Narrative and Poetic Composition\textsuperscript{a−c}
(formerly ‘A Joseph Apocryphon’)

(4Q371−3)

4Q371−3 form a very fragmentary Hebrew narrative relating to the period of the Patriarchs and Moses. Palaeographically they are dated to the second half of the first century BCE. 4Q372 appears to be the relic of an anti-Samaritan polemical work, antedating the destruction of the Temple on Mount Gerizim under John Hyrcanus I (134–104 BCE). No sectarian features are apparent in this writing. It should be noted that the joint reference to the tribes of Levi, Judah and Benjamin (line 14) is paralleled in 1QM 1, 2. 4Q373, parallel to 2Q22, describes the battle between a Jewish hero, possibly Moses, and the giant Og, king of Bashan (cf. Num. xxi, 21−35). The model of the story is the duel between David and Goliath.

For the editio princeps, see Eileen Schuller and M. Bernstein, \emph{DFD}, XXVIII, 155−204.

4Q372, fr. 1 (4Q371−2)

... and the pagan priests and the worshippers of [idols] ... the Most High and He handed them over to the nations ... [and He dispersed] them in all the lands and among all [the nations] and He disseminated them ... and they did not come ... Israel. And He destroyed them from the land ... and the did not leave for them a tent-peg standing in the Valley of Vision ... [and they turned] Jerusalem into ruins and the Mountain of my God into high places of fore[st] ... the precepts of God. Judah was also with him and he stood at the crossroads to ... to be together with his two brothers. And for all this, Joseph was thrown to un[known] lands, to a strange nation and they (the northern Israelites) were dispersed in the whole world. All their mountains were deserted without them ... and fools resided in their land. They made for themselves a high place on an elevated mountain to excite the jealousy of
Israel. They spoke words of the sons of Jacob and caused disgust with the words of their mouth, blaspheming against the Tent of Zion. They spoke words of falsehood and all the words of lies to enrage Levi, Judah and Benjamin by their words. And for all this, Joseph [was put] into the hands of strangers to consume his strength and break all his bones until the time of his end. And he cried ... and called on the mighty God that He should save him from their hands. He said, 'My Father and my God, do not abandon me to the hands of the nations. Execute judgement for me so that the humble and the poor may not perish. Thou hast no need of any nation or people to help Thee. [Thy] finger is greater and more powerful than anything in the world. For Thou optest for the truth, and in Thy hand there is no violence whatever. Also Thy mercies are many and Thy loving-kindness is great for all those who seek Thee. [They took] my land from me and from all my brothers who have joined me. A nation of enemies resides on it ... and they opened their mouth with anger against all the sons of Jacob, Thy friend, ... at the time when Thou wilt destroy them from the whole world and they will give ... I will rise to enact judgement and righteousness ... [to do] the will of my Creator and to offer sacrifices ... my God. I will proclaim [Thy] mercies ... I will praise Thee, O Lord, my God, and I will bless Thee ... the first things and to teach Thy precepts to the sinners, and to all who have forsaken [Thy] Law ... and evil so that Thy testimonies will not rebuke me and to proclaim [Thy] righteousness ... For Thou art a great, holy, mighty, powerful, awe-inspiring and wonderful God ... [the heaven] and the earth and even in the depth of the ocean majesty and ... I know and I have understood and ...'

Fr. 3

a heart teaching understanding, a mouth [proclaiming judgement.
For my words are [sweeter] than honey and surpass wine.
[My] tongue is truth and all the words of my mouth are righteousness.
Their testimonies shall not destroy and their portions shall not perish.
For all of them ...
The Lord has opened my mouth
and the words of my tongue are from Him
and they speak to me to proclaim ...
... His mercies.
He will not give His precepts to another nation,
nor will He crown every stranger,
for ... [bet]ween them
(the covenant) which He made with Jacob,
that they should be His people for all eternity.
... [visiting] destruction [on I]srael
to exterminate them by the hand of the nations.
All the plagues in the inheritan[ce of] ... 
and He will seek their blood from their hands.
See what He did to Midian,
... one – he was Zimri the son of Salu (Num. xxv, 14) –
and the five kings of Midian were killed ...

4Q373, (2Q22 i 1–4; 4Q373, fr. 19 1–4)

... all his servants. Og ...

His height was ... cubits and a half and two [cubits was his width ...]
the spear like a cedar tree ... the shield like a tower ... Sweet footed ...
seven stadia distant. He did not stand ... And I did not repeat for the Lord, our God, smashed him and with [the sword] ... and I made slings to wound ... for war to take strongholds and to shock ...