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Creation Topoi Humanity

Early Jewish Response #8

While I was reading 1QHa20.7 (Qumeng); A Hymn of thanksgiving, from a portion of The Dead Sea Scrolls; it felt so familiar in all its context. A thanksgiving hymns that praises and worships and acknowledges the most high God with so much passion and reverence and wisdom. The book of Ecclesiastes is one of the books that comes to mind while reading A Hymn of Thanksgiving, found as a portion of the dead sea scrolls. It seems that the author here is calling himself the instructor as appose to the book of Ecclesiastes, the author calls himself The Preacher, almost synonymous. In IQHa20.14, he says I The Instructor have known you o my God by the Spirit (15) which you gave me, your wondrous council, by your Holy Spirit. To hear the instructor, say in (16), you have opened within me knowledge in the mystery of your insight, shows the level of deep worship in the realms of wisdom. The narrative of this manuscript shows to be most of the wisdom literature or its genre. This Qumeng Scripture has also so much of the book of Psalm. The context of praise and thanksgiving is very consistent in the flow and movement of this scroll writing. In Psalm 8 it shows parallelism, when in Psalm 8:4 says, “what is man that you are mindful of him and the son of man that you are for him”. In IQHa20.7 the scroll text shows how synonymous it is with the canonical book of Psalm; it says, what is mere humankind (8) to do wonderfully, to count powerful deeds to mere humans, for one who is born of a woman.

In 1QHa21.13 it has an Ecclesiastes flow. In the book of Ecclesiastes 3:11 it says, “God planted eternity in the human heart (a sense of divine purpose), a mysterious longing which nothing under the sun can satisfy, except God. In 1QHa21.13 it says, you have engraved eternity on the heart, so as to bring him into covenant with yourself.