THE NAMES OF THE GATES OF THE
NEW JERUSALEM (4Q554)

E. Puech
Centre National de la Recherche Scientifique

In the caves of Qumran the remains of seven aramaic manuscripts were
discovered which have been identified as belonging to a scroll dealing
with the theme of the New Jerusalem: 1Q32, 2Q24, 4Q554, 4Q554a,
4Q555, 5Q15 and 11Q18.¹ According to the palaeography these copies
date from between the end of the Hasmonaean period through the
Herodian period, but the dating of the composition itself is still a matter
of discussion. Some assume that this work stems from the Temple Scroll,²

¹ J. T. Milik, The Books of Enoch. Aramaic Fragments of Qumran Cave 4 (Oxford: Oxford University Press, 1976), 59, thought that a little fragment "seems to pro­vide us with a specimen of the Hebrew version of the Aramaic work edited under the title 'Description of the New Jerusalem,'" but it seems that this fragment eventually was not accepted as for a copy of 4QJN Hebrew. J. Starcky, the first editor, did not accept this identification proposal, and therefore turned these fragments over to J. Strugnell. Y. Yadin thought that this fragment was another copy of the Temple Scroll (Y. Yadin, The Temple Scroll [Jerusalem: The Israel Exploration Society, 1983], vol. III Supplementary Plates, Pl. 38* et 40*) and the editor hesitantly took up this identification, "4Q365a—4QTemple?", see S. White in Qumran Cave 4.VIII. Par­sibblical Texts, Part I (DJD XIII; Oxford: Clarendon, 1994), 319–33, p. 328: 4Q365a 2 "cannot be taken as simply a third copy of the Temple Scroll", and again S. White Crawford, "Three Fragments from Qumran Cave 4 and Their Relationship to the Temple Scroll," JQR 85 (1994): 259–73. If this were correct, we would be dealing here with a shorter recension. J. Strugnell, however, already attributed these fragments to a composition of the Pentateuch with unique additions, and considered them more likely as they were a source of the New Jerusalem and of the Temple Scroll, in a letter to F. García Martínez, "The 'New Jerusalem' and the Future Temple of the Manuscripts from Qumran," in Qumran and Apocalyptic, Studies on the Aramaic Texts from Qumran (STD) IX; Leiden, 1992), 180–213, p. 180, n. 1, adaptation of the note "La 'Nueva Jerusalén' y el Templo Futuro de los MSS de Qumrán," in Salvación en la palabra. Targum-Derash-Berith. En memoria del profesor Alejandro Díez Macho (ed. D. Muñoz Léon; Madrid: Cristiandad, Huesca, 30–32, 1986), 563–90, n. 2. During the preparation of the editio princeps of these Cave 4 manuscripts, I had to subdivide manuscript 4Q554 which was originally planned by J. Starcky, see the note "A propos de la Jérusalem Nouvelle d'après les manuscrits de la mer Morte," La ville de 1200 avant J.-C. à l'Hébre, Sem 43–44 (1995): 87–102.

² See for example B. Z. Wacholder, The Dawn of Qumran. The Sectarian Torah and the Teacher of Righteousness (HUCM 8; Cincinnati: The Oriental Institute of the University of Chicago, 1983), 96.
while others consider it to be its source,\textsuperscript{3} and still others turned it into an Essene composition.\textsuperscript{4}

However, this conclusion concerning an Aramaic composition in the Qumran environment is more than doubtful.\textsuperscript{5} As far as the identification of 4Q524 as the oldest copy of the Temple Scroll is concerned, we have shown that that last text seems to be a composition dating from the beginnings of the Community and cannot be dated as far back as the Persian period as has been proposed.\textsuperscript{6} While the terminus ante quem of the New Jerusalem is indicated by the dating of the copies, the terminus a quo is lost in the absence of any historic allusion. The only indication could be found in the hippodamic or checkered map of the Hellenistic city transmitted to the east by

\textsuperscript{3} For example M. O. Wise, \textit{A Critical Study of the Temple Scroll from Qumran Cave 11} (SAOC 49; Chicago: The Oriental Institute of the University of Chicago, 1990), 64–86.

