 4Q416 2 iii-iv

↳ Supernatural beings care about gossiping

– No

Notes: The text does not mention gossip. However, in other Jewish wisdom text, the Book of Proverbs there are negative connotations to gossip (20:19).

↳ Supernatural beings care about property crimes

– Yes

Notes: See esp. 4Q416 2 iii.

↳ Supernatural beings care about proper ritual observance

– Field doesn't know

Notes: 4QInstruction mentions only occasionally ritual purity (4Q415 2 ii). This, however, is not a major topic in the composition.

↳ Supernatural beings care about performance of rituals

– Field doesn't know

↳ Supernatural beings care about conversion of non-religionists

– No

↳ Supernatural beings care about economic fairness

– Yes

Notes: See esp. 4Q416 2 i-ii

↳ Supernatural beings care about personal hygiene

– No

↳ Supernatural beings care about or expect the maintenance of the place?

– No

Do supernatural beings mete out punishment in the text?

– Yes

Notes: God metes out the punishment. See for example 4Q417 1 i 7-8. This section refers to the eschatological judgment.

↳ Is the cause or agent of supernatural punishment known?

– Yes

↳ Done only by high god

– Yes

↳ Done by many supernatural beings

– No

↳ Done by other entities or through other means

– No

↳ Is the reason for supernatural punishment known?

– Yes

Notes: People will be punished according to their deeds. The composition itself is providing its addressees with the necessary guidance.

↳ Done to enforce religious ritual-devotional adherence?

– I don't know

↳ Done to enforce group norms?

– Yes

↳ Done to inhibit selfishness?

– Yes

↳ Done randomly

– No

↳ Supernatural punishments are meted out in the afterlife?

– Yes

Notes: See 4Q417 1 i 24.

↳ Highly emphasized by the religious group

– Yes

↳ Punishments in the afterlife consists of mild sensory displeasure

– I don't know

↳ Punishment in the afterlife consists of extreme sensory displeasure?

– I don't know

↳ Punishment in the afterlife consists of reincarnation as an inferior life form?

– I don't know

↳ Punishment in the afterlife consists of reincarnation in an inferior realm?

– I don't know

↳ Supernatural punishments are meted out in this lifetime?

– I don't know

Notes: The text rather emphasizes the eschatological punishment at the final judgment.

Do supernatural beings bestow rewards in the text?

– Yes

↳ Is the cause/purpose of supernatural rewards known?

– Yes

↳ Done only by high god

– Yes

↳ Done by many supernatural beings

– I don't know

↳ Done to enforce religious ritual-devotional adherence

– I don't know

↳ Done to enforce group norms?

– Yes

↳ Done to inhibit selfishness?

– Yes

↳ Done randomly

– No

↳ Supernatural rewards are bestowed out in the afterlife?

– Yes

Notes: The framework of the reward is similar to the framework of the punishment: both will be executed at the eschatological time.

↳ Highly emphasized by the religious group?

– Yes

↳ Reward in the afterlife consists of mild sensory pleasure?

– I don't know

↳ Consists of extreme sensory pleasure?

– I don't know

↳ Consists of eternal happiness?

– I don't know

↳ Consists of reincarnation as a superior life form?

– I don't know

Notes: Concerning the affinity in the afterlife between the righteous to the angels, see 4Q416 2 iii 11-12.

↳ Consists of reincarnation in a superior realm?

– Yes

Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Notes: Some voices yet suggest that messianic perceptions can be found in the text.

Reference: Benjamin Wold G. Is the "firstborn son" in 4Q369 a messiah? : The evidence from 4QInstruction.

Is an eschatology present in the text?

– Yes

Reference: Grant Macaskill. Creation, eschatology and ethics in 4QInstruction.

Reference: John Collins J.. The mysteries of God : creation and eschatology in 4QInstruction and the Wisdom of Solomon.

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ Eschaton is in this lifetime

– Field doesn't know

Notes: The composition does not specify when the eschaton will happen.

↳ At specified time in future

– No

↳ At unspecified time in near future

– Field doesn't know

Specific to this answer:

Region: Jewish settlement in the land of Israel at the Second Temple period

↳ At unspecified time in distant future

– Field doesn't know

↳ At some other time [specify]

– Field doesn't know

Notes: Large parts of the composition were not preserved. The opening columns of the text, which associated with cosmological wisdom and would most likely provide additional information, is especially fragmentary.

↳ Adherents need to perform specific tasks to bring about World's end

– No

Notes: The unavoidable upcoming eschaton will be a the divine plan.

↳ Divine judgment event

– Yes

Notes: See for example 4Q417 1 i 13-17; 4Q416 1 11-12;

↳ Restoration of the world

– I don't know

↳ Start of a new temporal cycle

– No

↳ Establishment of new political system

– No

↳ Establishment of new religious system

– Field doesn't know

↳ Will anyone survive the eschaton?

– Yes

Notes: There will be a final judgment at the eschaton, while the survivors described as מטעת עולם ("everlasting plantation") and נחלי ארץ ("those who inherit the land").

↳ All religious in-group members will survive

– I don't know

↳ A subset of the religion in-group members will survive

– I don't know

↳ All members of the sample region will survive

– I don't know

↳ Everyone in the world will survive the eschaton

– No

Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Is there a conventional vs. moral distinction in the religious text?

– Yes

↳ What is the nature of this distinction?

– Present (but not emphasized)

↳ Are specifically moral norms prescribed by the text?

– Yes

Notes: The composition in general, especially the practical wisdom advices refer to expected moral norms.

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts

– Yes

↳ Moral norms are explicitly linked to vague metaphysical entities

– Yes

↳ Linked to impersonal cosmic order (e.g. karma)

– Yes

Notes: The world, according to 4QInstruction, is arranged according to a cosmic order which the addresses are required to seek and study.

↳ Linked in some way to an anthropomorphic being

– Yes

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being

– No

Notes: The commands are rather divine.

↳ Specifically moral norms are have no (sic: have no?) special connection to the metaphysical

– No

Are there centrally important virtues advocated by the text?

– Yes

↳ Honesty/trustworthiness/integrity

– Yes

Notes: 4Q416 2 i 24-27

↳ Courage (in battle)

– No

↳ Courage (generic)

– No

↳ Compassion/empathy/kindness/benevolence

– Field doesn't know

Notes: The composition rather emphasizes God's compassion to the humankind. See for example 4Q416 2 i 22 - i 1

↳ Mercy/forgiveness/tolerance

– No

↳ Generosity/charity

– Yes

Notes: The expressions *וְיִקְרָא יְדוּ* likely refers to a refusal to offer charity. See 4Q416 2 ii 2.

↳ Selflessness/selfless giving

– Yes

Notes: 4Q417 2 i 8-9.

↳ Righteousness/moral rectitude

– Yes

Notes: 4Q416 2 iii 10; 4Q417 2 i 15-17.

↳ Ritual purity/ritual adherence/abstention from sources of impurity

– No

↳ Respectfulness/courtesy

– I don't know

↳ Familial obedience/filial piety

– Field doesn't know

Notes: The text calls of honouring one's parents. See for example 4Q416 2 iii 15-17.

↳ Fidelity/loyalty

– Yes

Notes: There are several references to loyalty: a) the addressee should be a loyal worker (4Q416 2 ii 6-10). b) A woman should remain loyal to her marriage (4Q415 2 ii 4).

↳ Cooperation

– No

↳ Independence/creativity/freedom

– No

↳ Moderation/frugality

– Yes

Notes: 4Q416 2 ii 20 connects the poverty of the addressee to moderation.

↳ Forbearance/fortitude/patience

– No

↳ Diligence/self-discipline/excellence

– Yes

Notes: Self-discipline is associated with rigour study. See 4Q416 2 iii 13.

↳ Assertiveness/decisiveness/confidence/initiative

– I don't know

↳ Strength (physical)

– No

↳ Power/status/nobility

– Yes

Notes: The addressee is described as poor on multiple occasions, and the rejection of high-status is encouraged. His poverty is repaid through the divine knowledge he is obtaining. See esp. 4Q417 1 ii 1-15; 4Q416 2 iii 12-14

↳ Humility/modesty

– Yes

↳ Contentment/serenity/equanimity
– I don't know

↳ Joyfulness/enthusiasm/cheerfulness
– No

↳ Optimism/hope
– No

↳ Gratitude/thankfulness
– No

↳ Reverence/awe/wonder
– Yes

↳ Faith/belief/trust/devotion
– Yes
Notes: 4Q418 81 6

↳ Wisdom/understanding
– Yes

Notes: The whole composition deals with the wisdom that the addressee, who described as the "understanding one" (מבין), should gain. The wisdom is part of one's journey on earth and will determine his lot in the afterlife.

↳ Discernment/intelligence
– Yes

↳ Beauty/attractiveness
– No

↳ Cleanliness (physical)/orderliness
– No

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Does the text require constraints on sexual activity (partial sexual abstinence)?

– No

Does the text require castration?

– No

Does the text require fasting?

– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– Yes

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– Field doesn't know

Notes: 4Q423 3 line 4 possibly refers to the first fruits that were brought to the temple.

Does the text require participation in large-scale rituals?

– Field doesn't know

Are extra-ritual in-group markers present as indicated in the text?

– No

Does the text employ fictive kinship terminology?

– Yes

Notes: מִן מֵבִין ("son of Mevin") or Son of Maskil. See 4Q417 1i 18, 25.

↳ Fictive kinship terminology is universal?

– Field doesn't know

↳ Fictive kinship terminology is widespread?

– No

↳ Fictive kinship terminology employed but uncommon?

– Yes

Does the text include elements that are intended to be entertaining?

– No

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– Field doesn't know

Notes: Perhaps the first fruits sacrifice in 4Q423 3 line 4 refers to the temple in Jerusalem.

Institutions & Production Environment of Text

Society & Institutions

Society of religious group that produced the text is best characterized as:

– A Faith Elect

Are there specific elements of society that have controlled the reproduction of the text?

– A Faith Elect

Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Notes: Each individual is encouraged to respect his elders. See 4Q416 2 iii lines 15-17.

Education

Are there formal educational institutions available for teaching the text?

– No

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– Yes

Notes: Acquiring knowledge in general is emphasized in the compositions. The text is calling to "observe" (הבט) in order to gain understating. See for example 4Q417 1 i line 18.

Does the text restrict education to religious professionals?

– No

Notes: The "understanding" which was given to each individual is different, however, and part of the deterministic plan. See 4Q418 55 ולפי שכלו ירבה הדור.

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

Notes: The text is mostly written in singular masculine, but does not specifies whether all its parts can be observed only by men.

Is education gendered with respect to this text and larger textual tradition?

– No

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Are there specific relationships to teachers that are advocated by the text?

– Yes

Notes: In a sense, the author of the text is the teacher.

Reference: Matthew Goff. Gardens of knowledge : teachers in Ben Sira, 4QInstruction, and the Hodayot.

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– Yes

Notes: See for example 4Q418 81 esp. 9-11

Bureaucracy

Is bureaucracy regulated by this text?

– No

Public Works

Does the text detail interaction with public works?

– No

Taxation

Does the text specify forms of taxation?

– Yes

Notes: 4Q416 2 ii line 10 possibly refers to a specific tax.

↳ Does the text require the religious group in question levy taxes or tithes?

– Yes

Notes: See 4Q423 3 line 4

↳ Are taxes levied on the group's adherents by an institution(s) other than the religious group in question?

– No

↳ Is taxation linked to an understanding of charitable giving?

– Yes

Warfare

Does the text mention warfare?

– No

Food Production

Does the text mentioned food production/disbursement?

– No

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