

PREFACE

The papers included in this collection were written during a twenty-five year period approximately coextensive with the contemporary knowledge of the Qumran scrolls. It was Professor W. F. Albright, among the first scholars in the world to recognise the antiquity of the scrolls, who encouraged me to apply my background in rabbinic studies to the elucidation of the sectarian documents. The paper on sacrifice and worship in the Qumran community was first presented in 1952 at the Oriental Seminary of the Johns Hopkins University and was later included in a dissertation entitled "The Covenant Sect and the Essenes."

Long before this, the renowned Talmudist Louis Ginzberg, in his significant study *Eine unbekannte jüdische Sekte* had demonstrated the indispensability of rabbinic literature for the understanding of the *Damascus Document*. The latter is now known to be part of the extensive literature of a schismatic community, and we are no longer able to follow Ginzberg's effort to contain all its laws within the framework of Pharisaic-rabbinic halakha. Yet it is more apparent than ever that without careful evaluation against the norms of the halakha as distilled in rabbinic sources, the religious regimen which governed the Essene community will never be fully comprehensible. It is also from these sources, as Professor S. Lieberman has pointed out, that we derive the apt characterization of some Qumran practices as *derekh 'aḥeret*, a heterodox way.

Having tried my hand at clarifying certain aspects of Qumran practice and exegesis I felt that "the day was yet high" and the time had not yet come to gather these findings for a broader view of Qumran law, particularly without the extensive texts which still await publication. However, I allowed myself to be beguiled by the gracious invitation of Professor Neusner, the editor of this series, who suggested that the collection of studies scattered in various journals would facilitate further research into the nature of pre-rabbinic Judaism.

The studies are arranged not in the order in which they were written but topically. This seems appropriate to the methods followed by the Qumran scribes whose halakhot appear to follow a rudimentary mishnaic order. "The Essenes and the Temple" presents an alternative to my earlier approach in "Sacrifice and Worship." The latter, how-

ever, is retained as a still valid view favored by those scholars who posit a sharper Qumran break with the priesthood and the Temple. The innovative Qumran concept of the community, itself, as a sanctuary is explored in the following paper, "The Exclusion of *Netinim* and Proselytes in 4Q Florilegium." Though not directly pertinent to halakha, the last paper is included as a small contribution to the textual study of the Hebrew *Ben Sira* made possible by the findings at Masada.

I should like to acknowledge the constant encouragement for the pursuit of these studies and their publication by the president of the Baltimore Hebrew College, Dr. Leivy Smolar. A number of the ideas presented in them were first formulated and crystallized for my seminar students at the College. Among colleagues who provided the stimulus of discussion I must single out Dr. Samuel Iwry, one of the pioneers in the linguistic interpretation of the Scrolls. The cheerful tolerance of the librarians of the Baltimore Hebrew College, who allowed me to accumulate a record number of overdue books, should not go unrecorded. Finally to the one most directly affected by the absent-mindedness and neglect often accompanying such endeavors, my dear wife, Naomi: **אין מלה בלשוני**

Baltimore Hebrew College
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J. B.