CHAPTER NINE

THE RELATIONSHIP OF THE ZADOKITE FRAGMENTS TO THE TEMPLE SCROLL

The recent publication of the Cave 4 fragments of all the Zadokite Fragments (more generally known as the Damascus Document) by J.M. Baumgarten has made available to us important material for reevaluating the relationship of this central sectarian text to the Temple Scroll. Such a study is significant because a number of legal rulings are shared between these two texts and 4QMMT. Other rulings are shared by other halakhic texts which also exhibit parallels with the Temple Scroll. At the same time, it is clear that the sectarian orientation of the Zadokite Fragments differs extensively from the priestly, sacrificial nature of the Temple Scroll and its irenic tone. Further, in the legal section, the Zadokite Fragments for the most part, though not entirely, consist of exegetically derived apodictic laws whereas the Temple Scroll is based on biblical material much more directly. Actually, one can compare the relationship of the Zadokite Fragments and the Temple Scroll, from a literary point of view, with that of the Mishnah and the halakhic midrashim.

This paper will investigate the relationship of these two Qumran texts from a number of perspectives. First, we shall discuss the literary structure of the two texts and their relation to their biblical and post-biblical sources. We shall then comment on the contrast between these texts regarding the use of sectarian technical terminology. The main

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thrust of this paper is a thorough listing and discussion of the parallel legal rulings found in these two texts. Relevant aspects of the relationship of these two texts to other manuscripts of the Qumran corpus will be briefly surveyed. Finally, we will discuss the implications of our observations for the wider issues arising from the study of these texts.

1. The Literary Character of the Texts

The Zadokite Fragments consist of two major sections, each of which is, in turn, a composite work, both from the literary and historical points of view. The text begins with an Admonition, a series of what must have originally been separate speeches interspersed with biblical interpretations. Some of these interpretations are pesharim, and show the interpretive strategies and even literary forms of this genre. Other interpretations represent halakhic exegesis—a type of halakhic midrash. In these cases, there is sometimes direct allusion to biblical verses just as there is in the peshar interpretations. The Admonition, while presenting the self-image of the sectarians and their aspirations for a life of purity and holiness, covers only a few halakhic topics, most of which are presented in the course of polemics against the opponents of the sect. These polemics are for the most part directed against the Pharisees.

The halakhic section of the Zadokite Fragments is the largest part of the text. Today, after the publication of the Cave 4 manuscripts, it is clear that the laws must have covered some three-quarters of the text in its original form. If we had the entire document, we might even find that the laws constituted an even larger percentage. One thing is clear: the Admonition is intended as an introduction to the complete work which is overwhelmingly a compilation of Jewish law on a variety of topics. Investigation of the laws as presented both in the genizah manuscripts, as well as in the Qumran texts, indicates that this section is constituted of what were originally separate units of text. Each unit itself consisted of a series of laws on a given topic that had been compiled into a collection, known in Qumran sectarian terminology as

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6 The most reliable reading of the genizah MSS is E. Qimron, “The Text of CDC,” *Damascus Document Reconsidered*, 9–49.