Whereas Enoch and John at Patmos boldly proclaim what they have seen and heard, in 4QInstruction the speaker does not claim to have ascended into the heavens nor does he relate visionary experiences as one finds in formal apocalypses.¹ The author is never instructed to write what has been revealed to him, and yet how God imparts wisdom in 4QInstruction is associated with the religious experiences of the author and the pupils whom he addresses.² When constructing his discourse, the author of 4QInstruction does not use a speaker like in Qohelet, where first-person address appeals to the stature of its purported author. 4QInstruction does not cultivate self-referential speech as found in the Thanksgiving Hymns nor does it use the first-person pseudepigraphal idiom.³ Is there, however, first-person speech and if so what is the author trying to achieve? First-person forms do indeed occur in 4QInstruction and these are significant for assessing how this composition is framed. Central to this chapter are passages that use first-person speech, particularly three fragments from 4Q418 (221 + 222, 238) that may be interpreted as a sage (i.e., maśkîl) speaking in the first-person to his pupils, the understanding ones (i.e., mēvinîm).⁴ In addition to these three fragments are a small handful of passages where מַשָכִיל occurs, a term that has typically been translated as a participle rather than noun.

¹ "I, Enoch, alone saw the visions, the extremities of all things. And no one among humans has seen as I saw" (1 En. 19:3); “Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands” (Rev 1:12).
² Matthew J. Goff, *The Worldly and Heavenly Wisdom of 4QInstruction*, STDJ 50 (Leiden: Brill, 2003), 38–39, 69–73. 94 is non-committal about how God reveals knowledge, and suggests that it took place vis-à-vis a visionary experience; Shane A. Berg, *Religious Epistemologies in the Dead Sea Scrolls: The Heritage and Transformation of the Wisdom Tradition* (Ph.D. dissertation, Yale 2008), 47 concludes that the “sage shows virtually no interest in the logistics of attending to the הִיָּנוּר, but instead asserts what can be gained” by diligently pursuing it.
³ Cf. Newsom, *Self as Symbolic Space*, 204–229, where she discusses “I” and “you” in the Thanksgiving Hymns.
⁴ The view that first-person speech is used by a maśkîl in the opening column of 4QInstruction was first put forward by Eibert J.C. Tigchelaar, *To Increase Learning for the Understanding Ones: Reading and Reconstructing the Fragmentary Early Jewish Sapiential Text 4QInstruction*, STDJ 44 (Leiden: Brill, 2001), 245 helpfully observes that “[s]cholarly analysis of [4Q]Instruction is based on fragments and on fragmentary texts, and the addition of one or two relatively small fragments to another fragment, column or section, may force one to alter one's views.”
In this chapter, we begin with an identification and examination of first-person speech throughout 4QInstruction, first in 4Q418 55 and 4Q418 69 ii (§1.1.) followed by 4Q418 221 + 222 and 238 (§1.2.). After locating several instances of first-person speech belonging to a sage, each occurrence of \( \text{maskil} \) is studied in order to determine whether it is ever used in reference to a \( \text{maskil} \). One previously unrecognized reference to a teacher-sage in 4Q416 2 ii is especially important because it elucidates one of the most contested fragments in the composition, namely 4Q418 81 + 81a where the activities of an exalted sage are described. In making the case that a \( \text{maskil} \) figure is central to our understanding of 4QInstruction, it is necessary to draw upon other Qumran discoveries that are likewise interested in a sage. Attention to \( \text{maskilm} \) in these other compositions both support the identification of a sage in 4QInstruction as well as offer models for how other sages were conceived. The picture that emerges from this analysis is that the speaker of 4QInstruction is a \( \text{maskil} \) who teaches \( \text{mevinim} \) in the ways of a sage. The pedagogical outlook taken in 4QInstruction is inclusive and indicates that the teacher desires for his students to obtain to and live out wisdom to the same degree as him.

1 First-Person Speech

4QInstruction is written primarily as a work addressed to a single individual in second-person speech; the address is directed at one who is told to understand (\( \text{naivma} \)), understands (\( \text{naiv} \)), and at times is simply called “you” (\( \text{naiv} \)). There are also instances of indirect third-person masculine forms, for instance to describe God’s activity ordering the cosmos (4Q416 1). As noted in the introduction, at another point is an unusual indirect address in the second-person feminine (4Q415 2 ii). As would be expected, possessive pronouns occur in second and third-person masculine and singular forms. While these forms of speech have been noted and are the subject of commentary, comparatively little has been said about first-person speech and first-person possessive pronouns. This includes a number ambiguous occurrences that could be read either as first or third-person. In order to analyze the speaker’s identity and his relationship with the addressee these relatively infrequent first-person forms serve as our point of departure.

Loren Stuckenbruck differentiates first-person speech in documents that mention a \( \text{maskil} \) with first-person speech found elsewhere in Qumran discoveries,\(^5\) and observes that in documents that refer to a \( \text{maskil} \) (e.g., Rule of

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5 Loren T. Stuckenbruck, “Pseudepigraphy and First Person Discourse in the Dead Sea Docu-