the O.T., Jacob’s Blessing. Modern critics, however, follow Dahse 1) in 1912 and write it off as “corrupt”, emending it to ‘el Shaddai, though the latter form occurs nowhere else in poetry in the O.T., Shaddai alone being used, and ‘el Shaddai being entirely confined to prose.

Here, in reality, emphasis is laid upon the divine name, thus:

\[ \text{me'el 'adabkhā wya'z'rekka} \]
\[ \text{we'ēth Shaddai wibhār'kekka} \]

“from thy father’s God, who shall help thee,
even Shaddai Himself, who shall bless thee”.

West Ewell, Epsom

NORMAN WALKER

BEN SIRA AND THE TEACHING OF “TWO WAYS”

Agreements between DSD col. iii 13 — col. iv 26 and the Testament of Asher ch. i 3 — ch. v 2 are known. There is a passage in Ecclesiasticus xxxiii (xxxvi) 7-15 which lacks the measure of conformity with the Manual of Discipline displayed by Test Asher i 3 — v 2 yet seems to be imbued with a similar spirit.

The keynote of DSD iii 13—iv 26 is eschatological: in Ben Sira xxxiii 7-15 this note is absent. In DSD the division of mankind into two classes—respectively subject to the Spirit of Truth and to the Spirit of Perversion—is a temporary and transient arrangement upon which God has decided “in the mystery of his understanding”; in Ben Sira the differences between things and beings are part of a harmonious permanent pattern in the world’s design. In DSD the word γρ (period) has, as it were, a ‘vertical’ aspect: all periods are focussed to the last one, ἔναν θεραμόν ως (DSD iv 25), and are never repeated. In Ben Sira the aspect is a ‘horizontal’ one: of άτετ (and άτεταί and άπ ἐνέργοι are no more than dates and divisions of a calendar; they alternate in turn, are capable of repetition, and are each complementary to another. We might say that the outlook of the writer of the Manual was dynamic, governed by a sense of time, while that of Ben Sira was static, governed by a sense of space. There is

in Ben Sira xxxiii 7-15 no sign of the breathless lure which drew on the writer of DSD iii 13—iv 26.

These are the differences. Yet there is nevertheless enough similarity between the sections from the two writings to presume a connection between them.

Ben Sira xxxiii (xxxvi) 7-15:

\[\text{δία τι ἡμέρα ἡμέρας ὑπερέχει} \]
\[\text{καὶ πᾶν φῶς ἡμέρας ἔναυτοι ἀφ’ ἡλίου;} \]
\[\text{ἐν γνώσει κυρίου διεχωρίσθησαν} \]
\[\text{καὶ ἔλλοισεν κυρίος καὶ ἕορτάς.} \]
\[\text{ἀπ’ αὐτῶν ἀνύψωσεν καὶ ἤγισεν} \]
\[\text{καὶ ἐξ αὐτῶν ἔθηκεν εἰς ἄριστον ἡμερῶν.} \]
\[\text{kαὶ ἄνθρωποι πάντες ἀπὸ ἐδάφους} \]
\[\text{kαὶ ἐκ γῆς ἐκτύσθη ἀδάμ:} \]
\[\text{ἐν πλήθει ἐπιστήμης κυρίου διεχωρίσθησαν αὐτοῦς} \]
\[\text{καὶ ἔλλοισεν τάς οὐδός αὐτῶν.} \]
\[\text{ἐξ αὐτῶν εὐλόγησεν καὶ ἀνύψωσεν} \]
\[\text{kαὶ ἐξ αὐτῶν ἤγισεν καὶ πρὸς αὐτὸν ἤγισεν,} \]
\[\text{ἀπ’ αὐτῶν κατηράσατο καὶ ἔταπεινώσεν} \]
\[\text{kαὶ ἀνέστρεψεν αὐτοὺς ἀπὸ στάσεως αὐτῶν.} \]

\[\text{ἀπέκατα τοῦ κακοῦ τὸ ἄγαθον} \]
\[\text{kαὶ ἀπέκατα τοῦ θανάτου ἡ ζωή —} \]
\[\text{οὕτως ἀπέκατα ἐσθέβους ἀμαρτωλός} \]
\[\text{kαὶ οὕτως ἔμβλεψαν εἰς πάντα τὰ ἔργα τοῦ υψίστου:} \]
\[\text{δύο δύο, ἐν κατέργασε τοῦ ἐνός. 1)} \]

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1) The Hebrew text of the passage is not extant. Segal, basing his restoration chiefly on the Syriac reading, renders it as follows:

\[\text{לֶחֶם מִימָם יִמַּי כֵּלִי} \]
\[\text{אָוֹר} \]
\[\text{בָּטָכָה יִי בָּטָכָה} \]
\[\text{לִשּׁ שֶׁמֶם מַשְׁדִּים} \]
\[\text{מִשְׁמָה בֶּרֶךְ הַקְּדָם} \]
\[\text{וֹתָּה שֶׁל לוֹ יִמַּי מַשְׁרָ} \]