

ABSTRACT

The thesis aims to examine and refine the concepts of flesh and spirit in *Musar le-Mevin*, discussing Jörg Frey's hypothesis of the possibility to derive Paul's concept of *sarx* from Palestinian sapiential literature, in light of recent advancements in the field. The first part of the thesis is dedicated to the term *bašar* and its relationship to sin, knowledge and election. The second part focuses on the term *ješer*, its possible translation and the role it might have played in the development of the concept of *ješer ha-ra'* as an evil agent. The third part analyses the term *ruah* and describes how the sapiential composition develops its specific view of the spirit. The last chapter attempts to locate the text in relation to other intertestamental views of flesh and sin. Finally, the thesis discusses the possibility of studying *Musar le-Mevin* as a background to Paul's anthropology.

The thesis suggests that the text develops an idea of allotted shares of the spirit which determine a person's position and fate. It also attempts to describe how this view incorporates *ruah bašar* as a designation for those who were not given the knowledge of good and evil. The term *bašar* might be understood as the outcome of a fusion of the traditional Biblical connotations of fleetingness and earthliness with a pessimistic anthropology, a sort of precursor to the *Hodayot*, and with an exclusivist self-perception of a community which claims to be connected to angels. The collaboration between *bašar* and *ješer ra'* in causing evil demonstrates both that the text views a person as a psycho-physical unity and that the whole person is considered sinful, unless he or she is chosen. Finally, the thesis describes how the usage of *bašar* as a denotation for a whole sinful human being differs from other contemporary views which connected body to sin, but also allowed for its purification.