This paper demonstrates that the two fragments of 4Q413 represent two separate compositions. The larger fragment may be renamed '4QExhortation,'² while the smaller one (hereafter 4Q413a) calls for a designation such as '4QApocryphal Psalm B.'³

4Q413Composition concerning Divine Providence was published by Elisha Qimron in 1995 and 1997.⁴ He follows Strugnell’s placement of two separate fragments as representing the right and left part of the top margin of a column, and renders the text as follows:

\[
\text{top margin}
\]
\[
\begin{align*}
1. & \text{a plan of kn[owledge find] and wisdom let me teach you, and (thus) contemplate the conduct of man and the actions of} \\
2. & \text{human beings. [For whenever] God [favoured] a person He increased} \\
3. & \text{his share in the knowledge of His truth; and as He despised} \\
4. & \text{every wicked individual [who would follow what] his ears hear and} \\
5. & \text{what his eyes see (that wicked individual) would not survive (vacat).} \\
\end{align*}
\]

And now

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1. This paper is dedicated in gratitude to Emanuel Tov who in 1992 showed me the confidence of inviting me to join the DJD team. He was co-editor of my first text edition (4Q422ParaGenExod), and was the dear and patient tutor of my doctoral thesis.

2. ‘Exhortation’ would distinguish 4Q413 from 4QInstruction and 4QInstruction-like Composition A, B (4Q419, 4Q424). While 4Q413 could be part of a larger wisdom instruction, the designation ‘exhortation’ better fits the small amount of preserved text.

3. The inventory lists 4Q448Apocryphal Psalm and Prayer and 11Q11Apocryphal Psalm.

4. (sons of) grace [(the events of)] the former years and contemplate the events of past [gene]rations as God has revealed.

In 1992 Strugnell asked me to check the structure of these two fragments and suggested that they did not belong together. After an examination of the originals I noted in the published version of my paper on the sapiential texts from the 1992 New York conference: "The proposed connection seems questionable. Close investigation of the fragments reveals that they can hardly belong together, and the texts in the two fragments cannot easily be fit together." As Qimron prepared his DJD publication he was probably not aware of this comment of mine.

In a forthcoming article Strugnell comments:

4Q413 . . . may be even shorter than it appears to be from the DJD edition by Qimron. It was only by a hesitant suggestion of mine, made in 1959, that these two fragments were joined together—their text indeed seemed able to be fitted harmoniously together, but the script of each seemed very different, even if one were to assume that one of the pieces was badly shrunken. Clearly the larger fragment comes from the beginning of an exhortation, addressed to a group (cf. the second person plural), inviting them, in standard sapiential language, to the study of Wisdom.

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