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Translated from Hebrew by Daphna Krupp

LIAR. The figure referred to variously by scholars as "the Liar" or "the man of the lie" (*ish ha-kazav*; 1QpHab ii.2; v.11; xi.[1]; CD xx.15); "the spouter (or preacher) of the lie" (*matiff ha-kazav*; 1QpHab, 10.9; 1Q14 10.[2]; CD viii.13; xix.26), or "the scoffer" (*ish ha-lashon*; CD i.14) is widely held to be a rival expositor of the law to the Teacher of Righteousness. The legal dispute between the two is thought to have led to schisms, but the nature of these divisions is disputed. Some believe that the Liar was a competitor from within the Essene movement, given that it is prohibited to argue with the "men of the pit" (Rule of the Community 1QS ix.16–18), while others argue that he must have been outside the community.

Liar and Wicked Priest. While many scholars are convinced that the Liar is a different person from the Wicked Priest, the view that they are one and the same is not without its supporters. Geza Vermes sees the significance of these sobriquets in Jonathan Maccabee, whom the Qumran community originally considered to have been "called by the name of truth" before his heart became

haughty (1QpHab viii.8–9). The implication is that he has become "wicked" because he has been teaching what the Qumran community considers to be lies. The author of Peshar Habakkuk, however, does not make this point.

The Liar may be distinguished from the Wicked Priest as scholars like Gert Jeremias and Hartmut Stegemann have done, but such a thesis is not without its problems. In Peshar Habakkuk (v.8–12) "the man of the lie" is identified as "the wicked one" of the biblical citation—a corollary to the equation of "the righteous one" with the Teacher of Righteousness. A similar identification of the wicked and righteous occurs in Peshar Psalms^a (4Q171 1–10. iv.7–10), but here it is between the Teacher of Righteousness and the Wicked Priest. Both the Wicked Priest and Liar, if they are different figures, are "wicked" in the eyes of the Qumran community. Moreover, both are associated with some form of building program (1QpHab ix.16–x.13).

Proper caution must be exercised in distinguishing between different figures in the text on the basis of slight changes in terminology, since the scrolls themselves do not always maintain these perceived distinctions. The Liar is known as "the man of the lie" or "preacher of the lie," but the same figure seems to be referred to as "the scoffer" or "the man of scorn who dripped waters of lie over Israel" in the Damascus Document (CD i.14–17). Moreover, the term *scoffing* is also found in Peshar Isaiah^b, in connection with a certain group who are called "scoffers who are in Jerusalem" (4Q162 2.6).

The figurative description of a false prophet or teacher as one who "drips lies" is biblical (*Mi.* 2.6, 2.11; *Am.* 7.16, 9.13), and this term is also used to describe the curious figure of *tsav*, the enigmatic personification of judgment in *Hosea* 5.11, as "he who is the one who drips." In *Hodayot*^a there are furthermore "scoffers of lie" (2.31 and 4.10) and "prophets of lie" (4.16).

Role of the Liar. As the Liar is understood by several scholars, he is the rival of the Teacher of Righteousness on the matter of legal interpretation. Central to this understanding of the Liar is the passage in Peshar Habakkuk (1QpHab v.8–12) where the Teacher of Righteousness and his rival confront each other in the midst of their congregation. The precise translation and interpretation of the events recorded in this passage are disputed: Who are "the house of Absalom" and the men of their council, and what part, if any, did they play in the dispute between the two leaders?

One translation of the problematic lines 9 and 10 is "its interpretation concerns the house of Absalom and the men of their council who remained silent at the rebuke of the Teacher of Righteousness and did not help him against the man of the lie." This renders "the house of Absalom" (cf. *1 Mc.* 11.70, 13.11; *2 Mc.* 11.17) and its men

as remaining guiltily neutral for not taking the side of the Teacher of Righteousness. The biblical lemma that precedes it similarly asks why there is silence when the righteous is being swallowed up by the wicked. If this is correct, then it would appear that the Liar reprimanded the Teacher of Righteousness, and this reprimand is a rejection of the law.

There are, however, good linguistic reasons for translating the verb *ndmw* in the passive, as "they were silenced," and the "rebuke" in the active sense (see Williamson). This would mean that the men of the house of Absalom were silenced at the Teacher's reprimand and thus did not help him against the Liar who rejected the law in the midst of their congregation. If this translation is to be preferred, then the Teacher of Righteousness is seen both to be correcting the men of the house of Absalom as well as resisting the teachings of the Liar.

The Liar was a halakhic teacher, and his teachings are polemically described in Peshar Habakkuk as having "rejected the Torah" (1QpHab v.11-12). In the Damascus Document (CD i.14-17) the liar is described as a scoffer who preached lies to Israel. With his teachings, he led many astray and they sought smooth things and twisted righteousness and justice beyond recognition. In Peshar Habakkuk the Liar likewise is said to have led many astray in the building of a city of vanity and in instructing them with "[pre]cepts of falsehood" (x.9-13). His followers are called "traitors" in Peshar Habakkuk (1QpHab ii.2-10) because they did not believe that the eschatological interpretation of the Teacher of Righteousness was divinely ordained.

[See also Absalom, House of; Peshar Habakkuk; Peshar Psalms; Teacher of Righteousness; and Wicked Priest.]

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LICHT, JACOB, (1922-1992), one of the earliest scholars of the Dead Sea Scrolls and one of the principal editors of the *Encyclopaedia Biblica*, was born in Vienna and raised in Brno, Czechoslovakia. He was educated in both the German and Czech cultures and in the nascent Hebrew-Zionist culture. In 1940, thanks to a student certificate, he immigrated to Erets Yisra'el and thus was saved from the horrors of the Holocaust. Licht served as professor of Bible at Tel Aviv University and was a member of the Israel Academy of Sciences and Humanities.

Upon the discovery of the Dead Sea Scrolls, Licht was invited to assist Professor Eleazar L. Sukenik in preparing the publication of the texts of the scrolls from Cave 1 at Qumran, which had been acquired by the Hebrew University of Jerusalem. [See *biography of Sukenik*.] Together with Sukenik and Nahman Avigad, Licht participated in all aspects of this task—reconstruction of the fragmented material, preparation of the Hebrew transcription, assistance in the English translation, et cetera (Licht, 1993). However, his major task involved the preparation of a philological and comparative commentary, and it was this that marked his role in the research and exegesis of the scrolls. In 1957 Licht published his critical edition of Hodayot^a (1QH), which was his doctoral dissertation at the Hebrew University of Jerusalem, and in 1965 he published a critical edition of the Rule of the Community (1QS; hereafter, 1QRule of the Community). For this latter work he received the Warburg Prize. [See Hodayot; Rule of the Community.]

Licht focused upon the work of philological exegesis, concentrating most of his efforts on understanding the written text as such, and deliberately refrained from engaging in philosophical approaches based upon speculative theories. Licht's close adherence to the written text assisted him not only in the interpretation of words and ideas in context but also in tracing the styles of the authors of the scrolls and their literary approaches (Licht, 1957, pp. 10-17; 1965, pp. 25-38). The distinctions among the different stylistic features were useful in isolating the groups of laws gathered in 1QRule of the Community at different stages of its editing, which Licht saw