The present document survives in three fragments consisting of about thirty lines, including both entire lines and those that are more or less truncated. Its subject is the presentation of various human types in the society, most of those figures presented being negative.

Having elucidated the textual problems involved in 4Q424 at length in my previous papers, I turn to a discussion of the document as an integral whole, focusing particularly upon the phrases of rationale that follow the advice given by the sage.

The style of the statements in the document is one of pieces of advice and instructions uttered in the second person. This style is typical of wisdom literature and is similar to that of a large number of the wisdom sayings and speeches of the sages in the book of Proverbs. I have already discussed this stylistic feature in my paper on the first fragment, published in *Hommage à... Milik*, Part Two.

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Examination of the style, contents and idea of the document suggests a definite wisdom platform upon whose basis the author builds his words. One must remember that an examination of the lexicon used in the document indicates a clear relation to those subjects treated in wisdom literature. Compare, for example, the terms used in the document: (avaricious man), (wealth), (hypocrite), (impatient person), (prudent man), (master of the lawsuit), (those who shift boundaries), (prudence), (knowledge), (wisdom), (upright), (those who pursue knowledge), (wise of heart), and others, which are widely used in wisdom literature. During the course of the textual discussion in my two previous papers, I pointed out sources for these phrases.

By means of these figures, the author, a devotee of wisdom literature, focuses upon various social phenomena, most of which, as mentioned, are negative. In this connection, he offers various pieces of negatively phrased advice—that is, not to rely upon figures of this type, not to associate with people who do certain things, etc. These pieces of advice and instruction are accompanied by various phrases that provide a rationale.

4Q424

\[\text{Fragment 1}\]

\[\begin{array}{c}
\text{1} \\
\text{2} \\
\text{3} \\
\text{4} \\
\text{5}
\end{array}\]

\[\text{3 On the issue of Wisdom in the Qumran literature, see D.J. Harrington, “Wisdom at Qumran,” The Community of the Renewed Covenant (ed. E. Ulrich, J. Vanderkam; Notre Dame, IN: University of Notre Dame Press, 1994) 137-52. Harrington notes that there are sectarian wisdom texts which seem to him to have been written in Qumran. On the other hand, there are also found there wisdom texts without sectarian signs, which he thinks were brought in from outside. There are also wisdom materials found in non-wisdom texts. T. Elqvin recently published an article on this subject: “Wisdom in the Yahad: 4Q Ways of Righteousness,” RevQ 65-68 (1996) 205-36. In this article, the author analyzes a document from Qumran Cave 4 and points out wisdom elements in it. One should note that, among the texts adduced for comparison, the author also mentions our present document.}

\[\text{4 The relation of the document in question to wisdom literature, and particularly its surprising relation to Ben Sira, will be discussed in a separate study (see n. 10 below).}\]