

- Brooke, George J. "4Q252 as Early Jewish Commentary." *Revue de Qumrân* 17 (1996), 385–401. Argues that 4Q252 is a key to understanding the transition in Jewish interpretation from implicit to explicit exegesis.
- Brooke, George J. "Commentaries on Genesis and Malachi." In *Qumran Cave 4.XVII: Parabiblical Texts, Part 3*, edited by George J. Brooke et al., pp. 185–236. Discoveries in the Judaean Desert, 22. Oxford, 1996. The principal edition of the four Genesis commentaries.
- Glessmer, Uwe. "Antike und moderne Auslegungen des Sintflutberichtes Gen 6–8 und der Qumran-Pesher 4Q252." *Theologische Fakultät Leipzig: Forschungsstelle Judentum; Mitteilungen und Beiträge* 6 (1993), 2–81. A very detailed analysis of the calendrical information in 4Q252, columns i–iii.
- Lim, Timothy H. "The Chronology of the Flood Story in a Qumran Text (4Q252)." *Journal of Jewish Studies* 43 (1992), 288–298. The first publication to draw attention to 4Q252, columns i–ii.
- Stegemann, Hartmut. "Weitere Stücke von 4QpPsalm 37, von 4QPatriarchal Blessings, und Hinweis auf eine unedierte Handschrift aus Höhle 4Q mit Exzerpten aus dem Deuteronomium." *Revue de Qumrân* 6 (1967–1969), 211–217. Some important suggestions for the better understanding of 4Q252, column v.

GEORGE J. BROOKE

GENESIS APOCRYPHON. This fragmentary text 1QapGen, discovered in 1947 among the seven major scrolls from Cave 1 at Qumran, contains parts of twenty-three columns of an Aramaic paraphrase of stories in the *Book of Genesis*. Only three columns (1QapGen xx–xxii) are more or less completely preserved; three others (1QapGen ii, xii, xix) have a substantial part that is legible; and other columns (1QapGen i, iii, v–vii, x–xi, xvi–xvii) have preserved a few words or a few lines. To this text also belongs 1Q20 ("Apocalypse de Lamech"), which in a recent identification by Bruce Zuckerman and Michael O. Wise has been shown to be part of column 0, as well as the seven-line so-called Trever fragment, now lost, which still awaits official publication.

Written in a late Herodian script, this copy is dated paleographically to 25 BCE through 50 CE (plus or minus twenty-five years). It has not been subjected to radiocarbon dating. [See Carbon-14 Dating.] That date may also serve as the time of composition of the Genesis Apocryphon (1QapGen), because this copy may be the autograph; no other copy has been found. If it is not the autograph, then the date of composition might be pushed back to the early first century BCE because of its literary dependence on *Jubilees* and *1 Enoch*. L. F. Hartman (*Catholic Biblical Quarterly* 28, 1966, 497–498) has shown that the chronology of Abram's life is a development of *Genesis* 16.3 but closely tied to the "weeks" chronology of *Jubilees*. The text was composed in the Palestinian form of Middle Aramaic now known from other Qumran texts, which is transitional between the Aramaic of Daniel and that of the earliest of the classical Targums (Onkelos and Jonathan; Kutscher, 1958, p. 22).

The conventional title, Genesis Apocryphon, assigned by the original editors, is a misnomer; it says nothing about the literary form of the writing. Although the Aramaic at times translates literally the Hebrew text of *Genesis* (e.g., *Gn.* 14.1–24 in 1QapGen xxi.23–xxii.24), it more frequently renders the biblical text freely. Phrases literally translated then become part of an expanded paraphrase. Hence, the Genesis Apocryphon (1QapGen) is scarcely a Targum, not even one like the later paraphrastic Targums. Some of its expansions resemble elements found at times in classical *midrashim* of the later rabbinic period, but as a whole the text is not a *midrash* on *Genesis*. It is a form of parabiblical literature, resembling *Jubilees* (on which it depends); part of *1 Enoch*, and Pseudo-Philo's *Biblical Antiquities*. A more appropriate title was suggested by B. Mazar, "The Book of the Patriarchs," which in Aramaic would be *Ketav Avahata*.

The Genesis Apocryphon (1QapGen) narrates in expanded form the story of two biblical patriarchs: Noah (0–xvii?) and Abram (xviii?–xxii). [See Abraham; Noah.] The first well-preserved part recounts Lamech's anxiety about the conception of the remarkable child, Noah, born to his wife Bitenosh, and his consultation of his father Methuselah and of Enoch (i.?–iii.?). It then tells of Noah's family and God's message about the Deluge, Noah and his family's entrance into the ark and eventual sacrifices (vi.?–x.?), God's covenant with Noah, the children born to him after the Deluge and the planting of a vineyard on Mount Lubar (xi.?–xii.30), Noah's vision of trees and heavenly effects on them (xiii.?–xv.?), and finally Noah's division of the earth among his sons and his descendants (xvi.?–xvii.?).

The better preserved second part paraphrases the story of Abram in six sections:

- Abram in Ur and Haran (xviii.?–?)
- Abram in Canaan (xviii.?–xix.10a)
 - Journey to Bethel (xix.?–6)
 - Journey from Bethel to Hebron (xix.7–10a)
- Abram in Egypt (xix.10b–xx.33a)
 - His descent into Egypt because of the famine in Canaan (xix.10b–13)
 - His dream about the cedar and date palm on entering Egypt (xix.14–23a)
 - The visit to Abram by three Egyptian courtiers (xix.23b–27)
 - Sarai's beauty described to Pharaoh by the courtiers (xx.2–8a)
 - Sarai's abduction to Pharaoh and Abram's grief (xx.8b–11)
 - Abram's prayer that Sarai not be defiled (xx.12–16a)
 - A plague strikes Pharaoh and his household (xx.16b–21a)

- Pharaoh's cure by Abram's prayer and exorcism (xx.21b-31a)
- Pharaoh sends Sarai and Abram out of Egypt (xx.31b-33a)
- Abram in the Promised Land (xx.33b-xxi.22)
 - Abram's return with Lot to Bethel (xx.33b-xxi.4)
 - Lot's departure from Abram and settlement in Sodom (xx.5-7)
 - Abram's dream about the Promised Land (xxi.8-14)
 - Abram's exploration of the extent of the Promised Land (xxi.15-22)
- Abram's defeat of the four invading kings (xxi.23-xxii.26)
 - The war of the four kings against the five Canaanite kings (xxi.23-34a)
 - Lot is taken captive (xxi.34b-xxii.1a)
 - Abram learns of Lot's capture and his pursuit of the four kings (xxii.1b-12a)
 - The kings of Sodom and Salem meet Abram on his return from the defeat of the kings (xxii.12b-17)
 - Abram's refusal to retain any of the booty of the king of Sodom (xxii.18-26)
- Abram's vision of God, who promises him an heir (xxii.27-?)
 - Eliezer will not inherit him (xxii.27-34) [lost]

Despite claims to the contrary, the Genesis Apocryphon (1QapGen) is not a sectarian composition; it contains nothing related to the tenets or the dualistic theology of the Qumran community such as are expressed in its sectarian writings (rule books, hymnbooks, the War Scroll, [1QM] or the *pesharim*). Moreover, this text is composed in Aramaic, whereas the Qumran sectarian writings were composed in a form of postbiblical Hebrew. The Genesis Apocryphon represents, then, a text composed by Jews, which was found acceptable for reading and study in the Qumran community. Although it does show some relation to *Jubilees* and part of *1 Enoch*, that relationship explains only why it would have appealed to the members of the Qumran community. As do those writings, the Genesis Apocryphon reveals a way that biblical writings themselves were being interpreted among Palestinian Jews of the pre-Christian era. The text paraphrases the biblical story of two paragons of righteousness: Noah (*ish tsaddiq*, Gn. 6.9) and Abram (*va-yahsheveha lo tsedaqah*, Gn. 15.6).

Two elements of the Genesis Apocryphon are noteworthy: the insert into the *Genesis* story about Sarai's beauty (1QapGen xx.2-8a) and the insert about Abram's exploration of the Promised Land (1QapGen xxi.15-22). The first insert enables Egyptian courtiers who have visited Abram to laud Sarai's extraordinary beauty before the Pharaoh so that he abducts Sarai to be his wife. The poetic ac-

count of her beauty has been related to the literary genre known in Arabic literature as *watsf*, "description," which extols the personal charms of a loved one. Outside of the *Song of Songs*, this may be the only instance of such a form in Jewish writings. It is far more extensive than any of the statements about Sarai's beauty in later rabbinic literature (B.T., *Sanhedrin* 8.69b; *Tanḥuma*, Leḥ 5; *Genesis Rabbah* 58.1).

The second insert tells how Abram went from Bethel, where he was living, to explore the land that God in a dream promised to give him and his posterity. God had instructed Abram to climb up to Ramath-Hazor, north of Bethel, to the highest spot in the Judean mountains, from which he would gaze to the east, south, west, and north. Abram did that on the day following his dream and gazed from the River of Egypt (the Nile) to Mount Lebanon and Senir (Mount Hermon), from the Great Sea (the Mediterranean) to Hauran (the plateau between the Pharpar and Yarmuk Rivers), at all the land of Gebal (Seir) as far as Kadesh, and at all the Great Desert (Syrian Desert) to the east of the Hauran as far as the Euphrates. God told Abram to travel through this area, which he proceeded to do. The insert itself (1QapGen xxi.15-22) tells how Abram started at the Gihon River (part of the Nile), moved along the (Mediterranean) Sea to the Mount of the Ox (Taurus mountain range), then from the Great Sea to the Euphrates River, then down along the Euphrates to the Red Sea (Persian Gulf and Indian Ocean), then along the Red Sea to the tongue of the Reed Sea (tongue-shaped Gulf of Suez), then back to the Gihon River, whence he started. Then he returned to Hebron, where he feasted with his Amorite friends. What is noteworthy in this description of Abram's travels is the distinction of *yamma simmoqa*, "Red Sea," from the *lissan yam suf*, "the tongue of the Reed Sea." Josephus (*Jewish Antiquities* 1.39) also knows that the Tigris and the Euphrates empty into the Red Sea (*Erythran thalassan*), as do other ancient writers. Also remarkable is the geographical extent of what the Promised Land was to be.

Likewise important is the treatment of the king of Sodom and Melchizedek in the Genesis Apocryphon (1QapGen) xxii.12-23, which purports to be a rendering of *Genesis* 14.17-24. First, it tells of the king of Sodom coming to "Salem, that is Jerusalem" (1QapGen xxii.13). This equation stands in contrast to *Hebrews* 7.1-2, where Melchizedek himself is called "the king of Salem," which is said to mean "king of peace," a popular etymology current in the first century CE. The identification of "Salem" with "Jerusalem" is to be traced to the tradition preserved in *Psalms* 76.2, where Salem stands in parallelism to Zion (cf. Josephus, *Jewish Antiquities* 1.180). It stands in conflict, however, with the opinion of some modern scholars (Hermann Gunkel, W. F. Albright), who maintained that

Genesis 14.18–20 originally had nothing to do with Jerusalem. In the *Genesis Apocryphon* (1QapGen) xxii.14–15, Melchizedek is said to have brought out “food and drink for Abram and all the men who were with him”; so the “bread and wine” of *Genesis* 14.18 are interpreted. This agrees with the paraphrase of this *Genesis* text in Josephus’s *Jewish Antiquities* 1.181 but differs from the sacrificial interpretation given to it by some patristic writers. Again, *Genesis* 14.20 records that after Melchizedek blessed Abram “he paid him a tithe of everything.” Ever since the time of Jerome (*Epistles* 73.6; *Corpus scriptorum ecclesiasticorum Latinorum* 55.20), the ambiguity of the statement about tithes has been noted: Who paid whom? No subject of the verb is expressed in either the Masoretic Text or the Septuagint, and the subject of the preceding verb is Melchizedek. The *Genesis Apocryphon* (1QapGen) xxii.17, however, solves the problem: “And he gave him a tenth of all the flocks of the king of Elam and his confederates.” Thus Abram paid tithes to Melchizedek, and so the ambiguous text gets the same interpretation as *Hebrews* 7.2, where *Abraam* has been inserted.

When Melchizedek exercises his priestly office in blessing Abram, he invokes not “the most high God, the creator of heaven and earth” (*Gn.* 14.19) but “the most high God, lord of heaven and earth” (1QapGen xxii.16). The latter title is undoubtedly venerable in Jewish tradition but not often found (see *Tb.* 7.17; Septuagint mss. B,A [unfortunately not preserved in *Tobit*^{a-c} 4Q196–200]). It has its Greek counterpart in *Matthew* 11.25 and *Luke* 10.21. Lastly, when Abram swears that he will take none of the booty of the king of Sodom, he raises his hand “to the most high God, the lord of heaven and earth” (1QapGen xxii.21), and the Tetragrammaton of *Genesis* 14.22 (*el YHVH el ‘elyon*) is lacking. It thus confirms the suspicion of modern scholars who have regarded YHVH as a gloss in the Masoretic Text, since its counterpart is absent in the Septuagint and Peshitta.

BIBLIOGRAPHY

- Avigad, Nahman, and Yigael Yadin. *A Genesis Apocryphon: A Scroll from the Wilderness of Judaea: Description and Contents of the Scroll, Facsimiles, Transcription and Translation of Columns II, XIX–XXII*. Jerusalem, 1956. The main publication of the *Genesis Apocryphon*. Currently out of print.
- Fitzmyer, Joseph A. *The Genesis Apocryphon of Qumran Cave I: A Commentary*. *Biblica et Orientalia*, 18A. 2d ed. Rome, 1971. Introduction, text, translation, and detailed commentary, with a grammatical analysis of the text and glossary. Being revised.
- Greenfield, Jonas C., and Elisha Qimron. “The *Genesis Apocryphon* Col. xii.” In *Studies in Qumran Aramaic*, edited by T. Muraoka, pp. 70–77. *Abr-Nahrain* Supplement 3. Louvain, 1992. Publication of 1QapGen xii.1–21, 27. The same authors are to publish other badly preserved intermediary columns, recently studied with new photographic techniques (e.g., cols. xvi–xvii).
- Kutscher, E. Y. “Dating the Language of the *Genesis Apocryphon*.” *Journal of Biblical Literature* 76 (1957), 288–292. The basic discussion of the kind of Aramaic in which the *Genesis Apocryphon* was written.
- Kutscher, E. Y. “The Language of the ‘*Genesis Apocryphon*’: A Preliminary Study.” In *Aspects of the Dead Sea Scrolls*, edited by Chaim Rabin and Yigael Yadin, pp. 1–35. *Scripta hierosolymitana*, 4. Jerusalem, 1958. Continues the preceding article in greater detail.
- Milik, Józef T. “Apocalypse de Lamech.” In *Qumran Cave I*, edited by D. Barthélemy and J. T. Milik, pp. 86–87. Discoveries in the Judaean Desert, 1. Oxford, 1955. Publication of fragment 1Q20, known to be related to the *Genesis Apocryphon*. It was called “Apocalypse de Lamech” because, before the unrolling of the scroll and its official publication by Avigad and Yadin, the name “Lamech” appeared on a fragment that had come loose from the rolled-up scroll.
- Muraoka, T. “Notes on the Aramaic of the *Genesis Apocryphon*.” *Revue de Qumrân* 8 (1972–1976), 7–51. Further grammatical analysis of the *Genesis Apocryphon* going beyond that of Fitzmyer.
- Qimron, Elisha. “Towards a New Edition of the *Genesis Apocryphon*.” *Journal for the Study of the Pseudepigrapha* 10 (1992), 11–18.

JOSEPH A. FITZMYER, S.J.

GENTILES. The view of the non-Jewish nations, known as gentiles, in Jewish literature of the Second Temple period embodies both the deprecation of paganism and the universalism inherent in prophetic teaching. This duality may already be illustrated in the later components of the *Book of Isaiah*, where the nations are esteemed as nothing before the Lord (*Is.* 40.17), yet the foreigner is beckoned not to remain separate but to join his covenant with Israel (*Is.* 56.3–8). Hellenistic Jewish literature comprises not only cosmopolitan works, such as the *Letter of Aristeas*, in which the Torah is portrayed as compatible with the finest gentile ethics and wisdom, but also works such as *3 Maccabees*, which has a point of view characterized as narrowly Jewish and antigentile. Among Judean writings the latter view is most prominent in the *Psalms of Solomon*, where the depiction of gentiles reflects the oppression by the Roman conquerors. *Jubilees* (23.23) likewise describes the “sinners of the nations” who have no mercy for old or young. Qumran writings have many affinities with these works and share their pejorative estimate of pagan culture. Among heathen “abominations,” Temple Scroll^a singles out their burial of the dead in homes (11Q19 xlvi.12), the cult of Molech (lx.17), and necromancy (lx.19). The savagery of the *Kitim*, who are generally identified as the Romans, is vividly portrayed in Peshet Habakkuk (1QpHab).

As one might expect, the deprecation of pagans is most pronounced in the War Scroll (1QM), where expressions such as “nations of wickedness” and “nations of futility”