FRAGMENTS OF A MIDRASH ON GENESIS
FROM QUMRAN CAVE 4

R. WEISS

After long anticipation the fifth volume of the series Discoveries in the Judaeae
Desert of Jordan, which is the first in a series of volumes that will present
the material from Qumran cave 4 has now appeared.\footnote{John M. Allegro (with
the collaboration of Arnold A. Anderson), Qumran Cave 4, I
Press, 1968.} J. M. Allegro — one of eight
researchers who are occupied with the editing of the material from cave 4 —
here publishes his portion. A considerable part of the material brought here —
is not new, and has already been published by Allegro in various periodicals
between the years 1954–1964.\footnote{Compare my review of the volume in Kirjath
Sepher, 45 (1970) 3 For a preliminary description of the material from the cave, see: F. M. Cross et al., RB 63
(1956), 56–67; BA 19 (1956), 83–96.} The material from this cave, which was
discovered as long ago as 1952, has no comparison in any of the caves from
Qumran, either with regard to its scope, or from the viewpoint of its
importance.\footnote{Annual of Leeds University Oriental Society, 4 (1962–63), 1964, 3–5.}

On pages 77–79 (pl. xxvii), Allegro publishes fragments from a composition
entitled by him “The Ages of Creation” (fragment 180). The largest fragment
(1), has already been published by him — together with a fragment from
another composition (in the volume under discussion, fragment 181) — as:
“Fragments of Pseudepigraphical Literature from Qumran’s Cave 4”.\footnote{Annual of Leeds University Oriental Society, 4 (1962–63), 1964, 3–5.}
Allegro ascribes frs. 2–4 (pp. 78–79) to the composition “The Ages of Creation”
mentioned above.

And these are the fragments (2–4, column II; Only a few letters of col. 1
are discernible):

Col. II

\[
\text{אשור } 1
\]
\[
\text{זא } 2
\]
\[
\text{золото } 3
\]
\[
\text{מכל Público ממידה ממלכית } 4
\]

\footnote{John M. Allegro (with the collaboration of Arnold A. Anderson), Qumran Cave 4, I
Press, 1968.}
According to Allegro (p. 78): “Fragments 2 and 3 have been particularly badly preserved, and even infra-red photographs make their inscription barely legible.”

It is clear that fr. 4, of which two lines have remained (II: 9–10)², does not belong with frs. 2–3. Furthermore, like fr. 1, and in contradistinction to frs. 2–3, it has been preserved in a good readable condition. Also from the verse: מעמם (line 10), which recalls fr. I, l. 2. We may conclude that frs. 2–3 do not belong to this composition.

In column II, 11. 3–4, it is possible to read (with Allegro):

In massoretic text itself: רַמְלֵאכִים (ib.; and also, 19: 5, 8, 10, 12, 16) — מַלְאַכֵּי. The interchanging of מַלְאַכֵּי and רַמְלֵאכִים is already found in the Massoretic text itself:

Cp. likewise:

19: 12, MT רַמְלֵאכִים; Sam. מַלְאַכֵּי. LXX: of ἀγγέλων; Syriac: מַלְאַכֵּי.

Of 11. 5–7 of this composition, Allegro was successful in reading:

5 And not as Allegro maintains (p. 79): 11. 8–10. L. 8 belongs to fr. 3.
6 According to the Bab. Tal., B. M., 86b, Ber. Bab. 50, 2. Also Josephus (Antiquities I, 196) speaks of τρίες ἄγγελος.
7 With the exception of 19: 12 Sam. reads in every instance אנוש (a spelling which is found only here in Sam.), in order to emphasize their celestial nature, and to differentiate them from אנוש, who are mortal beings. Cp.: P. Kahle, ZA 17 (1903), 11, 12; S. Talmon, Scripta Hierosolimitana 8 (1961), 368, and note 96. In addition to the material which Talmon adduces (ib. p. 369) concerning the interchange of אנוש — אֶשֶּׁר in the Bible, cp.:

Jos. 2: 1 (Cp. 2, 3, 4 etc):

Ib., 6: 25 (Cp. ib., 17) And not: מַלְאַכֵּי אִשֶּׁר... אֵשֶׁר מַלְאַכֵּי... מַלְאַכֵּי אֵשֶׁר הָיוּ שָׁלֹשָׁה... אֵשֶׁר הָיוּ אַחַת. אַחַת. אַחַת.
8 Also, in verse 10 (MT: יִשְׂרָאֵל הָגֶן), some MSS of the LXX read: of ἀγγέλων.
Well recognizable here are remnants of Gen. 18:20–21, which Allegro was unable to complete:

The midrash to the fragment cited (beginning in 1.8) has not been preserved.