

THE DAMASCUS DOCUMENT

THE OXFORD COMMENTARY ON
THE DEAD SEA SCROLLS

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The series is intended for the scholarly study of the most important non-biblical Dead Sea Scrolls. It aims to provide scholarship of the highest level that is accessible to non-specialists, based on the best digitized images and readings. Each volume will include a synthetic and substantial introduction, followed by a line-by-line commentary on the scrolls. The commentary will provide an English translation, textual notes, and thematic discussions of the original Hebrew text of the scrolls.

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The Damascus Document

STEVEN D. FRAADE

OXFORD
UNIVERSITY PRESS

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UNIVERSITY PRESS

Great Clarendon Street, Oxford, OX2 6DP,
United Kingdom

Oxford University Press is a department of the University of Oxford.
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and education by publishing worldwide. Oxford is a registered trade mark of
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First Edition published in 2021

Impression: 1

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Published in the United States of America by Oxford University Press
198 Madison Avenue, New York, NY 10016, United States of America

British Library Cataloguing in Publication Data
Data available

Library of Congress Control Number: 2021932098

ISBN 978-0-19-873433-8

DOI: 10.1093/oso/9780198734338.001.0001

Printed and bound by
CPI Group (UK) Ltd, Croydon, CR0 4YY

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In memory

*Ida Hutsh
Charles Benj
Carola Jo
Otto*

יִרְעוּ וְרָעוּ

*"They shall not be absent from
children, nor from the mouth"*

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UNIVERSITY PRESS

1, Great Clarendon Street, Oxford, OX2 6DP,
United Kingdom

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First published in 2021

Revised edition: 1

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Printed in America by Oxford University Press
at 100 Brook Hill Drive, West Nyack, New York
10994-2133, United States of America

For all other use, contact your local Oxford University Press

Information available

ISBN Number: 978-0-19-752098-8

978-0-19-752098-8

978-0-19-752098-8

Printed and bound by

Clarendon Press, Oxford, OX2 6DP

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In memory of my grandparents ז"ל:

Ida Hutshing Fraade (1875–1942)

Charles Benjamin Fraade (1872–1966)

Carola Joseph Spitz (1901–1999)

Otto Spitz (1887–1980)

לא-ימושו מפיה ומפי זרעך ומפי זרע זרעך

*“They shall not be absent from your mouth, nor from the mouth of your
children, nor from the mouth of your children’s children” (Isaiah 59:21).*

Preface

This commentary to the Damascus Document was many years in the making, but most recently with acute attention beginning in 2015 with a visiting fellowship at the Israel Institute for Advanced Studies in at the Hebrew University of Jerusalem, at the invitation of Professors Vered Noam and Rami Reiner. The theme for the research group was “Interpretation as a Generator of Religious Law: A Comparative Perspective,” as good a lens as any (of which there are many) through which to view the Damascus Document. Similarly, I had the privilege to present “Reflections on Writing a Dead Sea Commentary on the Damascus Document,” to colleagues at the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature at the Hebrew University in 2017, kindly arranged by its director, Professor Esther Chazon.

However, long before that I frequently taught the Damascus Document, either alone or in conjunction with other topics in the history of ancient Judaism, in graduate-level seminars at Yale, with students of very varied backgrounds and interests. On several such occasions I had the great pleasure of co-teaching the seminar with my Yale colleague John Collins. My notes from those seminars would become the skeleton for the present introduction, translation, notes, and commentary. Several prior publications (see bibliography, especially Fraade 1993; 1998; 1999; 2000a; 2000b; 2005; 2006a; 2006b; 2007a; 2007b; 2008b; 2011b; 2018a; 2018b; 2018c; 2018d), most of which began as talks before public audiences, allowed me to test my interpretations and raise unresolved questions before live audiences. All of this is to say that there are more colleagues and students to thank and acknowledge than space or my memory would allow. If you are reading this, you will know who you are.

Over those years, I benefited from leave time and research assistance from my dual homes at Yale, the Department of Religious Studies and the Program in Judaism Studies, and, in particular the generous attention of the Senior Administrative Assistant of the latter, Ms. Renee Reed. I similarly enjoyed the support of the MacMillan Center for International and Area Studies at Yale.

The invitation to contribute this volume to this series, the Oxford Commentary on the Dead Sea Scrolls, came from its series editor, Timothy Lim. He has been steadfast in both his support and criticisms as he copiously and astutely corrected and commented upon several earlier drafts, constantly prodding me to do better, for which I owe him a profound debt of gratitude. Similarly, Connor Boyd of the University of Edinburgh, tirelessly assisted me with proofreading and preparing the indexes, which he did expertly, insightfully, and graciously, and for which I am deeply appreciative.

The editorial staff and affiliates of Oxford University Press made the route from manuscript to book as efficient and calming as could be: Tom Perridge, Karen Raith, Howard Emmens, Cheryl Brant, Katie Bishop, and an anonymous reader.

Finally, but there from the beginning and all along the way, I owe an inestimable debt to my beautiful family. I dedicated previous books to my wife (Ellen Cohen), who was always lovingly supportive and encouraging, to my children (Shoshana, Liora, and Tani Cohen-Fraade, and now Abby Fraade), who took pride, somehow, in my bookish accomplishments, and to my beloved parents (Dorothy and Bert Fraade), of blessed memory, who would have enjoyed great *nachas* from this book, even though, however much I am deserving, I inherited it from them, by both nature and nurture.

Now it is time to honor my grandparents, of blessed memory, to whom I dedicate this book of ancient words and modern interpretations. I was lucky to have known them all, except for Ida Hutshing Fraade. The one whom I knew the longest, Carola Joseph Spitz, was always genuinely interested in and supportive of my studies. In concluding a book about exile and refuge, I am profoundly aware that they were exiles from Europe (Riga and Berlin) and refugees to New York. As they now take their places as great-great-grandparents, I hope that memory of them and their deeds will continue “in each and every generation” (4Q270 [4QD^e] 2 II, 21).

If, according to Gayatri Chakravorty Spivak (1993: 180), “Translation is the most intimate act of reading,” then commentary in addition to translation only extends and deepens the experience and the metaphor. Having spent so many years in close and careful attention to the textual practices and verbal meanings of the Damascus Document, we have gotten, as if to say, under each other’s skin, in a positive sense, sharing each other’s company rather than mastering it. The publication of this volume can be seen as a modest, preliminary attempt by me to extend such textual intimacy to a broader audience, for which I am grateful to all of the above for having given me the opportunity to do so.

List of Abbreviations

Introduction

The Scrolls
 Naming
 Dating
 Identity
 Topical Groupings and Headings of
 In the History of Jewish Law
 Rhetorical/Ritual Enactment
 Intertextualities
 Leadership
 Significance of the Damascus Document
 Texts, Images, and Translations

Texts, Translations, Notes, and Comments

(Topical divisions are adapted from
 Baumgarten 2000a: 167); Baumgarten

Beginning of the Damascus Document

- [1] 4Q266 (4QD^a) 1 a–b 1–5: Opening
 Damascus Document
- [2] 4Q266 (4QD^a) 1 a–b 5–25 (// 4Q266)
 Admonition Preceding the Damascus Document
- [3] 4Q266 (4QD^a) 2 I, 1–6 (// 4Q266)
 Admonition Immediately Preceding
 according to 4QD

Admonitions of CD

- [4] CD 1:1–2:1: Movement’s Origin
- [5] CD 2:2–13: Divine Dealings
- CD 2:14–6:11: *Reflections on History*
- [6] CD 2:14–3:12: Moral Lessons
- [7] CD 3:12–4:12: Establishment
- [8] CD 4:12–5:15: Israel under the Law
- [9] CD 5:15–6:11: God’s Remembrance
- CD 6:11–8:21 (// CD 19:1–33): *Duties*
- [10] CD 6:11–14: No Participation
- [11] CD 6:14–7:9 (// 19:1–5): Atonement
- [12] CD 7:9–8:2 (// CD 19:5–14)
 for Disobedience

Oxford University Press made the route and calming as could be: Tom Perridge, and Brant, Katie Bishop, and an anonymous

and all along the way, I owe an inestimable debt to the authors of the previous books to my wife (Ellen Fraade, and now Abby Fraade), who took me through the process, and to my beloved parents, and to my beloved parents in memory, who would have enjoyed great pleasure in my work. However much I am deserving, I inherited the tradition.

My parents, of blessed memory, to whom I owe much, and modern interpretations. I was lucky to have known the one whom I knew the best, my father, who was genuinely interested in and supportive of my work. About exile and refuge, I am profoundly indebted to the scholars (Riga and Berlin) and refugees to New York. My great-great-grandparents, I hope that they will continue "in each and every generation"

Spivak (1993: 180), "Translation is the most important in addition to translation only and the metaphor. Having spent so many years on the textual practices and verbal meanings, I have often, as if to say, under each other's skin, lived in the company rather than mastering it. My work is seen as a modest, preliminary attempt to reach a broader audience, for which I am grateful. It has given me the opportunity to do so.

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