<u>Attributes of God</u>[i]: Besides the employment of "God," one frequently finds the title "Most High" (*ʿElyon*) frequently combined with *El* to yield "Most High God" (cf. 4Q525, 2.2, 4Q285 1.2). This hymnic designation, often used in the Psalms, can later be detected in the books of Jubilees and Ben Sira. Its Greek counterpart *hypsistos* is found in the New Testament (e.g., Lk. 1.32, Acts 7.48). It seems that "Most High" eventually became a proper name, since the Aramaic Genesis Apocryphon employs the Hebrew form (Stegemann, 1978, p. 214ff.). The comparable *Shadday*, used frequently in Job and rendered as *pantokrator* "*Almighty*" by the Greek translation, is astonishingly rare, occurring in only three instances: as a citation in the Testimonia i.1, in the Commentary on Genesis A 1.iii.12, and in the Songs of the Sageb fragment 8.6.

A great variety of epithets have been used to designate God. These were mostly derived from the Bible. Examples are *El ha-Deʿot* "God of Knowledge" (e.g., Rule of the Community iii.15; from 1 Sm. 2.3), *El Emet* "God of Truth" (Hodayot xv.25; from Ps. 31.6), *El Qannaʾ* "jealous God" (Temple Scrolla ii.12; cf. Ex. 34.14) and *El Yisraʾel* "God of Israel" (Rule of the Community iii.24; cf. Ex. 5.1). From the Book of Daniel (11.36) came *El Elim* "God of the Gods" (War Scroll xviii.6), in which the plural "Gods" refers to the angels. In other contexts they are named "Sons of Gods" (4Q381 15.6) or "Sons of Heaven" (Rule of the Community xi.8). Other names of God are "God of Mercy" *El Raḥamim* (Hodayot x.29), "God of Salvation" *El Yeshuʿot* (Rule of the Community i.19), "God of Eternity" *El ʿolam* (Hodayot vii.31; from Gn. 21.33), "Holy One" *Qadosh* (War Scroll xii.8), "King of Glory" *Melekh ha-Kavod* (War Scroll xii.8; from Ps. 24.8), or very often "Maker/Creator" *ʿOseh* (Damascus Document ii.21).

These and other designations too numerous to list here are not intended to take the place of the name of God. The holy name was considered ineffable and was therefore avoided or replaced by substitutes. Admittedly, however, it is difficult to distinguish between "name," "epithet," and "attribute" with certainty. The attributes serve to state the majesty and power of the transcendent God. By using biblical terms and forming new attributes in the style of biblical diction, the covenanters placed themselves in line with their forebears and believed themselves to be God's chosen community. At the same time, the use of these attributes and predictions provided the later rabbinical tradition with a determined number of names of God (ten, seventy, or seventy-two) which emphasize his holiness.

---

[i] Oxford Biblical Studies Online