

Jean-Sébastien Rey – Martin Staszak (eds.), *Hokhmat Sopher. Mélanges offerts au Professeur Émile Puech en l'honneur de son quatre-vingtième anniversaire* (Etudes bibliques NS 88; Leuven: Peeters 2021). Pp. 408. ISBN 978-90-429-4575-3

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Etudes bibliques is an impactful series of publications; it was initiated in the early 20th century by the founder of the Biblical School of Jerusalem, Marie-Joseph Lagrange OP, for publishing Catholic biblical commentaries. For the past forty years, the formula of this series has been extended to include all biblical monographs. Among the most recent contributions, let us draw attention to two titles related to Polish biblical studies.

Hokhmat Sopher (Wisdom of the Scribe) is the title of a memorial book published in honour of Professor Émile Puech on the occasion of his 80th birthday. It contains 21 works by fellow scholars and disciples of the Professor, an outstanding expert in Semitic philology and epigraphy, especially the Dead Sea Scrolls. It would be impossible to comment here on the content of the extensive volume; therefore, I will only mention the names of its co-authors and the titles of their studies to eventually introduce readers to two studies by Polish biblical scholars.

The book has been arranged in alphabetical order by contributor name; next to each name I provide the title of the article and the pages on which their publications can be found. Here are the contents of the entire volume: Johathan Ben-Dov, “Lexical Notes on *Musar Lamevin*” (3–16); Devorah Dimant, “The ‘Peshar on the Periods’ (4Q180): New Readings and Perspectives” (17–49); Henryk Drawnel, “An Inquiry into the Work of the Heaven and Earth. A Literary Study of the Aramaic Text of 1 En. 2:1–5:2” (51–75); Jan Dušek, “Où doit-on capturer les fugitifs? Une nouvelle lecture de Sfiré III,6” (77–82); Anthony Giambrone, “The Meaning of רִשְׁתָּהּ קָרַח in 4Q521: A Neglected Element of Apocalyptic Messianism” (83–101); Maurice Gilbert, “Quel est le sens de Πᾶσα σοφία en *Siracide* 1,1a? Notes philologiques et exégétiques” (103–114); Charlotte Hempel, “A Tale of Two Scribes: Encounters with an Avant-Garde Manuscript of the Community Rules (4Q259)” (115–128); Corrad Martone, “Luce e sacerdozio in un Frammento di Qumran non identificato” (129–139); Noam Mizrahi, “Saturation, that is, Drunkenness: The Interpretation of 1QpHab 11:8–16 and its Linguistic Background” (141–154); Carol A. Newsom, “Of Pots and Impurity in the Hodayot” (155–167); Étienne Nodet, “Josèphe

e l'histoire de David. Quelles sources?" (169–188); Dennis Pardee, "Comment dit-on « Ba'lu 'Ugārit » en Hourrite? Histoire d'un joint malvenu de deux fragments de tablettes découverts à Ras Shamra en 1929" (189–221); Massimo Pazzini, "Nuvola di Fango' oppure 'pegno'? Una pseudo-variante di Ab 2,6" (223–225); Łukasz Popko, "I Have Engraved You on the Palms of Hands. Isa 49:16" (227–248); Bezalel Porten, "Six Lists in Aramaic Ostraca from Elephantine" (249–252); Matthieu Richelle, "Message on a Bottle: The Tell Siran Inscription Revisited" (253–268); Bernd U. Schipper, "Late Egyptian Wisdom and the Composition of Proverbs 10:1–15:33" (269–283); Annette Steudel, "A Sons of Light Reworking in the Scrolls from Qumran" (285–291); Paul Tavardon, "Un complexe scientifique à Qumran. Le disque de pierre, les clepsydres et les *mišmarot*" (293–334); Eibert Tigchelaar, "Notes on Two Masada Manuscripts: Mas1 (MasGen) and Mas1f (MasPs^b)" (335–346); James C. VanderKam, "The Chronology of Jacob's Life in Jubilees and Related Sources" (347–359).

A comprehensive list of É. Puech's scholarly works is provided at the end of the book (pp. 361–405); it includes 700 titles published up to 2022 and several dozen more awaiting print. It is evident from this list that the distinguished Jubilarian, despite his impaired eyesight, continues his intense work on ancient texts. Concluding the description of this voluminous publication, it is worth noting the contribution of Polish biblical scholars of world renown. They are, besides the co-editor of the book (Martin Staszczak OP), two disciples of Fr E. Puech: Henryk Drawnel SDB and Łukasz Popko OP.

The Salesian scholar from the Catholic University of Lublin, H. Drawnel, shares an insight into the particulars of his research work since the beginning of his scholarly career. He refers to the Aramaic texts of the books of Enoch found in Qumran Cave 4. One should mention here that he has prepared a critical edition of these manuscripts (Oxford 2011 and 2019) and analysed them in numerous publications. In the presented study, he has addressed the literary structure and genre of the initial pericope of the *Book of the Watchers* (1 En. 2:1–5:2). After careful analysis, he concludes that it is a speech inviting the hearers to gain deeper insight into the creative work of God. The regular cycle of atmospheric phenomena in the heavens and on the earth leads to the recognition of the eternally living God as their Creator. The rational acceptance of this theological truth comes from observing the signs that are manifested in nature. The inclusio that encloses the entire Book of the Watchers are the invitations to contemplate the work of creation. The final chapters of this book (1 En. 34–36) return to this central thought. There, Enoch conveys the principles of astronomy based on the observation of the horizon line at which the sky and earth meet. Thus, this patriarch becomes the ideal model of an astronomer who acquires knowledge that surpasses human comprehension.

The contribution prepared by the Dominican Ł. Popko of the École biblique et archéologique française de Jérusalem is centred around a remarkable biblical phrase attributed to God. Announcing Israel's return from exile, the prophet addresses Zion with the assurance: "Behold, I have engraved you on the palms of my hands" (Isa 49:16). In the light of the Middle Eastern inscriptions available today, this metaphor takes on

a profound meaning. The verb *chaqaaq*, “to engrave,” evokes the idea of God as the “lawgiver (*mechoqeeq*) of Israel.” The tablets of the covenant on which God had engraved the words of the Decalogue with His own hands have, however, been destroyed as a result of Israel’s sin. Now it is God Himself who announces that He will write the name of Zion on His palms. Since the Jerusalem temple was destroyed, God Himself will inscribe a votive inscription on His own body, taking over the function of the temple. Confirmation of this profound prophetic intuition can be found in the scene of the encounter between the risen Jesus and Thomas (John 20:25–27).

Finally, emphasis should be placed on the careful editing of this volume, which is a form of commemoration of a great scholar who has been associated for many years with the Dominican École biblique et archéologique française de Jérusalem. It is employees of this school to whom we owe the presented publication. Its substantive value fully deserves the reader’s appreciation. Valuable contributions from a variety of fields of ancient epigraphy can be found in it, ranging from Ugaritic tablets to mathematical works from Qumran. The wide range of topics covered in the memorial book fully corresponds to the diversity of issues addressed in the course of the Rev. Professor Émile Puech’s scholarly studies.

