

The Feast of the Wood Offering according to the Temple Scroll

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1. The Text Col. 23,? -25,2

- 11Q20 6,11-13
- (23,03) vacat [(w'hr m)w'd hyshr yqrybw]
- (23,04) *lmzb[(h) 't h'sy]m [šnym ('šr mftwt bny yšr'l why)w hmqrybym bywm*
hryš(wn)]
- (23,05) *mftwt (lwy) wyhwdh wb(ywm hšny bnymyn wbnj)*
- (23,1) (ywsp wbywm hšlyšy r'w)bn w]šm['wn wbywm hrby'y yšškr
(2) (wzwbwlwn wbywm hšmyšy gd w)'šr wbyw[(m hššy dn) wnpth
(3) vacat (wyqrybw 'l) h'sy]m 'wlh IYH(WH)
(4) (š)'yry 'zym šn[ym l(h)'t lkpr)
(5) (bhmh 'l bny yšr'l wmnht)mh wnskmh km[(špt wy'šw) 'wl(h)
(6) *pr 'hd 'yl 'hd kb(š) 'hd bn šntw)*
(7) (tmymym lkwl m)th wmtš šnym 'šr bny y'qw(b)
(8) (wy'šwm brwb)' hym 'l hmzbh 'hr 'wlt ht(myd wnskh)
(9) vacat wy(qr)b hkwhn hgd(w)l 't 'wlt (hlwyym)
(10) *lr'yšwnh w'hr y qqyr 't 'wlt mth yhw dh wk(šr hw')*
(11) *mqt yr wšhtw l pnyw 't š'yr h'zym lr'yšwnh wh'lh 't*
(12) *dmw lmzbh bmqzq wntn mdmw b'šb'w 'l 'rb' qrnwt mzbh*
(13) *h'wlh w'l 'rb' pnwt 'zrt hmzbh wzrq 't dmw 'l yswd*
(14) *'zrt hmzbh sbyb w't hlbw yqqr hmzbh hhlb hmksh 't*
(15) *hqrb w't 'šr 'l hqrbym w't ywtrt hkbd 'm hklywt*
(16) *ysyrnh w't hhlb 'šr 'lyhnh w't 'šr 'l hkslym wyqtr*
(17) *hkwl 'l hmzbh 'm mnhtw wnskw 'šy ryh nyhwh IYHWH w't*
- (24,1) 't hr'wš (w't hpd)
(2) (šty hzrw'w)t w't hš(km)
(3) (w't) hhz h'm h(šwq 'šr)
(4) (lymyn wrhšw bmym 't hqrb w't š)ty hkr'ym wyq(tyrw 't)
(5) (hkwl 'l hmzbh 'wlh IYHWH 'm) mnht šmaw wnsk (yynw)
(6) [hlyn ynsk [(')]l hbšr lryh (nyhwh) 'šy)
(7) (IYHWH) (wk)kh y'šw lpr[(w)]pr wl'yl w'yl wl(kbš wkbš)
(8) w'rbyh lbd yhy[(w)] wmnht wnskh 'lyh hmqwt ('w)lm
(9) ldwrwtykmh l pny YHWH vacat
(10) w'hr h'wlh hzw't y'šh 'wlt mth yhw dh lbd k'šr
(11) 'šh l'wlt hlwyym kn y'šh l'wlt bny yhw dh 'hr hlwym

- (12) vacat wbywm hšny y'šh 'wlt bnymyn lr'yšwnh w'hryh
 (13) y'šh 'wlt bny y^hwsp yhd 'prym wmnšh wbywm hšlyšy y'šh
 (14) 't 'wlt r'wbn lbd w't 'wlt šm'wn lbd wbywm hrby'y
 (15) y'šh 'wlt yš škr lbd w'wlt zbwłwn lbd wbywm hšmyšy
 (16) y'šh 'wlt gd lbd w'wlt 'šr lbd vacat wbywm hššy
- (25,1)]yqryb [
 (2) vacat ...

The basic text¹ of the Feast of the Wood Offering comes from scroll 11Q19, column 23,1-17 and 24,1-16 (eventually 25,1) where lines 23,17 and 24,16 represent the low column edge in each case. The uppermost lines of columns 23-25 unfortunately are lost. Two small fragments, however, contribute partially to reconstruct some lines of column 23.

The first fragment Qimron takes into consideration is fragment 8, Col. II of 11Q20 because some characters of line 12 / 13-17 obviously can be combined with 23,1-5 from 11Q19. These characters and words are underlined in 23,1-5: *wbywm hrby'y yšškr* “and on fourth day Issachar” in l.1; *wnptly* “and Naphtali” in l.2; *h'sym 'wlh IYH(WH)* “the wood as burnt-offering for YHWH” in l.3; *'zym šnym l=* “two goats for” in l.4, and *'wl(h)* “burnt-offering” in l.5.²

In consequence of this reconstruction, lines 23,03-05 must be inserted before line 23,1 (11Q19) so that the text of the Feast of the Wood Offering is extended by the following elements: *lmzb(h)* “for the altar” in 23,04; *mjwł* “tribes” in 23,05; *wyhwdh* “and Judah” in 23,05. Furthermore the characters <*m*> in 23,04 and <*wb*> in 23,05 are legible.

Besides 11Q20 fragment 8, Kol. II, Qimron additionally uses 4Q365, fragment 23, 1.9-11 to complete the text on column 23 (11Q19).³ Although lines 9-11 of fragment 23 deal with the Feast of the Wood Offering, the remaining lines do not agree with the content of 11Q19, col. 23-25. Therefore, the following text additions correspond to the content of 23,03-05, but

¹ Cf. Qimron, Temple 36-39: In the transliteration, all letters without brackets have a basis in the scroll, the others within brackets are completely reconstructed. To the letters without brackets belong also the letters whose reading Qimron considers most probable - with a point above the letter - or uncertain - with a small circle above the letter. The square brackets indicate the lacunae in the manuscript, where it may be assumed that some letters were originally present. Underlined letters refer to parallel manuscripts. In addition, the hebrew letter <𐤛> is interpreted according to the massoretic tradition as <𐤛> <š> or <𐤛> <š>. The sequence of letters <𐤍𐤏𐤍𐤏> is rendered as the divine name <YHWH>.

² Cf. García Martínez u.a., Qumran 381: 11Q20 6,11-13; Frg. 10ii.

³ Cf. Tov / White, Pentateuch 290-296; and Milgrom, Qumran's.

they come from a different context: (m)w'd hyšhr yqrybw “the festival date of fresh oil – they offer” in 23,03, 't h'sy(m) šnym (the wood, two) and =w⁴ hmqrybym bywm hryš(wn) “and who offer on the first day” in 23,04, and finally (r'w)bn wšm'wn (wby)wm hr(by'y) “Reuben and Simeon and on the fourth day” in 23,1.⁵

The remaining text of the Feast of the Wood Offering, which is exclusively based on 11Q19 col. 23-25, is damaged to a different degree. In the first six lines of column 23, at most two words are legible. With line 7, the text of the column becomes broader and finally reaches both edges to the right and left in line 9-17. Also in column 24, at the beginning of line 1-7, only one to three words are preserved. Finally in line 8-16, the entire text is legible. The content of the lost upper part of columns 24 and 25 remains, however, an open point.

The remnant text additions that Qimron suggests for column 23 (11Q19) concern: 1) the sequence of the Israelite tribes in lines 1-3; 2) some details regarding the sin-offering in line 4f; 3) other smaller text elements determined by their context. Finally, Qimron uses the description of the burnt-offering in Lev 1,8-10 in order to fill some gaps in column 24,1-5, especially in 24,4f.

2. Structure and content of Col. 23,? - 25,2

- I (23,03) (w'hr m)w'd hyšhr yqrybw (04) lmbz(h) 't h'sym šnym ('šr m'wtw bny yšr'l
 why)w hmqrybym bywm hryš(wn) (05) m'wtw (lwy) wyhwadh
 wb(ywm hšny bnymyn wbn) (23,1) (ywsp
 wbywm hšlyšy r'w)bn wšm'wn
 wbywm hrby'y yšškr (2) (wzbwlwn
 wbywm hšmyšy gd w)'šr
 wbyw(m hššy dn) wnptly
- II (3) (wyqrybw 'l) h'sym 'wlh IYH(WH) (4) ... (š)'yry 'zym šnym l(h't lkpr)
 (5) (bhmh 'l bny yšr'l wmnht)mh wnskmh km[(špt
 wy'šw) 'wl(h) (6) ... ^{pr}hd 'yl 'hd kb(š 'hd bn šntw) (7) (tmymym lkw m)th
 wmtš šnym 'šr bny y'qw(b)
 (8) (wy'šwm brwb)' hym 'l hmzbh 'hr 'wlt ht(myd wnskh)
- III.1 (9) wy(qr)b hkwhn hgd(w)l 't 'wlt (hlwyym) (10) lr'yšwnh w'hrh yqtr 't
 'wlt mth yhwadh
 wk'(šr hw) (11) mqtpr

⁴ Tov / White, Pentateuch 291, read here <y> instead of <w>.

⁵ On that point cf. Jongeling, Colonne, and García Martínez u.a., Qumran 382f.

wšh̄tw lpnyw 't š'yr h'zym lr'yšwnh
wh'lh 't (12) dmw lmbzh bmrzq
wntn mdmw b'šb'w 'l 'rb' qrnwt mzbh (13) h'wlh
w'l 'rb' pnwt 'zrt hmzbh
wzrq 't dmw 'l yswd (14) 'zrt hmzbh sbyb
w't hl̄bw yq̄tyr hmzbh
h̄hlb hm̄ksh 't (15) hqrb
w't 'šr 'l hqrbym
w't ywtrt hk̄bd 'm hk̄lywt (16) ysyrnh
w't h̄hlb 'šr 'lyhmh w't 'šr 'l hkslym
wyq̄tyr (17) hk̄wl 'l hmzbh 'm mn̄htw wnsk̄w 'šy ryh̄ nyh̄w̄h̄ IYHWH
w't ...

III.2 (24,1) ... 't hr'wš (w't h̄pdr) (2) ... (šty hzrw'w)t w't hš(km) (3) ... (w't) h̄hzh
'm h(šwq 'šr) (4) (lymyn wr̄h̄šw b̄mym 't hqrb w't š)ty hkr'ym
wyq̄(tyrw 't) (5) (hk̄wl 'l hmzbh 'wlh IYHWH 'm) mn̄ht šmnw wnsk̄ (yynw)
 (6) ... h̄hyn ynsk̄ ('l h̄bsr lryh̄ (nyh̄w̄h̄ 'šy) (7) (IYHWH)
(wk)kh y'šw lpr (w)pr wl'yl w'yl wl(kbš wkbš)
 (8) w'rbyh lbd yhy(w) mn̄h̄th wnsk̄h 'lyh
h̄wqwt ('w)lm (9) ldwr̄wtykmh lpny YHWH

III.3 (10) w'hr h'wlh hzw't y'šh 'wlt m̄th yhw̄dh lbd k'šr (11) 'šh l'wlt hl̄wyyim kn
y'šh l'wlt bny yhw̄dh 'hr hl̄wym

IV (12) wbywm h̄šny y'šh 'wlt bn̄myn lr'yšwnh
w'hryh (13) y'šh 'wlt bny y^hwsp yh̄d 'prym wmn̄šh
wbywm h̄šlyšy y'šh (14) 't 'wlt r'wbn lbd
w't 'wlt šm'wn lbd
wbywm hr̄by'y (15) y'šh 'wlt yš škr lbd
w'wlt zbw̄lwn lbd
wbywm h̄m̄yšy (16) y'šh 'wlt gd lbd
w'wlt 'šr lbd
wbywm h̄ššy ...
 (25,1) ... yq̄ryb ' ...

2.1 An overview of the festival agenda

At the beginning, in section I, the twelve Israelite tribes are asked two by two to offer wood for the altar on six consecutive days. The twelve tribes are listed once more at the end of the text in section IV. This time, however, it is in the context of the daily burnt-offerings required of two tribes.

Between these framing parts, section II determines the composition of one single burnt-offering. Section III prescribes, subsequently, the procedures for one offering. Section III attracts, thereby, special attention. It distin-

guishes the sacrifice of Levi from that of Judah at the beginning in 23,9f (III.1) and at the end in 24,10 (III.3).

2.2 The twelve tribes of Israel and their wood offering

According to the reconstructed text 23,03-05, the Feast of the Wood Offering immediately follows after the Feast of New Oil: (23,03) (*w'hr m*)*w'd hyšhr* “and after the festival date of the new oil”. It is not clear whether this date indicates the following day or quite vaguely one day in the future.⁶ In any case, the Feast of the Wood Offering must be celebrated before the next festival day. That would be on the first day of the seventh month (col. 25,2-10). In 23,03 the time interval is no longer measured by cycles of Sabbats or feasts as in the case of the feasts of first fruits of wheat, new wine, and new oil. Although wood cannot be considered a first fruit, it must be taken, like the other first fruits, “to the altar” *lmzb(h)* (cf. 23,04) every year anew.⁷

The Feast of the Wood Offering is not celebrated on one single day. It lasts a total of six days. Each day two tribes must prepare wood and other sacrifices.⁸ On the first day, it is the turn of Levi and Judah. On the second day, that of Benjamin and the sons of Joseph. On the third day, that of Reuben and Simeon. On the fourth day, that of Issachar and Zebulun. On the fifth day, that of Gad and Asher. Finally, on the sixth day, that of Dan and Naphtali (cf. 23,04-05 and 23,1-2). From this cultic agenda it becomes clear that the twelve tribes of Israel do not appear or act together on any one day as they do on the occasion of the Feasts of First Fruits. Furthermore, it is important to note two peculiarities in the sequence of the tribes. First,

⁶ In 4Q394 frg. 1-2, col. 5, the word *'hr* “afterwards” refers most likely to the following day. The passage under consideration, however, is mostly reconstructed. Cf. Talmon u.a., Qumran, 162f: (1) (*w'h*)*d* (2) *bw šbt* (3) *b'šrym* (4) *wšnym* (5) *bw mw'd* (6) *hšmn* (7) *h(r hš)bt* (8) *h(ryw)* (9) *qrb(n h'šym)* (10) (*b'šrym*) (11) (*wšmwnh*) (12) (*bw šbt*) “(1) and one (2) in / of it [= the sixth month] is Shabbat (3) on [day] twenty (4) and two (5) in / of it is the appointed time (6) of oil, (7) after Shabbat, (8) after them (9) is the gift of wood (10) on [day] twenty (11) and eight (12) in / of it is Shabbat”.

⁷ Contrary to the Book of Jubilees 21,12-14, the TS does not determine the kind of the wood. On this point cf. Delcor, *Réflexions* 565-567.

⁸ According to Yadin, Temple I 122.130f, the feast period starts on the 23rd and finishes on the 29th of the sixth month. The Shabbat on the 28th is not included. On this day only the sacrifices of Tamid and Shabbat are offered. The Rabbinic tradition prescribes nine days for the Feast of the Wood Offering. It distributes these days over several months in the year. On this issue cf. Yadin, Temple I 129 and Delcor, *Réflexions* 563f.

Levi together with Judah is the first pair of the feast period.⁹ Second, Ephraim and Manasseh form only one single tribe as “sons of Joseph” (*bny ywsp*), cf. 23,05 and 23,1. The text does not expressly attribute the fixed order of tribes to genealogical considerations even if a comparison with the book of Gen shows that each tribal pair has the same mother. Furthermore, Reuben, the firstborn, together with Simeon, do not appear at the first position. Rather the youngest son of Jacob, Benjamin, with Joseph or his sons is moved forward to the second day. The four sons of Zilpah and Bilhah, the maidservants of Leah and Rachel, are mentioned at the end, first the pair Gad and Asher and then Dan and Naphtali.¹⁰

When TS 39,12f lists the gate constructions of the middle courtyard with their names, the sequence of Israel's tribes is different: *šm'wn lwy wyhwadh bqdm mzh r'wbn ywsp wbnymyn lngb drwm yš škr zbwlwn wgd lym dn nptly w'sr lšpwn*. “Simeon, Levi and Judah to the east; Reuben, Joseph and Benjamin to the south; Issachar, Zebulun and Gad to the west; Dan, Naphtali and Asher to the north”. In this list the twelve tribes are subdivided in four groups according to the four points of the compass. Moreover Maier argues that Levi, for example, is mentioned at the second place because the middle gates are of central importance. This list attracts attention for many reasons. First, Leah's son Simeon replaces the first-born Reuben at the beginning of the list. Second, Benjamin and Joseph, Rachel's sons, are again part of the second group of tribes, in this case together with Reuben. Third,

⁹ In the context of wood offering in Jerusalem, Neh 10 and Neh 11,1-19 mention first the Levites together with the priests, then, the tribe of Judah, and finally, Benjamin. The same sequence is present in the TS on the Feast of the Wood offering (cf. 23,05 and 24,10-12). In addition Yadin, Temple I 125f., refers to other lists of tribes in ancient Jewish sources which differ more or less from each other. Only an apocryphal work, attributed to Philo, contains the same sequence of tribes as the section on the Feast of the Wood Offering in the TS. The only exception is that Benjamin comes after Joseph and not vice versa.

¹⁰ Cf. the table in Maier, Tempelrolle 171: The sequence of Jacob's sons according to birth in Gen 29,31-30,24; 35,16-20, and Jub 28,1: the sons of Leah: Reuben, Simeon, Levi, Judah; 2. the sons of Rachel's maidservant Bilhah: Dan, Naphtali; 4. the sons of Leah's maidservant Zilpah: Gad, Asher; 5. the sons of Leah: Issachar, Zebulun; 6. the sons of Rachel: Joseph and Benjamin. In the TS the sequence of tribes and the mothers from whom they descend reads as follows: Levi and Judah are descended from Leah; Benjamin and Joseph, the father of Ephraim and Manasseh, from Rachel; Reuben and Simeon, again from Leah, as are Issachar and Zebulun; Gad and Asher, from Zilpah. Finally Dan and Naphtali, from Bilhah.

Asher is at the end of the fourth group of tribes.¹¹ Despite these considerations, however, it must be emphasized that the festival Calendar of the TS does not deal with the quality of the middle gates or the genealogical-biographical peculiarities of the house of Jacob.

In the first section of the Feast of the Wood Offering, the entire people of Israel are therefore subdivided into six tribal pairs that offer wood on six consecutive days with a burnt-offering. The following point concentrates on this special sacrifice.

2.3 The proportions of the burnt-offering

In addition to the wood offering the tribes, according to 23,3, must also “present a burnt-offering for YHWH” (*wyqrybw 'l h'sym 'wlh lYH(WH)*).¹² The formulation makes it clear that wood is not part of the burnt-offering. Instead it consists, according to 23,4f, of “two he-goats for the sin-offering in order to atone the sons of Israel, and their cereal offering and libation according to the regulation” (*š'yry 'zym šnym l(h't lkpr bhmh 'l bny ysr' l wmnht)mh wnskmh km(špt)*). According to 23,6f it also consists of “one bullock, one ram, and one yearly lamb without blemish” (*pr 'hd 'yl 'hd kb(š 'hd bn šntw tmymym)*). It must be noted that the phrase *pr 'hd* “one bullock” is inserted above the line and that the corresponding cereal offerings and libations are missing in 23,6f. Qimron’s reconstruction of (*tmymym*) “without blemish” in the plural in 23,7 is understandable only if the adjective refers to all animals. Otherwise, the singular *tmym* would match with *kb(š 'hd bn šntw)* “one yearly lamb”.

Moreover, line 23,7 emphasizes that the specifications are valid “for each single tribe” (*lkwl m)th wmt*). They are not valid for two tribes who must offer sacrifices on one of the six festival days.¹³ However, the point is whether the specifications apply only to the bullock, the ram, and the lamb of line 23,6 or to the two he-goats in 23,4 as well. Continuing the reading of column 23, one realizes that the description of Levi’s offering mentions only one he-goat in 23,11: *wšhtw lpnyw 't š'yr h'zym lr'yšwnh* “and they slaughter before him [the high priest] the he-goat at first”. Therefore line

¹¹ The names of all tribes appear once again in col. 44,3-45,2 where the spatial units between the doors are attributed to the single tribes. On this point cf. Maier, Tempelrolle 180-183.

¹² Milgrom, Studies 11f., suggests another restoration in 23,3: (*yqrybw bmw'd qrbn*) *h'sym 'wlh l(YHWH)* “they offer at the appointed time of the Wood Offering a burnt-offering for YHWH”.

¹³ The twelve tribes, present already in the upper part of column 23, are explicitly connected with the “twelve sons of Jacob” *šnym 'sr bny y'qw(b)*. Thereby Ephraim and Manasseh, the sons of Joseph, count as one tribe.

23,4 refers to the sum of he-goats which two tribes must offer on each day.¹⁴

In the prescriptions for the burnt-offering in 23,3-7, the number of two he-goats is related to one single feast day. However, the number of the other sacrificial animals is related to the offering of each single tribe. Thus, each tribe is required to offer the minimal sacrificial unit of each animal, namely, one he-goat, one bullock, one ram, and probably also, one lamb. Therefore, a single tribe acts as the minimal sponsor of the animal sacrifices.

A similar reflection about the minimal sacrificial unit is present also in the text of the Tamid in col. 13,8-13. In this instance, the total number of animals, two lambs, is distributed between the two sacrificial dates in the morning and the evening. Therefore one lamb is required for each date. Contrary to the Tamid section, col. 23,3-7 additionally determines the sponsors of the sacrificial gifts.

Line 23,8 mentions once more the concept 'Tamid'. However, in this instance it serves only to specify the date of the burnt-offering on the occasion of the Feast of the Wood Offering: "and they do it on the fourth quarter of the day ... after the burnt-offering of the Tamid" (*wy'swm brwb*)' *hym* ... *'hr 'wlt ht(myd)*. The same specification is present in the text on the Feast of New Wine in 20,06. It indicates, by and large, the time "nine o'clock in the morning" according to Maier.¹⁵ Both sacrifices therefore take place after the Tamid in the morning.

The secondary addition "and his libation" (*wnsk**h*) at the end of line 23,8 may emphasize the separation of Tamid and festival sacrifice. Also lines 24,7f insist on the careful separation of different sacrifices.

2.4 The 'burnt- (sin-) offering' of Levi – an overview

Section III (23,9-24,11) develops a complex sacrificial agenda for the burnt-offering of Levi and Judah. The number of animals corresponds to that in 23,3-7. The following two textual observations are evidence for this. First, there is no contradiction between the two he-goats in 23,4 and the one he-goat in 23,11. Each tribe, as mentioned above, must sponsor one goat. In line 23,11ff, only the offering of Levi is the focus of attention. Second, line 24,7 generalizes the prescription of the burnt-offering for all three categories of sacrificial animals, which have already been mentioned in 23,6. "And so they will do for each bullock, and for each ram, and for each lamb (*wk**kh y'sw lpr* (*w*)*pr wl'yl w'yl wl(kbš wkbš)* (cf. 24,7)". In this context one could raise an objection. The statement presupposes more sacrificial ani-

¹⁴ The same conclusion is reached by Milgrom, Studies 12-14.

¹⁵ Maier, Tempelrolle 110 footnote 263.

mals from each category and not just one as line 23,6 prescribes. Nevertheless, it is quite possible that line 24,7 does refer to the relevant animals not only for one but for all the tribes. Thus, the preceding agenda is generalized.

Sections II and III, therefore, do not contradict each other. They rather examine one and the same sacrifice from different perspectives. According to Milgrom lines 23,2-10 develop 'a prescriptive, administrative order', whereas 23,11-24,11 mirror 'a descriptive, procedural order'. This text structure does not take into consideration the blank space (*vacat*) in line 23,9 which interrupts the text. Instead it adds line 23,9f to the administrative order. In the above suggested structure, however, the blank space in 23,9 coincides with the end of section II and the beginning of section III. Therefore, the sequence of the burnt-offering of Levi and Judah in 23,9f is part of the prescriptive, administrative order together with the slaughter of the he-goat ("at first" 23,11) and the following rites of blood (23,12-14). In contrast, lines 23,3-8 exclusively deal with the enumeration of the sacrificial animals, first as a total sum for one day, and second, for one tribe. At the end, in 23,8, the temporal frame of the sacrifice is fixed, "after the burnt-offering of the Tamid".

Section III develops the inner structure and the temporal sequence of one burnt-offering on the occasion of the Feast of the Wood Offering in the following way. Parallel to 23,3-5, lines 23,9f focus on one entire day because the burnt-offering of Levi and Judah is mentioned together. At the same time, this temporal unit is differentiated. "The high priest offers the burnt-offering of the Levites first, and after it, he burns the burnt-offering of the tribe of Judah." *wy(qr)b hkwhn hgd(w)l 't 'wlt (hlwyym) lr'yšwnh w'hryh yqtyr 't 'wlt mth yhw dh* (23,9f; cf. 23,5f). Both sacrifices are offered on the same day but in a distinctive sequence. Moreover they are attributed to different sponsors. However only one person is responsible for the ritual: 'the high priest' (23,9).

In 23,11 the agenda goes into details. It prescribes that "they shall slaughter the he-goat before him at first" *wšh'tw l'pnyw 't š'yr h'zym lr'yšwnh*. The plural of the verb "and they slaughter" *wšh'tw* and the phrase "before him" *l'pnyw* point out that not the high priest but other persons such as priests or Levites slaughter the goat. As in 23,10 the phrase *lr'yšwnh* "at first" expresses a priority that refers, in this instance, exclusively to the slaughtering of the he-goat.

Lines 23,11-16 do not mention any further animal. They concentrate completely on the agenda of the he-goat. The high priest must apply the sacrificial blood on the altar and around it according to certain prescriptions (23,11-14). Subsequently, he must burn the fat on the altar (23,14-17; cf.

23,14: *w't hlbw yqtr hmzbh* “and he burns its fat on the altar” and 23,16f: *wyqtr hkwl 'l hmzbh* “and he burns everything on the altar”).

The burning of sacrifices was a subject already in 23,10 at the beginning of Section III. There the high priest was ordered to offer first the burnt-offering for the Levites and then that of the tribe of Judah. The text continues in 23,10f with the clause: *wk'(šr hw') mqtr* “and as he is one who burns”. In what way can we interpret this clause? Does it specify that the high priest is burning a sacrifice while other cultic personnel are slaughtering the he-goat? In my opinion, the clause gives prominence to the high priest and especially to his function, for it is he who burns the sin-offering whereas some other persons slaughter it (23,11). They are also responsible for the remaining burnt-offerings (24,1-9). The following translation will take this interpretation into account: ‘and whereas he is responsible (11) for the burning, first they slaughter before him the he-goat. He takes (also) (12) its blood in a sprinkling bowl up to the altar ... (14) ... burns its fat on the altar, ... and burns (17) it all on the altar together with ...’.

From the antecedent considerations we may therefore conclude that the priest must take care not only of the sequence of the tribes sponsoring a burnt-offering (namely first Levi, then Judah), but also of the sequence of the individual sacrifices with respect to their slaughtering, namely first the sin-offering of the he-goat, then, the remaining burnt-offerings.¹⁶

2.5 The sin-offering of Levi in detail

The text on the sin-offering in 23,11-17 concentrates on two aspects of the agenda: first, on the rite of the blood and, second, on the burning of the portions of fat. Regarding both topics, comparable passages can be found in antecedent sections of the festival Calendar.

As for the rite of blood in 23,11-14 there must be taken into consideration two parallel passages in 16,02-03 and 16,16f. Both belong to the section about the Feast of the installation of priests.

16,02-03	16,16f	23,11-14
<i>wlqhw zqny hkwhnym mdm</i>		<i>wh'lh 't (12) dmw lmzbh</i>
<i>hpr</i>		<i>bmzrq</i>
<i>wnt(nw b'šb'm 'l qrnwt</i>	<i>wytn mdmw b'šb'w 'l qrnwt</i>	<i>wntn mdmw b'šb'w 'l 'rb'</i>
<i>hmzbh)</i>	<i>h(mzbh)</i>	<i>qrnwt mzbh (13) h'wlh</i>

¹⁶ Regarding the sequence ‘first sin-offering, then burnt-offering’ cf. Yadin, Temple I 146-148, who investigates in this context especially TS 23,11-12.14.16-17, 26,5-9 and 27,3-5. It would be logical that the high priest uses at least the blood of the he-goat at the altar first; however, the text of the TS is not explicit on this issue. This runs contrary to Yadin, Temple I 146-148.

(whnwtr) (03) mn hdm (w't) (17) dmw yzrwq
 yšpwkw sbyb
 'l 'rb' pnwt 'zrt h(mzbbh) '(l 'r)b' pnwt 'zrt hmzbbh w'l 'rb' pnwt 'zrt hmzbbh
 wzrq 't dmw 'l yswd (14)
 'zrt hmzbbh sbyb

All three texts differ in details. However, they all share the same structure according to which the responsible priest or the high priest pours blood with his finger first “on the (“four” ‘rb’ 23,12) corners of the (“burnt-offering” ‘wlh 23,13) altar” ‘l ‘rb’ qrnwt mzbh and then “on the four corners of the altar area” ‘l ‘rb’ pnwt ‘zrt hmzbbh. The concluding sentence in 23,13f “and he pours out its blood over the base of the altar area” wzrq ‘t dmw ‘l yswd ‘zrt hmzbbh sbyb is missing in the corresponding sections but appears in the prescriptions for the shelamim offering on the occasion of the Feast of New Wine in 20,3f if Qimron’s reconstruction is correct.

Lines 23,13f pick up the phrase “area of the altar” ‘zrt hmzbbh from the preceding sentence and attach the noun “base” yswd. It remains unclear if this specification in 23,13f influences the application of the blood. The Temple Scroll mentions the base of the altar in two other contexts, in 34,8 and 52,21. The damaged lines 34,1-8 seem to explain how they shall slaughter a bullock (34,4.6) and subsequently “pour out its blood over the base of the altar round about” wzwrqym ‘wtw ‘l yswd hmzbbh sbyb (cf. 34,8). The same procedure is repeated in 52,21. This context makes sure that the flesh of “the cattle, and the small livestock, and the goat” šwr^{wsh} w’z (cf. 52,19) is fit to eat only if it stems from animals “that have been slaughtered within the sanctuary whose blood has been poured out over the base of the altar of the burnt-offering, and whose fat has been burnt”; cf. 52,20f: zbh^w šmh wzrqw ‘t dmw ‘l yswd mzbh h ‘wlh w’t hlbw yqtyrw. The rite of splashing sacrificial blood over the base of the altar is therefore not only a part of the sin-offering in 23,13 but also a part of all sacrifices whose meat is consumed (in the sanctuary or the holy city).¹⁷

Beside the rite of blood, the agenda of the sin-offering mentions in 23,14-17 the portions of fat that are burnt. Also lines 15,5-9.12f, 16,6-10, and 20,4-9 have already dealt with this topic. In this case it suffices to compare only 20,5-9 and 23,14-17.

¹⁷ Also Dion, Evidence, emphasizes this observation which he has made particularly in comparison with biblical texts. According to him, the TS contains a rite of the zebach-offering that is unknown in the OT.

20,5-9

(w't) *h'lbm*h yq^tyrw 'l *hmz*bh
 ('t kwl) (5) (*h'hlb hm*ksh 't *hqr*b)
 w't kwl *h'hlb* 'šr 'l *hqr*bym
 (6) w't (yw^trt *hk*bd)
 ('m) *hkly*w^t ysyrⁿh
 w't *h'hlb* ('šr) ('*lyhm*h)
 (7) (w't 'šr 'l *hks*lym)
 (w't) *h'lyh l'wmt h'sh*
 wyq^t(yrw) (8) ('t *hkwl* 'l *hmz*bh)
 'm *mnht*mh wnsk^mh
 'šh ry^h ny(h)w(h) (9) (*lpny YHWH*)

23,14-17

w't *h'lbw* yq^tyr *hmz*bh
*h'hlb hm*ksh 't (15) *hqr*b
 w't 'šr 'l *hqr*bym
 w't yw^trt *hk*bd
 'm *hkly*w^t (16) ysyrⁿh
 w't *h'hlb* 'šr '*lyhm*h
 w't 'šr 'l *hks*lym
 wyq^tr (17) *hkwl* 'l *hmz*bh
 'm *mnht*w wnsk^w
 'šy ry^h ny^hw^h *IYHWH*

Both lists differ above all in the fact that according to 20,7 (cf. 15,8) “the tail close to the spine” ‘t *h'lyh l'wmt h'sh* (cf. 15,8: w't *h'lyh l'wmt 'syhh*) is part of the portions of fat whereas according to 23,14.17 (cf. 16,6-10) it is not. Perhaps this distinction depends on the different sacrificial categories. These sections 23,14-17 and 16,6-10 belong clearly to the agenda of a sin-offering whereas lines 15,8 and 20,7 do not.¹⁸

Taking into consideration the portions of fat which are burnt on the altar, it is possible to determine the minimal difference between sin and burnt (maybe also shelamim 20,7) offering: if the “the tail close to the spine” is burnt on the altar, it must be a burnt- (or shelamim-) offering, otherwise it is a sin-offering.

Line 23,17 finally emphasizes that the portions of fat from the sin-offering are burnt on the altar together with its cereal offering and its libation. The same is true for the other offerings in 15,9 und 20,8 so that in this regard there is no difference between sin and burnt- (or shelamim-) offering.

2.6 The burnt-offering of Levi in detail

In col. 24 approximately six lines are missing at the beginning. It is impossible to specify their content. Also the first four lines 24,1-4 are badly damaged so that only some parts of the body of an animal are legible: “the head” *hr'wš* in l.1, “the shoulder” *hš(km)* in l.2, “the breast” *h'zh* in l.3 and “two lower legs (paws)” (*šty hkr'ym* in l.4. Qimron supplements to it “the hard fat” (*hpd*r) in l.1, “the two forelegs” (*šty hzrw'w*)t in l.2, “the thigh (leg), the one on the right” *h(šwq 'šr lymyn)* in l.3f and “the entrails” *hqr*b in l.4. The source for these additions is Lev 1,8f which also mentions the head, the entrails, and the forelegs. Nevertheless, this cross-reference must

¹⁸ The context of 15,8 indicates a burnt-offering, that of 20,7, a shelamim-offering.

be read cautiously since the shoulder, the breast and the right thigh are missing in Lev 1,8f.

The arrangement of the body parts in 24,1-4, as much as is legible, coincides neither with the portions of the elevation offering nor with the portions for the priests. The most striking difference, however, is this. The fact that all these portions are burnt on the altar. Line 24,4f confirms this: *wyq(tyrw 't hkwl 'l hmzbh 'wlh lYHWH)* “and they burn everything on the altar of the burnt-offering for YHWH”. They are not taken off from the sacrifice such as is always the case in the elevation offering and may be the case also in the portions for the priests. Taking into consideration all these facts, it is all the more surprising that some parts appear in all three partially reconstructed contexts: “the two forelegs” (*šty hzrw'w)t* as in 24,2, cf. 20,16: *h'zrw' 'd 'šm hškm*, 21,02: (*h'zrw'w)t* and 22,9: (*h'zrw'*); “the shoulder” *hš(km)* as in 24,2, cf. 21,03 and 22,11, in 22,16: *h'zrw' 'd 'šm hškm*; “the breast” *hḥzh* as in 24,3, cf. 20,15, 21,01, 22,9: in the plural: *hzy htnwph*; “the right thigh” *h(šwq 'šr lymyn)* as in 24,3f, cf. 20,15 and 22,9: *šwq hymyn*, 21,01: *šwq htrwmh*. Should we conclude that some members are first burnt? That some are later given, maybe after some particular rite, to the priests and Levites who may consume them? The answers to these questions depend on the interpretation of the phrase *hkwl* in 24,5. According to Qimron's text reconstruction of 24,4 only the entrails and the two lower legs must be washed in the water: (*wrhšw bmyw 't hqrb w't šty hkr'ym*). Both parts are not mentioned in the elevation offering or the portions for the priests or Levites. Subsequently, lines 24,4f prescribe “to burn everything on the altar of the burnt-offering” *wyq(tyrw 't hkwl 'l hmzbh 'wlh)*. If we relate the phrase *hkwl* “everything” exclusively to the parts of the body that are washed, those in line 24,4 overlap neither with those belonging to the elevation sacrifice in 20,14-16 nor with those belonging to the portions for the priests or Levites in 21,01-03 and 22,8-11. Thus, opposite to 24,1-4, the section 24,4-7, beginning with the phrase *wyq(tyrw)*, concentrates on the aspect of the burnt-offering which is burnt on the altar. In this case, however, it does not matter which portions are allotted to the priests, the Levites or the people.

Moreover, this interpretation coincides with the prescriptions in 34,11-14 which specify the procedures for some sacrificial portions of bullocks. Among others, according to 34,10-12, the entrails and the lower legs must be washed, treated with salt and burnt: *wmrhšym 't hqrbym w't hkr'ym wmwllhym bmlh wmqtyrym 'wtmh 'l h'š 'šr 'l hmzh* “and they wash the entrails and the lower legs, they salt (them) with salt and let them burn over the fire which is on the altar”. When lines 34,13f additionally order that the priests must burn “this all” *hkwl*, the phrase *hkwl* includes furthermore the

corresponding cereal offering and libation but no other portions of the sacrificial animals.¹⁹

Subsequently lines 24,7f explain regarding the burnt-offering of Levi that the antecedent agenda is valid for all bullocks, rams and lambs: (*wk)kh y'sw lpr (w)pr wl'yl w'yl wl(kbś wkbś*) “and so they treat each bullock and each ram and each lamb”. The text continues according to Qimron in 24,8 with the following sentence: *w'rbyh lbd yhy(w) wmnḥth wnskh 'lyh*. In order to translate this sentence, however, it will first be necessary to understand the phrase *'rbyh*, a hapaxlegomenon or a unique word in all of Hebrew literature.

Yadin interprets *'rbyh* as equivalent to (*'sy hm'rkh*) “portions of wood.”²⁰ He also accepts the proposal by Milgrom who changes the position of the two characters, <*r*> and <*b*>, and reads *'bryh* “its portions”.²¹ Callaway, however, follows the interpretation of Maier who reads the character ‘daleth’ <*d*> instead of the ‘resch’ <*r*> in *'rbyh*.²² In addition he transliterates the ‘he’ <*h*> as ‘heth’ <*h*> and interprets *'dbyh* as the Aramaic verb *dbh* “to sacrifice” with a prosthetic ‘aleph’ <'>. Consequently, he translates the phrase *'dbyh lbd* in 24,8 by “to be sacrificed separately” or “sacrificed separately”.²³ Both proposals by Milgrom and Callaway coincide, by and large, in their content. The only thing left to be done is to explain the phrase in its context. The sentence *w'rbyh (l' 'bryh / 'dbyh) lbd yhy(w) wmnḥth wnskh 'lyh* emphasizes that not only all sacrificial portions of the animals must remain separated from each other during the ritual but also their cereal offerings and libations. The cult personnel must exercise proper care when they cut to pieces the sacrificial animals and burn them together with their additional offerings. This prescription mirrors an important strategy of reflection in the Cult Calendar of the TS, namely to divide a totality into smaller components and to put some of them together with other (yet) unknown components so that they form a new complex unity.

¹⁹ The phrase *pr wpr wnthyw 'slw* in 34,12 merely underlines that the sacrificial portions in question are required from each bullock: “bullock by bullock; its sections alongside”.

²⁰ Cf. Yadin, Temple II, 109.

²¹ Milgrom, Studies 89, translates 24,7f.: “so shall they do to each bullock, ram, and lamb: its sections shall remain apart” and explains: “the animal sections on the altar shall be kept apart from each other, just as the Scroll explicitly prescribes in 34:12 *pr wpr wnthyw 'slw* ‘each bullock, its sections alongside it’”.

²² Cf. Maier, Tempelrolle 88f.

²³ Callaway, 'RBYH 269f., translates “to be sacrificed separately” or “sacrificed separately”.

The accuracy for the sacrificial portions is also reflected in the sequence of the sacrificial procedures. First, it is the turn of the burnt-offering of Levi then that of Judah. Both are separated (*lbd* 24,10) from each other. By this the text turns back to the beginning of section III in 23,9f where the high priest was ordered to offer separately the burnt-offerings of Levi and Judah one after the other. The entire sacrificial procedure, however, must start with the sin-offering which the TS classifies, under certain circumstances, also as a burnt-offering.

Despite the different sequence of the sacrifices, the way of their offering should be identical as lines 24,10f confirm: “as the high priest has dealt with the burnt-offering of the Levites, so he does with the burnt-offering of the sons of Judah after the Levites” *k’šr ‘šh l’wlt hlwyym kn y’šh l’wlt bny yhwadh ‘hr hlwym*. Therefore only the relationship between the two dates of the offerings can clarify which tribe is responsible as sponsor for the respective burnt-offering.

2.7 The remaining five days of the Feast of the Wood Offering

After the prescriptions for the first day of the Feast of the Wood Offering in 23,9-24,11, the text continues with the second day. The cultic agenda determines only the sequence of the tribes offering their sacrifice on this day: “first” *lr yšwnh* Benjamin, “and then” *w’hryh* the sons of Joseph, Ephraim and Manasseh (24,12).

For the following days the text emphasizes not only the sequence of the sacrifices but also their strict separation from each other during the cultic procedures. According to 24,14, for example, they must prepare ‘separately both the burnt-offering of Reuben and the burnt-offering of Simeon’; cf. *‘t ‘wlt r’wbn lbd w’t ‘wlt šm’wn lbd*. The same is true for the sacrifices of Levi and Judah (cf. 24,10). Furthermore, lines 24,7f have already insisted on treating separately the portions of the animal sacrifices just as their respective cereal offerings and libations.

Since the text about the Feast of the Wood Offering lists the 12 tribes twice at its beginning and end, both relevant sections should be compared with each other.

23,03-05 und 23,1-2

(*w’hr m*)*w’d hyšhr yqrybw*

(04) *lmzb(h) ‘t h’sym šnym (‘šr mšwt bny)*

(*yšr’l*)

(*why*)*w hmqrybym bywm hryš(wn)*

(05) *mšwt (lwy) wyhwadh*

24,10-16

(10) *w’hr h’wlh hzw’t y’šh ‘wlt mšh yhwadh lbd k’šr*

(11) *‘šh l’wlt hlwyym kn y’šh l’wlt bny yhwadh ‘hr hlwym*

wb(ywm hšny bnymyn wbny) (23,1) (12) wbywm hšny y'sh 'wlt bnymyn
(ywsp) lr 'yšwnh w'hryh (13) y'sh 'wlt bny
y^hwsp yhd 'prym wmnšh
wbywm hšlyšy y'sh (14) 't 'wlt r'wbn lbd
(wbywm hšlyšy r'w)bn wšm 'wn w't 'wlt šm'wn lbd
wbywm hrby'y (15) y'sh 'wlt yš škr lbd
w'wlt zbwłwn lbd
wbywm hšmyšy (16) y'sh 'wlt gd lbd
(wbywm hšmyšy gd w) 'šr w'wlt 'šr lbd
wbywm hššy ...
wbyw(m hššy dn) wnptly

Beside numerous differences in detail, the above comparison of texts evidences that lines 23,03-05 and 23,1-2 concentrate exclusively on the distribution of the tribes over the six sacrificial days. Lines 24,10-16 additionally take into consideration the sequence and the separation of the burnt-offerings of each tribe.

3. Conclusion

The author responsible for the text composition on the Feast of the Wood Offering is not interested in the quantity of wood from each tribe or in its use at the sanctuary. He concentrates rather on the sacrificial animals which the twelve tribes bring to the altar on the occasion of this feast. In this reflection the sponsors and the date of the sacrifices are of extraordinary importance.

Although the date “after the Feast of Fresh Oil” (23,03) is connected neither with the sequence of months nor with the cycle of the Feasts of First Fruits, and remains therefore relatively vague, the author specifies the internal chronological order of the Feast of the Wood Offering at the very beginning: it will take exactly six days, and on each day two tribes will bring wood to the sanctuary. The author, therefore, starts with the particular offering, the wood. He connects it with the sponsors and the date of the offering. First, by naming the individual tribes. Second, by assigning them pair by pair for the date of their offering on the first, second, third day, etc.

Subsequently the text prescribes a burnt-offering in 23,3 and mentions two he-goats for a sin-offering in the following line 23,4. This sequence of sacrifices is not surprising since the category of burnt-offerings sometimes refers to the category of sin-offerings in the Temple Scroll. In 23,6 the author specifies, however, that the burnt-offering consists of a bullock, a ram and a lamb. Each tribe must offer exactly one entity of each animal (23,7). In this prescription, he coordinates the number of sacrificial animals

with their sponsors so that a minimal unit of sponsors, namely one tribe, must contribute a minimal unit of each sacrificial entity, namely one bullock, one ram, and one lamb. Is this relationship different for the two he-goats required as sin-offering in 23,3? Line 23,11, however, will specify that the tribe of Levi offers only one he-goat. Therefore the two he-goats in 23,3 belong to a list of sacrifices that focuses on the unit of “time”; namely, one day, but not on the unit of “sponsor”.

When line 23,8 prescribes that the burnt-offering must be sacrificed on the fourth quarter of the day, therefore directly after the daily Tamid (in the morning), the day is once more the reference point of this instruction. In this case, however, the unit of one day is not divided into two different sacrificial dates as happens in case of the Tamid. Nevertheless the subsequent section in 23,9-24,16 specifies the sequence according to which the single sacrifices of every festival day must be offered. Regarding the two burnt-offerings of Levi and Judah on the first day, that of Levi comes first (23,9f). The pairing of “before – after” is additionally used to determine the sequence of he-goats in the sacrificial process whereas the he-goat of Levi is slaughtered before that of Judah (23,11).

Subsequently the text explains how to deal with the he-goat (23,11-17) and the other animals (24,1-7). Both sections, as much as is legible, do not overlap and place different textual emphases. Regarding the offering of the he-goat, the text mentions the blood rite and the burning of some portions of fat. Regarding the other animals, the text first lists some body parts and then prescribes to burn at least two washed sacrificial portions. In both cases, the burning of sacrifices is a part of the agenda. Thus, it is not astonishing that both sections speak of a fire sacrifice for YHWH (cf. 23,17; 24,6f).

The comparison with the other sections of the Calendar of the TS has shown that “the tail close to the spine” is burnt as part of a burnt- or shalamim-offering but not as part of a sin-offering. However, in 23,03-24,9 the sequence of slaughter remains the only explicit criterion for distinguishing the agenda of the he-goat on the one hand and of the bullock, ram, and lamb on the other.

In addition the cultic personnel must physically separate the sacrificial portions of the animals by storing them in different places. This is also true for the different cereal offerings and libations (cf. 24,8). Especially the high priest, who is ultimately responsible for the entire cult, must bestow great care in order to keep the portions of different offerings apart from each other. This principle of ‘separation’ is exemplarily applied to the burnt-offering of Levi and Judah in 24,10. Consequently it must remain clear during the entire sacrificial procedure which tribe has sponsored each sacrificial portion. In both cases lines 23,03-05 and 23,1f (at the beginning) and lines 24,23-25,1

(at the end) list the twelve tribes in six pairs according to the six feast days. In addition lines 24,23-25,1 emphasize the sequence and separateness of their burnt-offerings.

All these observations confirm the thesis that the text on the Feast of the Wood Offering, TS 23,03-25,2, concentrate, above all, on the offering of the animal sacrifices contributed by different sponsors on different dates.

Summary

In column 23,?[03]-25,2, the Temple Scroll refers to the Feast of the Wood Offering. First, the text (23,03-9) fixes the sacrificial date for each tribe. They shall bring their offerings two by two on six days. Second, beside the wood offering, each tribe has to offer one bullock, one ram, one lamb, and one he-goat. Third, in 23,9-24,11, the focus is on the temporal sequence of the two offerings by Levi and Judah on the first day. The sequence of slaughtering is the decisive distinction, between, the agenda of the he-goat, and, the agenda of the other animals. Lastly, the agenda stresses a point. All parts of the animals must be kept separate from each other during the sacrificial process (cf. 24,12-25,2).

Zusammenfassung

Der Opferkalender der Tempelrolle widmet dem Fest der Holzabgabe ungefähr zwei Kolumnen (23,?[03]-25,2). Alle zwölf Stämme Israels müssen paarweise an sechs Tagen Holz zum Altar bringen. Insgesamt konzentriert sich der überlieferte Text auf die Darbringung der Tieropfer mit ihren Speise- und Trankopfern. Jeder Stamm muss genau einen Jungstier, einen Widder und ein Lamm als Brandopfer spendieren, dazu noch einen Ziegenbock als Sündopfer. In diesem Zusammenhang ist von Bedeutung, dass der Ziegenbock auch als Brandopfer analysiert wird.

Die Zeilen 23,9-24,11 entfalten die Abfolge der Opfer Levis und Judas beispielhaft für die weiteren Tage. Zuerst kommt das Brandopfer Levis dran, dannach das Brandopfer Judas. Die Agenda zum Ziegenbock (23,11-17) konzentriert sich auf die Schlachtung, den Blutritus und die Verbrennung einiger Körperteile. Die Agenda zu den anderen Tieren (24,1-11) listet hingegen einige Körperteile auf und befiehlt die Verbrennung von mindestens zwei Teilen, die zuvor gewaschen wurden. Trotz dieser Details bleibt die Abfolge der Schlachtung die einzige Möglichkeit, die Agenden des Ziegenbocks und der restlichen Tiere voneinander zu unterscheiden. Zudem dürfen ihre Opfertile während der gesamten Darbringung nicht miteinander vermischt werden, sondern müssen stets voneinander abgesondert bleiben.

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