PART TWO

THE TEMPLE SCROLL AND OTHER JEWISH WRITINGS
CHAPTER SIX

THE SEPTUAGINT AND THE TEMPLE SCROLL: SHARED “HALAKHIC” VARIANTS*

INTRODUCTION

It has long been known that the Septuagint (LXX) contains numerous translations which evidence interpretations otherwise known from rabbinic sources, both halakhic and aggadic. One of the great challenges facing scholars of textual criticism in regard to the LXX has been to distinguish actual textual variants from interpretations, and to some extent the rabbinic parallels have helped to caution against the facile assumption that all variations constitute true textual variants, by which we mean those which result from the history of transmission of the text.

The discovery of the Dead Sea Scrolls stimulated numerous important contributions to our understanding of the Hebrew texts which lie behind the ancient versions, and of the nature of the biblical texts from which these versions were translated. At the same time, the biblical exegesis of the scrolls has yet to yield up its important contribution to this same issue.

One prime example of a resource for this kind of study is the Temple Scroll (11QT). This scroll, one of the largest in the Qumran corpus, presents us with a rewritten and reredacted Torah. The author/redactor of this document, writing in the early Hasmonean period, had available to him a variety of sources regarding the building of the Temple,

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