

# Open Scrolls Project

The Open Scrolls Project is nothing less than an effort to bring all the published texts online in English and available to anyone with an internet connection. The three main English collections of the Dead Sea Scrolls in print are those by [Vermes](#), [Martinez](#), and [Wise](#). These are available in inexpensive paperback, but they may be a burden to obtain in some countries, and it is impossible to perform searches on a printed text. The Open Scrolls Project aims to make the texts freely available and fully searchable. The publishers of the three DSS books mentioned have declined to allow reproduction of their translations, and so the only option available is to make a fresh translation from the original languages, somewhat similar to the successful NET Bible. The texts will be made available under the [GNU Free Documentation License](#), which is a "copyleft" arrangement that allows the texts to be distributed by many web sites. The texts will be published partially, as they are completed.

The owner of this web site, Peter Kirby, offers his support with web space for the project and its results as well as technical expertise in programming for the web. I am also coordinating the translation effort at this time. The project needs people willing to do translation for free. Anyone who wishes to help, either with a little or a lot, needs simply to have some working knowledge of Hebrew, Aramaic, or Greek. We will be using both the *Discoveries in the Judaean Desert* series and [The Dead Sea Scrolls Study Edition](#) for the original language documents. A translator must either have access to some printed edition of the original texts or request scanned images for the purpose of translating from them. A translator must *not* plagiarize an existing translation, although use of them for comparison to work the translator has already done is fine. If you would like more information or have an interest in helping, please contact Peter Kirby through [PeterKirby.com](#). Thank you!

## What We've Got So Far

- [4q117.html](#) 4Q Ezra?
- [4q164.html](#) 4QIsaiah Peshar
- [4q168.html](#) (4QpMic?) 4QMicah Peshar (?)
- [4q170.html](#) (4QpZeph) 4QZephaniah Peshar
- [4q534.html](#) (The Book of Noah? The Birth of the Chosen One?)

## What We're Working On

Got Hebrew? Please click on a page and translate the text into English anew. You can do a little or a lot; it is up to you. The pictures below are from Allegro's *DJD* volume 5. They will be removed from the web as the translation is completed. If you are thinking about helping with another document, again, please contact me through [PeterKirby.com](#).

The following translations are claimed already:  
1Q14 by Jim West

4Q253a by Mark Wessner

1QS by Bryan Cox

4Q174 and 11Q13 by Arne Halbakken

4Qdeut q (4Q44) by Philip Engmann

4Q117 (4QEzra) by Lisbeth S. Fried

SOSS, 11Q17, Mas1k tentatively by James Davila

1QpHab, 1Q22, 4Q369, 4Q385-391, 4Q422, 4Q521, 4Q529 & 6Q23, 4Q542, 4Q543-548, 4Q554-555, 5Q15, 1Q32, 2Q24, 4Q232, 11Q18 by Michael Johnson

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## 4Q117 – 4Q Ezra?

Lisbeth S. Fried  
University of Michigan

### **Translation:**

#### **Fragment 1 – Ezra 4:2-6 (1 Esdras 5:66-70)**

- 1) [2Like you, we seek your] go[d and to him we have been sacrificing since the days of Esarhaddon, king of Assyria, who brought us up]
- 2) [here. 3And ] Z [rubbabel and Joshua and the rest of the heads of the patriarchal clans of Israel said] to them [“It is not yours, but ours, to build]
- 3) [a house for our god.] For w[e alone will build to YHWH the god of Israel just as King Cyrus the king of (4) Persia (3)commanded us.]
- 4) [But the landed] aristocracy dis[couraged the people of Judah making them afraid to build. 5 So they hired]
- 5) [for themselves officials to] frustrate their plans [all the days of Cyrus king of Persia until the reign of Darius king of Persia]
- 6[6 And during the reign of Xerxes, at the begin]ing of his reig[n ]

#### **Fragment 2 – Ezra 4:9-11 (No 1<sup>st</sup> Esdras parallel)**

- 1) [the scribe and the rest of the]ir [collea]gues – the ju]ges [the envoys, the Persian officials, the people of Erech, the Babylonians,]
- 2) [and the people of Susa, that is, the E]lamites and the <sup>10</sup>rest of the natio[ns whom the great and famous Osnappar exiled and caused to settle]
- 3) [in the city of Samaria] and the rest of Beyond the River. And now [<sup>11</sup>this is a copy of the letter which they sent to him:]
- 4)[To Artaxerxes the K]i[ng] Your Servants, men of Beyond [the River, and now <sup>12</sup>.....]

#### **Fragment 3 – Ezra 5:17-6:5 (1<sup>st</sup> Esdras 6:20-25)**

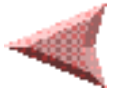
- 1)<sup>5:17</sup> .....
- 2) [Cyrus the king issued a decree to build] this [h]ouse of God in Jeru[salem. Now let the king send us his pleasure in the matter.]
- 3)[<sup>6:1</sup> Then, Darius the king issued a de]ree and he searched in the arc[hives in Babylon where the records were deposited <sup>2</sup>but] (4) a document (3)[was found]
- 4) [in Ecbatana, the capital of Media] the province and thus was writ[ten within it a memorandum: <sup>6:3</sup>In the first year of Cyrus]

- 5) [the king, King Cyrus decreed: (Concerning) the house of the god in Jerusalem, let [the] house [be built, a site where sacrifices may be sacrificed]
- 6) [and its foundations laid. Its height, sixty cubits, its width, sixty cubits, <sup>6:4</sup> [three] layers of [rolled stone]
- 7) [and one layer of wood. Expense]s will be paid from the royal palace. <sup>6:5</sup> And moreover,] gold [and silver] vessels of the hou[se of the god]
- 8) [which Nebuchadnezzar brought out] from the temple which is in Jerusalem and which were carried to Baby[lon, they shall be restored and brought]
- 9) [to the temple which is in Jerusalem to its place] and you shall deposit (them) in the house of the god. (vacat). And now [

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*translation done by Mark Wessner*

## 4Q164 4QIsaiah Peshar

4Q164 (4QpIsa<sup>d</sup>) 4QIsaiah Peshar<sup>d</sup>

J.M. Allegro, *DJD V*, 27-28, pl. IX; J. Strugnell, 'Notes', 195-196

PAM 43.349, 43.436

ROC 291

3Q4, 4Q161, 4Q162, 4Q163, 4Q165, 4Q515

*Bibliography:* J.M. Allegro, 'More Isaiah Commentaries from Qumran's Fourth

1 [יער]ך כול ישראל כפוך בעין ויסדתיך בספי[רים פשרו] *Frag. 1*  
 2 [אש]ר יסדו את עצת היחד [ה]כּוהנים והע[ם] ... 3 עדת בחירו כאבן  
 הספיר בתוך האבנים [ושמתי כדכוד] 4 כול שמשותיך פשרו על שנים  
 עשר [ראשי הכוהנים אשר] 5 מאירים במשפט האורים והתומים [...]  
 [ולוא] 6 הנעדרות מהמה כשמש[ל] בכול אורו וכו[ל שער]יך לאבני אקדח  
 7 פשרו על ראשי שבטי ישראל לא[חרית הימים] ... 8 גורלו מעמדי [...].

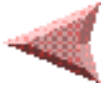
(a commentary on Isaiah 54:11-12)

1. And he will make all Israel like eye-paint around the eye. And I will found you in sapphires. Its meaning is
2. that they have founded the council of the Community, the priests and the people ...
3. the assembly of their elect as a sapphire in the midst of stones. I will make like rubies -
4. all of your battlements. Its meaning is: the twelve chiefs of the priests who
5. illuminate with the judgement of the Urim and Thummim ... without
6. any from among them missing, like the sun in all its lights, and all the gates of sparkling stones.
7. Its meaning regards the chiefs of the tribes of Israel in the last days ...
8. its lot, the office of ...

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*translation done by Mark Wessner*

## 4Q168 (4QpMic?) 4QMicah Pesher (?)

J. M. Allegro, *DJD V*, 36, pi. XII; J. Strugnell, 'Notes', 204, pls. II, III

PAM 43.419, 43.429, 44.179, 44.192

ROC 326

1Q14

(a commentary on Micah 4:8-12)

1. . . . of the daughter of Jerusalem. Now, why do you cry out? Do you not have a king among you? Have you lost your advisor?
2. Have labour pains gripped you like a woman giving birth? Have labour pains, daughter of Zion, like a woman giving birth, for
3. now you will come out of the city and settle in open fields, and you will go to Babylon. There you will be saved. There
4. the Lord will deliver you from the hand of your enemies. Now, many nations will assemble against you,
5. saying, let her be defiled and let us set our eyes upon Zion. They do not know the thoughts
6. of the Lord, and they do not understand his plan . . .

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## 4Q170 (4QpZeph) 4QZephaniah Peshar

J. M. Allegro, *DJD V*, 42, pl. XIV; J. Strugnell, 'Notes', 210-211  
PAM 43.429, 43.514 ROC 600

(a commentary on Zephaniah 1:12-13)

1. The Lord will not do good or evil. Their wealth will be plundered and their houses will be destroyed. Its meaning is . . .
2. . . . they will not eat . . .
3. What is says: their wealth will be destroyed . . .
4. Its meaning is . . .

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## 4Q534

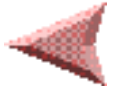
I,1 of the hand, two . . . a mark. Red are  
2 his hair, and moles on . . .  
3 and small marks on his thigh . . . this differing from that. He will know . . .  
4 In his youth he will be like . . . a man who does not know knowledge, until the time when  
5 he shall know the three books.  
6 And then he will become wise and will know . . . visions to come to him, on his knees.  
7 And with his father and with his forefathers . . . life and old age. With him will be counsel and  
prudence  
8 And he will know the secrets of humanity and his wisdom will go out to all the peoples. And he  
will know the secrets of all the living things.  
9 And all their plans against him will cease, and the opposition of all the living things will be great.  
10 his plans because he is the Elect of God. His birth and the spirit of his breath  
11 . . . his plans will be forever . . .  
12 . . . which . . .  
13 . . . plans . . .  
15 . . . his . . .

II, 1 . . . which . . . fell to the east . . . sons of (the) pit  
2 . . . evil . . . mole . . .  
4 . . . to come . . .  
5 . . . the flesh . . .  
7 . . . And the spirit of his breath . . .  
8 . . . forever . . .  
12 . . . And provinces . . .  
13 . . . And they will lay waste . . . and like [constellations] . . . [they] will . . .  
14 waters will cease . . . from . . . high places they will lay waste. All of them will give  
16 . . . And . . . they will be built. Like Watchers (is) his work . . .  
17 . . . instead of [his] voice . . . and they will base his foundation upon him. Sin and . . .  
18 . . . which . . . A Holy One and Watchers . . .  
19 . . . upon him . . .

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# Allegro Page Number 01

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## 158. BIBLICAL PARAPHRASE: GENESIS, EXODUS

(PL. I)

1-2: Gen 32<sup>25-32</sup> Ex 4<sup>27-28</sup>

]ץ למען]  
 ]שרית ופ]  
 [ 25 וי'ותר י]עק[וב ל]בדו שמה ויאבק]  
 [בהאבקו עמו [ו]יאחזהו 27 ויאמ'ר] אל]יו 26  
 [אלי 28 ויאמר לו מה שמכה [ויגד] לו] 5  
 [אנשים ותוכל 30 ויש'ל ל י]עקוב [ו]יאמ'ר הני]ד 32 לי מ]ה 29  
 ויבר]ך אותו שם ויאמר לו יפרכה יה[וה וירב]כה]  
 ד]עת ובינה ויצילכה מכול חמס ו]ו  
 עד היום הזה ועד דורות עולם]  
 וילך לדרכו בברכו אותו שם וי] 10  
 לו השמש כאשר עבר את פנוא]ל 32  
 ביום ההוא ויאמר אל תוא]כל  
 על שתי כפות הירך עד ה]יום הזה 33  
 אל Ex 4<sup>27</sup> אהרון לאמור לך לקרא]ת  
 28 דברי יהוה אשר ש]לח]ו ואת כול] האותות 15  
 יהוה לי לאמור בהוציאכה את]  
 ללכת עבדים והנה המה שלושי]ם  
 יהוה אלוהים] ל]  
 גשל] ל] ל]ו]

L. 3, Gen 32<sup>25</sup>: שמה. Addl. to MT.

L. 4, v. 26: ויאחזהו. Addl. to MT.

v. 27: אלי. Addl. to MT.

L. 5, v. 28: לו. MT has אליו.

שמכה. The *plene* script in the suffixes is normal in this document, against MT's defective writing.

לו ויגד] לו? MT has יעקב יעקב.

L. 6, v. 30: וישאל. The 'aleph has been inserted above the line.

יעקוב. MT defectively written.

הניד נא. The last two letters have been written above the line. MT has הנידה נא.

לי (as LXX Syr Vulg). Additional to MT.

מה. Addl. to MT.

L. 7: ויברך אותו שם. So the end of v. 30, but our document must have been considerably expanded from MT.

אותו. MT defectively written.

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- english

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in fact, it is completely absent.

BTW the phrase "What we've got..." is gramatically incorrect and redundant. I suggest either "What we have..." or "What we got..."

Thank you.

- incomplete...

for  
you have fought and  
and Jacob was left there himself and fought  
while he fought with  
him, he held him and said to him  
to me (/ my god?) And he said to him what is your name [and he  
said] to him  
people and you could and Jacob asked saying tell me what  
and he blessed him  
there and said to him (may) Jehova multiply you and bless you  
knowledge and wisdom and save  
you from all stealing  
to this day and for generations for ever  
and he went on his way when he  
blessed him there  
for him the son when he passed Penuel  
that day and said don't eat  
on the  
two ?? of the thigh to this day  
To Aharon saying go toward  
the words of Jehovah that sent him

and all the [signs  
Jehova to me saying when you take out  
to go slaves and behold they are  
thir[ty  
Jehovah god

- Yitzkhack ben Tzvi

-

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2

## DISCOVERIES IN THE JUDAEAN DESERT V

'And he said unto him, May Yah[weh] make thee fruitful [*and multiply*] thee . . .' Cf. Gen. 28<sup>3</sup>.

L. 8: 'kn]owledge and understanding, and that he may deliver thee from all violence *and* [ . . . ]'

L. 9: 'unto this day and for everlasting generations [ . . . ]'

L. 10: 'And he went on his way when he had blessed him there, and [ . . . ]'

L. 12: 'in that day, and he said, Thou shalt not ea[t. . . ]'

L. 13, v. 33: שתי כפות. MT has כף.

L. 14, Ex 4<sup>27</sup>: אהרון. MT defectively written.

לאמור. Addl. to MT.

L. 15, v. 28: כול. The *plēnē* writing of this word is normal for this document, against MT's defective script.

L. 16: 'Yahweh to me, saying, When thou hast brought forth[ . . . ]' Cf. Ex 3<sup>12</sup>.

L. 17: 'to go (as) *slaves*, and behold they were thirt[y . . . ]'

L. 18: 'Yahweh, God[ . . . ]'

3: Gen 32<sup>31(?)</sup>

ויקרא יעקוב]

בארץ הזות מ]◦

אבותי לבוא אל]

L. 1: 'And Jacob called[ . . . ]' (cf. Gen 32<sup>31</sup>).

L. 2: 'in this land[ . . . ]'

L. 3: 'my fathers to come *to*[ . . . ]'

4: Ex 3<sup>12</sup> 24<sup>4-6</sup>

[צוה לכה]

3<sup>12</sup> העם ממצרים תעבד[ח]

24<sup>4</sup> למספר שנים עשר שבט[י] ישראל

5 ויעל את העולה על המזבח]

6 באגנות וחצ[י]ה]דם זרק על ה[מזבח

אשר היראתי אל אברהם ואל ]◦◦◦◦◦

אתם להי[ות] להמה ול[ע]ם לאלוהים ]◦

ע[ד] עול[ם] . . . ]ת[ע]ל[◦]ל[. . . ]◦ יהוה ]◦

L. 2, Ex 3<sup>12</sup>: cf. ff. 1-2, l. 16.

L. 3, 24<sup>4</sup>: למספר. Addl. to MT.

L. 4, v. 5: ויעל את העולה. MT has ויעלו עלת.

על המזבח. Addl. to MT.

L. 5, v. 6: באנונות. MT has באנת.

L. 6: 'which I *showed* to Abraham and to [. . .]. Cf. Gen 12<sup>1</sup> Deut 34<sup>4</sup>.

הראיתי for היראתי?

ואל is followed by an erasure.

L. 7: 'with them to b[e] for them and for the [peo]ple gods . . .'

L. 8: 'fo]r eve[r . . .] Yahweh [. . .'

Hello my name is Mallory, what's yours?

john where you from john, translate ancient text often?

And Jacob called  
in this Land from  
my fathers to come to

order to you  
the people from  
Egypt you shall worship  
to the number of the twelve tribes of [Israel  
and he offered the  
holocaust on the alte[r  
in basins and hal[f the] blood he through on the [alter  
that I  
showed to Abraham and to  
you (pl) to b[e] to them and to the pe[op]le a god  
f]or ever...

- Yitzkhack ben Tzvi

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## 158. BIBLICAL PARAPHRASE: GENESIS, EXODUS

3

5: Ex 19<sup>17-23</sup>

17 בתח[חית  
19 [השופר  
21 ]ויאמר יהוה אל  
22 פ[ן יפרוץ בהמה  
23 ]ההר וק[דשתו

L. 2, Ex 19<sup>19</sup>: השופר. MT defectively written.

L. 4, v. 22: יפרץ בהם. MT has בהם.

6: Ex 20<sup>19-22</sup> Deut 5<sup>29</sup> 18<sup>18-20, 22</sup>

אתה[  
20<sup>19</sup> ולוא ידבֹר ע[מנו  
20 בא הא[לוהים ובע[בו[ר] תהיה י[ר]אתו  
21 האלהים ו[יאמר] יהוה אל מוֹשֶׁה ל[אמור  
Deut. 5<sup>29</sup> וזהו הלבב הזה להמה ליראה] 5  
את קול דברי אמו[ר] 18<sup>18</sup> להמה נביא  
19 אשר לוא ישמע[א] ל דבֹר[י]  
20 לד[בר] או אשר יד[בר]  
22 א[שר] ידבר [ הנביא  
ל[ ] 10

L. 2, v. 19: ולוא. MT has ואל.

L. 4, v. 22: מוֹשֶׁה. *Plēnē* script as 4Q *Testimonia* (175) l. 1. MT defectively written.

L. 5, Deut 5<sup>29</sup>: הלבב הזה. MT (and 4Q *Testimonia*, l. 3) has זה לבבם.

L. 6: 'the sound of my words, sa[y] to them, "A prophet [. . .]"' This introductory passage to the quotation of Deut 18<sup>18</sup> is missing from both Sam (Ex 20<sup>21</sup>) and 4Q *Testimonia*.

L. 7, 18<sup>19</sup>: לוא, in *plēnē* script as elsewhere in this document (and 4Q *Testimonia*, l. 7). MT defectively written.

L. 8, v. 20: או אשר. MT has ואשר.

7-8: Ex 20<sup>12, 16, 17</sup> Deut 5<sup>30, 31</sup> Ex 20<sup>22-26</sup> 21<sup>1, 3, 4, 6, 8, 10</sup>

12 את אבי[כה ואת אמֹכָה]  
16 ברע[כה עד שקר 17 לוא תחמוד אשת ר[עכה  
Deut. 5<sup>30</sup> ויאמר יהוה אל מוֹשֶׁה לך אמור להמה שובו ל[כמה  
11 ואת המשפטים אשר תלמדם ועשו בארץ אשר[  
5 ושובו העם איש לאהליו ויעמוד מוֹשֶׁה לפני[  
Ex. 20<sup>22</sup> ראתמה כי מן השמים דברתי עמכמה 23 לוא תעש[ן

Exo 20:12

Glorify your father and your mother, that your days may be prolonged on the ground which Yahweh your Elohim is giving to you.

Exo 20:16

You shall not answer against your associate with false testimony.

Exo 20:17

You shall not covet the house of your associate. You shall not covet the wife of your associate, his field, his servant or his maidservant, his bull, his donkey or anything which is your associate's.

Dt 5:30

Go, say to them: You return to your tents!

Dt 5:31

As for you, stay here with Me, and let Me speak to you about all the instruction and the statutes and the judgments that you shall teach them, so that they may obey them in the land that I am giving to them to tenant it.

Exo 20:22

Yahweh said to Moses: Thus shall you say to the sons of Israel, You have seen that from the heavens I have spoken with you.

- sicilian hottie

duet 5:10 vayomer yhwh el moshe, and yhwh said to moshe. lech amar laheimah shuvo L [cama, you go say to them, return to his desire. Although it seems a little wierd to be shuvo, because this is the third person singular masculine {him} it would seem more natural to be 2nd person plural - your.

- Sahfed Guru

eth avi coh v'eth imckah - Here with father and your mother. imckah must be the 2nd person sing fem although this is an older form of imeikh. Sicilian Hottie does not read any hebrew and it shows in the translations she provided, I know her from paltalk. No offense sici, but you should not be trying to translate if you do not know Hebrew grammar.

- Exo:

The above is for Exo:20:12 it will not let me edit, sorry.

- Sahfed Guru

Sorry I must make a correction I just realised it is eth avicha v'eth imckah- your father and your mother or with your father and your mother. I would need more of the sentence to know for sure. I did not notice at first the [ was not breaking the words apart. This is the dead sea scrolls way to make it 2nd person singular fem. Avi is a fem construct word even though it means father.

- Sahfed Guru

Exo: 20:16

b'reachah od shaqar lo tachmod ishet re'achah - You will not witness against your friend falsely. You will not covet your friends wife. The first part of the sentence seems missing the first lo. We know would be there because otherwise it says bear false witness against your neighbor/friend.

You will notice it is missing the lo tachmod beit rei'echa - you will not covet your friends house. This appears between the two in the Torah. usually rei'echa is translationn your neighbour.

- Sahfed Guru

Exodus 20:17

îâà lo - never  
 çîã knaw-mad' - covet, desire  
 àùÏÑä ish-shaw' -  
 woman  
 øð ray'-ah - associate's  
 áîéú bah'-yith - house,  
 family

Translation:

"Never desire your associate's woman..." (missing words)  
 "...house/family..." (end)

- fisherm77

That Hebrew I posted is supposed to be in the "TITUS Cyberbit Basic" font.

- fisherm77

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4

## DISCOVERIES IN THE JUDAEAN DESERT V

24 עליו את עולותיכה ואת שלמיכה את צואניכה]

25 תעשה לי לוא תבנה אתהנה גוית כי הרבכה]

26 עליו 21' אלה המשפטים [אשר] תש]ים

10 [אם] בנפיו בא בנפיו יצא א]ם

4 ל[א]דונו והוא]

60]ה[גישו

6 אזנו במרצע]

11 [והפ]דה לע]ם

15 10 [ועונתה] ל]וא

L. 1, 20<sup>22</sup>: אמה . . . אביכה, *plēnē* spelling of the suffixes as regularly in this document against MT's defective writing.

L. 2, v. 17: לוא written *plēnē* as regularly, against MT's defective writing.

תחמוד. MT defectively written.

אשת (= LXX). MT has בית (cf. Deut 5<sup>21</sup>).

L. 3: 'And Yahweh said to Moses'. Addl. to MT.

אמור להמה. MT defectively written.

L. 4, v. 31: ואת המשפטים. MT omits את.

L. 5: 'And the people returned, each man to his tents, and Moses stood before . . .' Addl. to MT.

L. 7, v. 24: צואניכמה . . . שלמיכמה . . . עולותיכמה. The sing. suffixes have been made plural (= LXX Vulg) by the addition of a *mēm* above the line.

צואניכמה. MT has צאנך.

L. 9, v. 26: עליו. Thus MT, although אליו with Sam is possible. 21': אלה (= Sam Vulg). MT has ואלה.

L. 10, v. 3: בנפיו . . . בנפיו (= Sam). MT has בנפו.

L. 11, v. 4: לאדונו. Reconstruction is not certain but traces remaining will not allow לאדניה of MT; cf. Sam (ג'') Syr LXX<sup>B</sup> Vulg.

L. 12, v. 6: והגישו. Reconstruction and position of fragment not certain.

L. 15, v. 10: ועונתה. MT defectively written.

9: Ex 21<sup>15, 16, 18, 20, 22, 25</sup>

15]זמת<sup>16</sup> גונב]

18]אי]ש את רעהו באבן]

[ יכה איש את עבדו]

22]וכ]יא ינצו]



22 [יא ינצו]

22 [ בפליילים]

25 [ תִּהְיֶה]

L. 1, Ex 21<sup>16</sup>: וְנֹכַח. MT has וְנֹכַח.

L. 4, v. 22: כִּי, as regularly in this document, against MT's כִּי.

L. 5, v. 22: בַּפְּלִיילים. A scribal error for MT's בַּפְּלִילים.

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## 158. BIBLICAL PARAPHRASE: GENESIS, EXODUS

5

10-12: Ex 21<sup>32, 34, 35-37</sup> 22<sup>1-11, 13</sup>

32 כס]ף שלוש]ים

34 ]הבור יש]לם

35 כ]ספו וגם ]את המת יחצון] 36 אם נוד]ע [כ]יא שור נג]ח

[ 37 אם יגוב איש שור או שה וטבחו או מ]כרו

[והוכה ומת אין לו דמים = אם זרחה השמש עליו דמים] 22<sup>1</sup> 5

[חמור עד שה חיים אחד שנים ישלם וכי יבעה] 3

כת]בואתו אם כול השדה יבעה מיטב שדהו ומיטב 4

כרמו י]שלם

ש]לם ישלם המבער את הבערה 6 כיא יתן

איש אל]

בע]ל הבית לפני האלוהים אם לוא ילח ידו 7 10

במלאכ]ת

א]שר יואמר עד יהיה יבוא דבר שניהמה] 8

[או שור או שה או כול בהמה לשמור] 9

[במלאכת ]רע]הו ולקח בעליו ולוא 10

יש]לם 11 ואם] גוב יעב]

13 ]כיא ישאל אי]ש מעם] רעהו בהמה

[ונשבר או מת] בעל]יו

L. 1, Ex 21<sup>32</sup>: שלושים. MT defectively written.

L. 3, v. 36: אם; similarly LXX Vulg Syr. MT has או.

L. 4, v. 37: אם. MT has כי.

יעוב. MT defectively written.

L. 5, 22<sup>1</sup>: והוכה. MT defectively written.

L. 6, v. 3: אחד. So Sam Syr; addl. to MT.

v. 4: וכי, written, unusually for this MS, defectively, as MT which omits the conjunction, shown also in Kenn Sam Syr. יבעה. MT has יבער.

L. 7, v. 4: כתבואתו אם כול השדה יבעה; similarly Sam (כתבואתה ואם כל השדה יבעה) and LXX; addl. to MT.

מיטב. The second yōdh has been inserted above the line. MT has מיטב.

L. 10, v. 7: לפני האלוהים. MT has אל האלהים.

שלת. A scribal error for ישלת? MT has שלת.

L. 10, v. 7: לפני האלוהים. MT has האלהים.  
ילת. A scribal error for ישלת? MT has שלת.  
L. 11, v. 8: יואמר; a plene writing for MT's יאמר.  
כיא הואה זה; inserted above the line.  
יהוה (= Sam). MT has האלהים.  
יבוא. MT defectively written.  
L. 12, v. 9: או כול (= Sam; cf. LXX Syr). MT has וכל.  
לשמור. MT defectively written.  
L. 15, v. 11: גוב. MT defectively written.  
L. 16, v. 13: בהמה, as Syr (cf. LXX ed. Lagarde); addl. to MT.

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6

## DISCOVERIES IN THE JUDAEAN DESERT V

13: Ex 30<sup>32, 34</sup>

]° ∞[  
ק]ודש הוא קודש קדשים 30<sup>32</sup>

ול]בנה זכה ב[ד] בב[ד]

L. 2, v. 32: קודש קדשים. MT has קדש.

14 Col. II

Col. I

ג]

ה[  
ר וכול הר'חות  
לברכה להארץ  
שה ובארץ מצרים  
ול]° ∞[ מצרים וגאלתים 5  
במצרים ואת [רש]ע  
לבב ים במצ[ל]ות  
אשר יישבו  
]° לי[

<sup>2</sup> . . .] and all the spirits [<sup>3</sup> . . .] for a blessing to the earth [<sup>4</sup> . . .] and in the land of Egypt [<sup>5</sup> . . .] the power of Egypt, and I shall redeem them [<sup>6</sup> . . .] in Egypt, and the [*wick*]ed [<sup>7</sup> . . .] the midst of the sea in the depths [<sup>8</sup> . . .] who dwell [ . . .

L. 2: הרוחות. The first *wāw* has been inserted above the line.

L. 5: ד has been inserted above the line.

L. 6: the *hē* appearing at the edge of the fragment has been inserted above the line.

L. 7: cf. Ex 15<sup>4-8</sup>.

15

]עדה[  
ר ה[

## 159. ORDINANCES

(PLATE II)

(Already partly published in *Journal of Semitic Studies* 6. i (1961) 71-72)

(Already partly published in *Journal of Semitic Studies* 6, i (1961) 71-73)

1	Col. II	Col. I
	[הו אל ]	ט[
	[נחל לין]	א[
	[ותיו ולכפר לכול פשעיהם]	
	[עשה איש ממנה גורן וגת הבא לגורן]	
	אשר בי[שר]אל אשר אין לו יאוכלנה וכנס לו ולב[יתו]	ל[

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## 159. ORDINANCES

7

השדה יֵאָכֵל בְּפִיָּהּ וְאֵל בֵּיתוֹ לֹא יבֹא לְהַנִּיחֹן 5  
 ע]ל[ ] כֶּסֶף הָעֵרְכִים אֲשֶׁר נָתַן אִישׁ פֶּר נַפְשׁוֹ מִחֲצִית] הַשְּׁקֶל  
 רַק פֶּ]עַם[ אַחַת יִתְּנֶנּוּ כֹּל יָמָיו עֲשָׂרִים גֵּרָה הַשְּׁקֶל ב]שְׁקֶל הַקֹּדֶשׁ  
 לִשְׁשׁ מֵא[ו]ת הָאֵלֶף מֵאֹת כֹּכַר לְשִׁלִּישִׁית מִחֲצִית הַכֹּכַר]  
 וְלִחֲמִשִּׁים מִחֲצִית הַמֵּ]נָה[ עֲשָׂרִים ו]חֲמִשָּׁה שְׁקֶל הַכֹּוֹל]  
 הַמְּנָה שֵׁ]מֵ[ מֵ]ל[ ] שֶׁל] וְשׁ לְעֶשְׂרֵת הַמְּנִים] 10  
 חַמ] שֶׁה כֶּסֶף מְעַשֵּׂר הַ]מְּנָה  
 שְׁק] לְהַקְּדֹשׁ מִחֲצִית  
 הַ]הָ פֶה וְהַבַּת תְּכוּן אֶ]חָד  
 ש]לוֹשֶׁת הָעֲשָׂרוֹנִים 15

ע]ל הָעַם וְעַל בְּ]גְדֵיהֶם  
 י]שְׂרָאֵל שְׂרָף מִוְשֵׁה

<sup>1</sup> . . .] *apportion* to [<sup>2</sup> . . .] his [ . . .] and to make atonement for all *the[ir]* sins [<sup>3</sup> . . . and if] one should make of it a threshing [-floor] or winepress: he who comes to the threshing-fl[oor . . .] <sup>4</sup> who is in *I[sr]ael*, who has nothing, shall eat and gather for himself and for [*his*] house- [hold . . .] <sup>5</sup> the field he shall eat for himself but shall not bring (it) to his house to deposit it. [<sup>6</sup> *Con*]cerning [ . . .] money of Valuations that a man gives as a ransom for his soul: half a [shekel.] <sup>7</sup> Only once shall he give it during his lifetime—the shekel is twenty gerahs accord- ing to [the shekel of the Sanctuary.] <sup>8</sup> For the Six Hundred Thousand: one hundred talents; for The Third: half a talent; [ . . .] <sup>9</sup> and for The Fifty: half a mi[n]a—[*twenty*]-five shekels; the *total* [ . . .] <sup>10</sup> the mina [ . . . *th*]ree for ten minas [<sup>11</sup> . . . *fi*]ve (shekels) of silver: a tenth of a [mina . . . <sup>12</sup> shek]el of the Sanctuary, hal[f . . . <sup>13</sup> . . .] The ephah and the bath are of the s[ame] measure [<sup>14</sup> . . . *th*]ree tenths [ . . . <sup>16</sup> . . . *con*]cerning the people and concerning [*their*] gar[m]ents <sup>17</sup> . . . I]srael, Moses burnt[ . . .

L. 3: גֵּרָה וְגַת for גֵּרָה וְיָקֵב of Deut 15<sup>14</sup> 16<sup>13</sup>, as in CD xii 9–10.

L. 4: אֲשֶׁר אֵין לוֹ. Cf. Ex 22<sup>5</sup>.

L. 6: cf. Ex 30<sup>12</sup> Lev 27<sup>1-8</sup>.

כֶּסֶף. The *kaph* has been inserted above the line.

L. 7: עֲשָׂרִים גֵּרָה הַשְּׁקֶל. Cf. Ex 30<sup>13</sup> Nu 18<sup>16</sup>.

L. 8: שֶׁשׁ מֵאוֹת הָאֵלֶף. Cf. Ex 12<sup>27</sup> Nu 11<sup>21</sup>.

שִׁלִּישִׁית, 'The Third', the half-a-talent levy for which implies a force of 3,000 men. Cf. II Sam 18<sup>2</sup> and 23<sup>16-19</sup>

where the dubious שְׁלִשָּׁה (Ktb v. 18 שְׁלִשִׁי) may possibly conceal our word.

שלישית, 'The Third', the half-a-talent levy for which implies a force of 3,000 men. Cf. II Sam 18<sup>2</sup> and 23<sup>18-19</sup> where the dubious שלשה (Ktb v. 18 שלישי) may possibly conceal our word.

L. 9: עשרים וחמשה שקל. I.e. the mina = 50 shekels, as in Ezek 45<sup>12</sup> (LXX); cf. l. 11.

L. 13: האיפה. The *yōdh* has been inserted above the line. For the equation of ephah and bath, cf. Ezek 45<sup>11</sup> and 4QD<sup>c</sup> I. ii. 2.

תכון: MT Ezek 45<sup>11</sup> has תכון.

L. 14: cf. Lev 14<sup>10</sup> Nu 15<sup>9</sup> 28<sup>12, 20, 28</sup> 29<sup>1, 9, 14</sup>.

L. 16: בגדיהם. Reconstruction suggested by ff. 2-3, ll. 6-7.

L. 17: cf. possibly, Ex 32<sup>20</sup>.

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8 DISCOVERIES IN THE JUDAEAN DESERT V

2-4

ואם] גִּדְאוּ שׁוֹקֵד מִשְׁפַּחָה] 10  
 לעיני יִשְׂרָאֵל [אל ל] וְאֵל יַעֲבֹדוּ הַנְּטִיִּים בּוֹרִים  
 מצרים ויצו עליהם לבלתי ימכר ממכרת עבד ו-] עשרה אנשים  
 וכוהנים שנים ונשפטו לפני שנים העשר האלה 5  
 דבר בישראל על נפש על פיהם ישאלו ואשר ימרה  
 יומת אשר עשה ביד רמה אל יהיו כלי גבר על אשה כול ]  
 יכס בשלמות אשה ואל ילבש כתונת אשה כיא [ת]ועבה הוא  
 כי יוצו איש שם רע על בתולת ישראל אם ב] [ קחתו אותה יואמר ובקרוה  
 נאמנות ואם לוא כחש עליה והומתה ואם ב-] [ ענה בה ונענש שני מנים  
 ושלח כול ימיו כול] [אֲשֶׁר] [ל-יית 10

<sup>1</sup> And if [. . .] they cut off the guardian of a famil[y . . .] <sup>2</sup> before Isra[el] they shall [n]ot serve Gentiles among *stra[n]gers . . .* <sup>3</sup> Egypt, and he commanded them that one should not be sold as a slave is sold. And [. . . te]n men <sup>4</sup> and two priests, and they shall be judged before these twelve [. . .] <sup>5</sup> spoke in Israel against anyone, according to their evidence they shall inquire and whoever rebels [. . .] <sup>6</sup> shall be put to death since he has behaved arrogantly. Let not a man's garb be upon a woman. Every [. . .] <sup>7</sup> be covered with a woman's mantles, but let him not be dressed in a woman's tunic, for such is an abomination. <sup>8</sup> If they defame a man concerning a virgin of Israel, if his taking her was by [. . .], let him say so, and they shall examine her <sup>9</sup> as to (her) trustworthiness, and if he has not lied about her, she shall be put to death. But if by [. . .] he humbled her, he shall be fined two minas <sup>10</sup> and be expelled all his life. All [. . .] who [. . .]

L. 1: גִּדְאוּ. If this is a correct reading, possibly an error for נִדְעוּ.

Ll. 2-3: cf. Lev 25<sup>12</sup>.

Ll. 3-4: עֲשֶׂרָה אַנְשִׁים וְכוֹהֲנִים שְׁנַיִם. F. 3 is only tentatively positioned. In CD x 4 ff. the judiciary body consists of ten members, four of them priests, and in 1QS viii 1 ff. of twelve laymen and three priests (cf. also ix 10 and perhaps 4QpIsa<sup>a</sup> (164) f. 1 l. 4).

Ll. 5-6: יִמְרָה . . . יוֹמַת. Cf. Jos 1<sup>18</sup>.

L. 6: יהיו כלי גבר. MT of Deut 22<sup>3</sup> reads כָּלִי as singular with יִהְיֶה, and לֹא for אֵל.

Ll. 6-7: כוֹל [ . . . ] יִכַּסּ בְּשִׁמְלוֹת אִשָּׁה. is additional to MT.

L. 7: וְלֹא יִלְבַּשׁ גֹּבֵר שִׁמְלַת אִשָּׁה. MT has וְלֹא יִלְבַּשׁ גֹּבֵר שִׁמְלַת אִשָּׁה.

כי תועבת יהוה אלהיך כל עשה אלה הוא. MT has כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ כָּל עֲשֵׂה אֱלֹהִים הוּא.

L. 8: יוֹצֵא for יוֹצֵא; cf. Deut 22<sup>14,19</sup>.

Ll. 8-10: cf. Deut 22<sup>18-20</sup> and Ex 22<sup>15-16</sup>.

L. 9: וְנִעְנַשׁ שְׁנֵי מִנִּים. The fine is the amount required by Deut 22<sup>19</sup> from a husband falsely accusing his wife of unchastity.



unchastity.

5

[ם אל וימותו פשר]

בני לון]

[כמשפט ואשר אמ]ר

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## 159. ORDINANCES

9

[ בקחת מושה את ]  
 [ יצאו שמה פשר הדבר ] 5  
 [ דרוש התורה בצוקה ו ]  
 [ אש ] דבר מושה  
 [ כול ]

<sup>1</sup> . . . ] God, and they died. The interpretation of [ . . . <sup>2</sup> . . . ] The *Levi*[tes . . . <sup>3</sup> . . . ] in judgement. As it sa[ys . . . <sup>4</sup> . . . ] when Moses took [ . . . <sup>5</sup> . . . ] they went out thence. The interpretation of the passage is [ . . . <sup>6</sup> . . . in]terpret the Law in distress and [ . . . <sup>7</sup> . . . a]s Moses spoke [ . . . <sup>8</sup> . . . ] all [ . . .

L. 1: possibly derived from Lev 16<sup>1</sup>.

L. 6: cf. Deut 4<sup>29-30</sup> (Sam).

6

[ להק ]

7

[ קל ]

8

[ שחא ]  
[ ל ]

9

[ שראל ]

## 160. THE VISION OF SAMUEL

(PL. III)

1: I Sam 3<sup>14-17</sup>

[ כ ] יא נשב[ עתי ל ] בית [ עלי ]  
 [ ] שמע שמוא[ ל א ] ת דב[ רי ]  
 [ שמואל שכב לפני עלי ויקום ויפתח את ד ] לתות  
 [ להניד את המשא לעלי ויען עלי ו ]  
 [ הו ] דיעני את מראה האלוהים אל[ ] 5  
 [ אם תכחד ממני ד ] בר  
 [ שמואל ]

<sup>1</sup> . . . f]or I have swor[n to] the house of [Eli . . . <sup>2</sup> . . . ] Samuel heard the wo[rds of . . . <sup>3</sup> . . . ] Samuel lay down before Eli, and he arose and opened the d[oo]rs . . . <sup>4</sup> . . . ] to tell the oracle to Eli. And Eli answered and [ . . . <sup>5</sup> . . . Let] me know the vision of God, do not [ . . . <sup>6</sup> . . . ] if you hide from me a w[ord . . . <sup>7</sup> . . . ] Samuel [ . . .

if you had from me a word . . . . .

L. 1, I Sam 3<sup>14</sup>: כִּיָּא. MT has לִכֵּן.  
L. 3, v. 15: שְׂמוּאֵל שָׁכַב. MT has וַיִּשְׁכַּב שְׂמוּאֵל.  
לִפְנֵי עָלִי is additional to MT, but cf. f. 7, l. 4.  
וַיִּקְוֶם is additional to MT, but cf. LXX (ἀρθρισεν τὸ πρῶτ).  
L. 4: לַהֲגִיד. MT has מִהֲגִיד.

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c

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10 DISCOVERIES IN THE JUDAEAN DESERT V

המראה. MT has המשא.  
אל עלי. MT has לעלי.  
ויקרא. MT (v. 16) has ויען.  
L. 5: MT has מה הדבר אשר דבר אליך.

2

[אותם ולהבר כפים ל]

[. . .] them, and to cleanse hands [. . .]

3-4

Col. III

Col. II

Col. I

[עבדכה לוא עצרתי כוח עד זואת כיא מחלה את]

[קו אלוהי לעמכה ועזרתה היה לו והעלהו שמו]

אלה שמים הואה [. . .] ל [ו] העמד להמה סלע למרואש כיא תהלתכה

בארצות ובימים] [דש ובועם שונאי עמכה תגביר תפארת

אתה בראתה] [וממלכה וידעו כול עמי ארצותיכה]

י בנינו רבים כיא עמכה הואה] [מ]ראה וה

קדו שיכה אשר הקדשתה]

Col. I. 6 . . . vi]sion

Col. II. 1 . . .] thy *servant*, I retained no strength until this, for [. . . 2 . . .] they waited, O my God, for thy people. But he was a help to him and he lifted him up [<sup>3</sup> to the] heavens, he [. . . and] will raise up for them a rock for a *headstone* for thy renown is <sup>4</sup> in lands and in seas [. . .] and in the indignation of them that hate thy people thou shalt prevail gloriously. <sup>5</sup> Thou hast created [. . .] and a kingdom that all the peoples of thy lands shall know [. . .] <sup>6</sup> and [. . .] many shall [un]derstand that thy people are (he is with thee) [. . . 7 . . . thy [*ho*]ly ones whom thou hast sanctified [. . .]

Col. III. 1 *makes sick* [. . .]

F. 3-4, col. II, L. 1: לוא עצרתי כוח. Cf. Dan 10<sup>8</sup>, 10.

L. 3: the placing of f. 3 is only tentative. העמד, probably defectively written for העמיד.

5

]מטיט יון[

]עוז עמכה ומ[

]יראתכה על ל[

<sup>1</sup> . . .] from the miry bog [ . . . <sup>2</sup> . . .] *strength* of thy people (with thee) and [ . . . <sup>3</sup> . . .] thy  
fear is upon [ . . .

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## 160. THE VISION OF SAMUEL

11

6

[לכה ואתה תהיה להמה ותם]  
[כי א אתה למרישונה בם]

<sup>1</sup> . . . ] thine and thou shalt be theirs, and [ . . . <sup>2</sup> . . . ]*fo*]r thou at the beginning [ . . .

7

[פני יהי ע]  
[גרת עמו מועדי ונלויתי מם]  
[יחלתי פניה רכוש והון ומחיר]  
[דוני ובהרתי לשכוב לפני יצוע]

<sup>1</sup> . . . ] *may there be* [ . . . <sup>2</sup> . . . ] *I stayed* with him for *my appointed time* and joined myself to him [ . . . <sup>3</sup> . . . ] I did [*not*] seek her favour with property or wealth or purchase-price [ . . . <sup>4</sup> . . . ] they [ . . . ] me but I chose to lie before the couch of . . .

L. 2: ל, inserted above the line.

L. 3: יחלתי, presumably a *pē-yōdh* bi-form of the normal חלה.

L. 4: לשכוב for BH לשכב, cf. 1QS vii 10.

לפני יצוע. Cf. f. 1, l. 3, n.

## 161. COMMENTARY ON ISAIAH (A)

(FL. IV-V)

(Partly published already in *JBL* lxxv (1956) 177-82)

1: Quotation from Isa 10<sup>21</sup> and *pešer* on vv. 20-21

שאר ישוב שאר יעקוב [ אל א]ל גבור  
שאר י[שראל היאה]  
[אילי אנשי חילו ופם]  
מו[עדי הכוהנים כיא היאה]

מִן עֲדֵי הַכֹּהֲנִים כִּי אֵינֶנּוּ הַ

<sup>1</sup> . . . A remnant will return, the remnant of Jacob,] to the [mighty] Go[d . . . <sup>2</sup> . . . 'remnant of I]srael': it is [. . . <sup>3</sup> . . .] the *leaders* of his warrior band, and [. . . <sup>4</sup> . . . *assembly*] *places* of the priests, for it [. . .

L. 2: שֵׁאֵר יִשְׂרָאֵל. The reconstruction is based on v. 20, the gender of הֵיאָה notwithstanding, the gender of the pronoun having been attracted into that of the following word, perhaps עֲדָת.

L. 3: אֵילֵי, or the remnant of גֵּאֵלֵי or the like. The fragment here appended has shrunk a little, but the join seems certain.

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12

## DISCOVERIES IN THE JUDAEAN DESERT V

2-4: Quotation of Isa 10<sup>22, 24-27</sup> and *pešer*

[י בני]  
 א[שֶׁר אמר אם הִי]ה עמכה ישראל כחול הים  
 שאר ישוב בו כליון חר[וץ ושוטף צד]קה  
 גָּה ורבים יוב[דו]  
 ]°° [ ... ] מט[ה...ב]ארץ באמת °°  
 [ לכן כ]ה אמ[ר אד]וני צבאות אל תירא עמי  
 ש[ב ציון] מאשור ב[שבט] יככה ומטהו ישא עליך בדרך מצרים  
 כיא] עוד מע[ט מוער וכלה ועם ואפי על תכלית]ם ויע[ורר עליו  
 צבאות שוט כמכת מדין בצור עו]רב ומט[הו על הים  
 10 וגשאו בדרך מצרים והיה ביום ההואה] יסור סב[לו מעל שכמך]

1 . . . ] of the children of [ . . . 2 . . . ] as he said, 'If [thy people Israel be like the sand of the sea, 3 only a remnant of them will return. Destruction is dec]reed, and overflowing with righteous[ness . . . 4 . . . ] and many will per[ish . . . 5 . . . ] ro[d . . . in the] land in truth [ . . . 6 . . . ] 'Therefore th[us say]s the Lo[r]d, Yahweh of hosts, Be not afraid, my people 7 who dwe]ll in Zion, [of the Assyrians when with the] rod [they smite you and lift up their staff against you as did the Egyptians. 8 For] in a very little [while my indignation will come to an end and my anger will be directed to] their [destruction.] And [Yahweh of hosts] will wi]eld against them 9 a scourge as when he smote Midian at the rock of O]reb; and [his] rod [will be over the sea, 10 and he will lift it as he did in Egypt. And in that day his] burden will depart [from thy shoulder . . .

L. 2, Isa 10<sup>22</sup>: אם היה. MT has כי אם יהיה.

L. 3: ושוטף. MT omits the conjunction.

L. 8, v. 26: ויעורר. MT has עורר.

5-6: Quotation of Isa 10<sup>28-32</sup> and *pešer*

]°° °° [   
 [בשובם ממדבר הע]מים  
 [גשיא העדה ואחר יס]ור מעלה]ם  
 [כא אל עיתה עבר] [במגרין] למכמ]ש  
 5 יפקיד כליו עברו] [מעברה גבע מלון למו חר]דה הרמה גבעת  
 שאול נסה צהלי] קולכי בת גלים הקשיב]י לישא עניה ענתות  
 יחידה [לשמועו משהו הליכה לטובו וזה] [לשמועו משהו הליכה לטובו]



שׂאֹל נִסָּה צְהַלִּי [קֹלְכִי בַת גַּלִּים הַקְּשִׁיב] י לִישָׁה עֲנִיה עֲנֹתוֹת  
נִדְדָה [מְדַמְנָה יֹשְׁבֵי הַנְּזִימִים הָעִזּוּ עוֹד] הַיּוֹם בִּנְבִל לְעַמֵּד  
יִגְפֹף [יָדוֹ הָרַר בַּת צִיּוֹן גִּבְעַת יְרוּשָׁלַיִם]  
[פִּתְגָם לְאַחֲרֵית הַיָּמִים לְבוֹא] ◦  
חַר [דָּהּ בְּעֵלוֹתוֹ מִבְּקַעַת עֲכֹו לֶלֶחֶם בִּי] ◦  
[דָּהּ וְאִין כְּמוֹהוּ וּבְכוֹל עֲרִי הַ] ◦  
[וְעַד גְּבוּל יְרוּשָׁלַיִם]

10

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## 161. COMMENTARY ON ISAIAH (A)

13

<sup>2</sup> . . . ] when they return from the Desert of the *Peo*[ples . . . <sup>3</sup> . . . ] Prince of the Congregation, and afterwards [ . . . ] will depart from [them . . . <sup>5</sup> . . . ] 'he has come to Aiath; he has passed [through Migron,] at Michma[sh <sup>6</sup> he stores his baggage; they have crossed over] the pass, at Geba is their lodging; [Ramah] tre[mbles, Gibeah of <sup>7</sup> Saul has fled. Cry] aloud, O daughter of Gallim! Harken, [O Laishah! Answer her, O Anathoth!] <sup>8</sup> Madmenah [is in flight,] the inhabitants of Gebim flee for safety. This very [day he will halt at Nob, <sup>9</sup> he will shake] his fist at the mount of the daughter of Zion, the hill of Jerusalem. [<sup>10</sup> . . . ] a decree at the end of days to come [ . . . <sup>11</sup> tre[mbles when he goes up from the Vale of Accho to war against [ . . . <sup>12</sup> . . . ] and there is none like him, and among all the cities of the [ . . . <sup>13</sup> . . . ] and unto the boundary of Jerusalem [ . . .

Ll. 2-4: presumably the *pešer* on v. 27 quoted in f. 4.

L. 2: ממדבר העמים. Cf. 1QM i 2-3, and possibly 4Qp1sa<sup>a</sup> (165) f. 5, l. 6.

L. 3: ושיא העדה. Cf. 1QSB v 20; CD vii 20.

L. 5: The beginning of v. 28 was perhaps preceded by the end of v. 27, as commonly conjectured.

אל. MT has על.

עיתה. MT has עית.

L. 6: למו. MT has לנו.

L. 7: קולכי. MT has קולך.

L. 9: בת = MT Qre; Ktb has בית.

ירושלים = MT Qre *perpetuum*; Ktb has לם.

7

ושברי ל]ב

]שפל

<sup>1</sup> . . . bro]ken hear[ted . . . <sup>2</sup> . . . ] low [ . . .

On this fragment's tentative positioning, see the note to line 1 of f. 8.

8-10: Quotations of Isa 10<sup>33, 34</sup> 11<sup>1-5</sup> and *pešer*

ורמי הקו]מה [גדועי]ם

והגבהים ישפלו וניקפו]ן סככי [היער] בברזל ולבגון באדיר

יפול פשרו על הכ]תיאים אש]ר [יכת]ו]ן ב]ית ישראל וענוי

[כול הגואים ונבורים יחתו ונמס ל]בם

רמי [הקומה גדועים המה גבורי כת]יאים

5

רמי] הקומה גדועים המה גבורי כת]יאים 5  
 ואשר אמ]ר ונ' קפו סוכי [ה]יער בברזל ה]מה  
 ׁם למלחמת כתיא'ם ולבגון בא]דיר  
 פשרו על ה]כתיאים אשר ינת]נו] ביד גדולו] יפול  
 ׁם בברחו מלפנ' לׁם ]... מ] 10  
 ויצא חטר מגזע] ישי ונצר משר' שיו יפרה ונח]ה עלו ר'וח

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## DISCOVERIES IN THE JUDAEAN DESERT V

רוח חכמה ובינה רוח עצמה וגבורה] רוח דעת  
 ויראת והריחו ביראת] [ולוא] למראה עיניו  
 ישפוט ולוא למשמע אוזניו יוכיח ושפט [בצדק דלים והוכיח  
 במישור לענוי ארץ והכה ארץ בשבט פיו וברוח שפתיו ימית] 15  
 רשע והיה צדק אזור מ]תניו וא[מונה אזור חלציו  
 פשרו על צמח] דויד העומד באה[רית הימים  
 או]יבו ואל יסומכנו ב[. . . ה]תורה]  
 כ]סא כבוד נזר ק]ודש] ובגדי רוקמון]  
 [ן בידו ובכול הג]ואי]ם ימשול ומנוג 20  
 כו]ל העמים תשפוט הרבו ואשר אמר לוא  
 [ולוא למשמע אוזניו יוכיח פשרו אשר  
 וכאשר יורוהו כן ישפוט ועל פיהם  
 עמו יצא אחד מכוהני השם ובידו בגדי]

<sup>1</sup> . . . the great in height [will be hewn down, <sup>2</sup> and the lofty will be brought low.] 'The thickets of [the forest will be cut down] with an axe, and Lebanon by a majestic one [<sup>3</sup> will fall. *Its interpretation concerns* the Kittim who will *beat down* the House of Israel and the poor ones of [. . . <sup>4</sup> . . .] all the Gentiles and warriors will be dismayed, and [their hearts will melt [. . . <sup>5</sup> . . . 'the great] in height will be hewn down': they are the warriors of the Kitt[im <sup>6</sup> . . . and as it says], 'the thickets of [the] forest will be cut down with an axe', th[ey are <sup>7</sup> . . .] to the war of the Kittim; 'and Lebanon by a ma[jestic one <sup>8</sup> will fall': *its interpretation concerns the*] Kittim who will be given into the hand of his great one [<sup>9</sup> . . .] when he flees from before [. . . <sup>10</sup> 'And there shall come forth a shoot from the stump of] Jesse, and a branch [shall grow out of his] roots. And the spi[rit of Yahweh shall re]st upon him, [<sup>11</sup> the spirit of wisd]om and understanding, the spirit of coun[sel and might,] the spirit of knowled[ge <sup>12</sup> and the fear of Yahweh, and his delight shall be in the fear of] Yahweh. [And he shall not judge] by the sight of [his] ey[es, <sup>13</sup> or dec]ide [by what his ears shall hear;] but he will judge [the poor with righteousness, and decide <sup>14</sup> with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay <sup>15</sup> the wicked. Righteousness shall be the girdle of] his waist, and fai[thfulness the girdle of his loins.' <sup>16</sup> *Its interpretation concerns the Shoot of] David who will arise at the e[nd of days . . . <sup>17</sup> . . .] his [ene]mies, and God will sustain him with [. . . the] Law [. . . <sup>18</sup> . . . th]rone of glory, a ho[ly] crown, and garments of variegat[ed stuff . . . <sup>19</sup> . . .] in his hand, and over all the G[entile]s he will rule, and Magog [<sup>20</sup> . . . al]l the peoples shall his sword judge. And as it says, 'Not [<sup>21</sup> . . .]*

will rule, and Magog [21 . . . al] the peoples shall his sword judge. And as it says, 'Not [22 . . . ] or decide by what his ears shall hear': its interpretation is that [23 . . . ] and according to what they teach him so shall he judge, and according to their command [24 . . . ] *with him*, one of the priests of repute shall go out with garments of [ . . . ] in his hand [ . . . ]

In the preliminary publication f. 8 was treated as two separate fragments, but later recognized as belonging together. Shrinkage and darkening of the skin had disguised their relationship, and the depredation of worms has left an actual contact only possible at one place (l. 5).

L. 1. This reconstruction assumes that this and the previous line contained the text of Isa 10<sup>33</sup>, probably following straight on after the *peier* of v. 32 contained in ff. 5-6. If, however, f. 7 stands correctly in the position tentatively

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## 161. COMMENTARY ON ISAIAH (A)

15

assigned to it in Pl. V, i.e. its שפל of the 2nd line corresponding with ישפלו in the reconstructed l. 2 of f. 8, then the preceding line does not represent any part of v. 33 according to MT.

L. 2, v. 34: סבכי; cf. סובכי in l. 6. The remains of the letter before the *bēth* do not easily permit of the reconstruction of a *plēnē wāto*.

והלבנון. MT has ולבנון.

L. 6: וניקפו. The *yōdh* has been inserted above the line. MT has וניקף.

סובכי. MT has סבכי (cf. שובך of II Sam 18<sup>9</sup> and סבכו of Jer 4<sup>7</sup>).

L. 7: לבנון. Cf. 4QpNah (169) ff. 1-2, ll. 7-8.

L. 11, 11<sup>2</sup>: עליו. MT has עליו.

L. 16, 11<sup>2</sup>: MT has והאמונה.

L. 17: צמח דויד. Cf. Jer 23<sup>3</sup> etc., 4QFlorileg. (174) ff. 1-2, col. I, l. 11; 4QpGen ('Patriarchal Blessings': *JBL* lxxv (1956) pp. 174-76, ll. 3-4.

## 162. COMMENTARY ON ISAIAH (B)

(PL. VI)

(Published already in *JBL* lxxvii (1958) pp. 215-21)

Col. I: Quotations from Isa 5<sup>5, 6</sup> and *pešer*

הסר משוכתו ויהי לבער פר] וְגֵדְרוּ וְיִהְיֶה לְמַרְמֵס אֲשֶׁר	
אמר ...	פֶּשֶׁר הַדָּבָר אֲשֶׁר עִזְבֶם
	וְאֲשֶׁר אָמַר יַעֲלֶה שְׁמִיר
ושית ...	עַתָּה וְאֲשֶׁר יֵאָשֵׁן
אמר ... 5	וְנָתַתְּ דֶרֶךְ
	עֵינֵיהֶם

<sup>4</sup> I will remove its hedge that it may be for burning; I will break] down its wall that it may be for trampling'; as [<sup>2</sup> *it says* . . .] 'The interpretation of the phrase is that he forsook them [<sup>3</sup> . . .] and as it says, 'there shall come up briars [<sup>4</sup> and thorns . . .]' and as [<sup>5</sup> *it says* . . .] the way of [<sup>6</sup> . . .] their eyes

L. 1, Isa 5<sup>5</sup>: ויהי. MT has והיה; cf. עזבם in l. 2.

L. 3, v. 6: יעלה. MT has ועלה.

L. 4: the second ואשר (*uāto* inserted above the line) has been erased with dots placed above and below the letters.

Col. II: Quotations from Isa 5<sup>11-14, 24-25</sup> and *pešer*

פֶּשֶׁר הַדָּבָר לְאַחֲרֵית הַיּוֹמִים לְחֹרֶת הָאָרֶץ מִפְּנֵי הַחֶרֶב וְהַרְסָה וְהָיָה

Col. 11: Quotations from Isa 5<sup>וְיִיטְוּ יְיָ וְיִיטְוּ</sup> and *peser*

פשר הדבר לאחרית הימים לחובת הארץ מפני החרב והרעב והיה  
 בעת פקדת הארץ הוי משכימי בבקר שכר ירדפו מאחרי בנשף יין  
 ידלקם והיה כנור ונבל ותוף וחליל יין משתיהם ואת פעל יהוה  
 לא הביטו ומעשי ידו לא ראו לכן גלה עמי מבלי דעת וכבדו מתי רעב  
 והמנו צחי צמא לכן הרחיבה שאול נפשה ופערה פיה לכלי חוק 5  
 וירד הדרה והמנה ושאנה עליו בא אלה הם אנשי הלצון

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## DISCOVERIES IN THE JUDAEAN DESERT V

אשר בירושלים הם אשר מאסו את תורת יהוה ואת אמרת קדוש  
 ישראל נאצו על כן חרה אף יהוה בעמו ויט ידו עליו ויכהו וירגו  
 הַהָרִים ותהי נבלתם כסחה בקרב החוצות בכל זאת לא שב  
 אפו ועוד ידו נטויה] היא עדת אנשי הלצון אשר בירושלים 10

<sup>1</sup> The interpretation of the phrase concerns the end of days, at the doom of the earth before the sword and famine; and it shall be <sup>2</sup> in the time of the earth's visitation. 'Woe to those who rise up early in the morning, that they may follow strong drink; that tarry late into the night till wine <sup>3</sup> inflames them! And there shall be harp and lute and tabret and pipe (and) wine of their feasts; but the deed of Yahweh <sup>4</sup> they have not regarded, neither have they considered the works of his hand. Therefore my people have gone into captivity for lack of knowledge; and the honourable men are famished, <sup>5</sup> and their multitude are parched with thirst. Therefore Sheol has enlarged her gullet and opened her mouth without measure; <sup>6</sup> and her glory and multitude have descended, and her tumult and he who exalts in her.' These are the Men of Scoffing <sup>7</sup> who are in Jerusalem. Those are they who 'have rejected the law of Yahweh, and the word of the Holy One of <sup>8</sup> Israel they have despised. Therefore is the anger of Yahweh kindled against his people and he has stretched forth his hand against them, and has smitten them, and the hills <sup>9</sup> trembled, and their carcasses were as refuse in the midst of the streets. For all this his anger is turned not away <sup>10</sup> and his hand is stretched out still.' That is the congregation of the Men of Scoffing who are in Jerusalem.

Ll. 1-2: *pešer* on Isa 5<sup>10</sup>.

ברעב. Cf. pHos<sup>a</sup> (166) ii 12; pPs<sup>a</sup> (171) ff. 1-2, ii 1; iii 3, 4; (172) f. 1, l. 2.

L. 3, v. 11: ידליקם. MT has ידליקם.

v. 12: ותוף. MT has תף.

יין. MT has יין.

L. 4: הביטו = 1QIsa<sup>a</sup>; MT has יביטו.

ומעשה. MT has ומעשי.

ידו. MT has ידי.

v. 13: וכבודו. MT has וכבודו.

L. 5: והמנו. MT has והמונו.

צחיה. MT has צחה.

v. 14: חוק. MT has חק.

L. 6: והמנה. MT has והמונה.

ושאנה. MT has ושאונה.

ועלזו בא. MT has עלזו בה בא.

איש הל'. Cf. l. 10; Isa 28<sup>14</sup> CD xx 11 (i 14: "איש הל').

L. 7, v. 24: יהוה. MT adds צבאות.

L. 9, v. 25: כסחה. MT has כסוחה.

החוצות. MT omits the article.



Col. III: Quotations from Isa 5<sup>29-30</sup> 6<sup>9</sup> (?) and *pešer*5<sup>29-30</sup>

ואין מ]ציל . ; ; וינהם עליו ביום ההוא

v. 30

... ונבט לארץ והנה חשך צר ואור חשך

בער]יפיה

]הוא

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## 162. COMMENTARY ON ISAIAH (B)

17

האלה] 5

הבא]ם

]אמר

ראו ר]או ואל תדעו ?

]תבי

60(?)

The width of this column was either considerably shorter than the second or something other than a simple statement of MT filled the lacuna.

## 163. COMMENTARY ON ISAIAH (C)

(PL VII-VIII)

(Already partly published in *JBL* lxxvii (1958) 215-21)

1

]ם[

]הואה[

]ובלע דרך]

כאשר כ]תוב עליי ביד]מיה

L. 3: cf. Isa 3<sup>12</sup>.L. 4: 'as it is wr]itten concerning *him* by *ḵere[miah. . .*'

2-3: Quotation from Isa 87. 8. 0(?) and *pešer*

ולכן הנה אדני מע]לה עליה]ם] את מי הנהר ה]עצומים והרבים את מלך אשור  
ואת כל כבודו ועלה] על כל אפיקו והלך על כל גרון]תיו וחלף ביהודה שטף] ועב]ר  
עד צואר יגיע וה]יו מטות כנפו מלא רחב ארצכ]ה  
ע]ע]ם] התרה היא רצין רע]ו]

[ע]ם התרה היא רצין רעו

]כ[חוב ב

]ם ולא

5

L. 2, Isa 8<sup>v</sup>: אפיִקוּ. MT has אפיִקוּ.

L. 3, v. 8: וְהָיָה. MT has וְהָיָה.

כנפִי. MT has כנפִי.

L. 4: 'the Torah is Rezin', a *pešer* on v. 6.

רעו. Possibly the beginning of a statement of v. 9.

826314

D

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DISCOVERIES IN THE JUDAEAN DESERT V

4-7

Col. I: Quotations from Isa 9<sup>11(7)</sup>, 14-20 and *pešer*

[כתוב

[ליהמה

[ישראל בכול

[בוא והואה

[ם וביום אחד זקן

5

[הואה הזנב

[מב לעים על כן

[אל מנותו לוא ירחם

10

[כשתם

[נפש]

[כיא בערה כאש רשע]ה שמיר [ושית ת]אכל ותצית

[בסבכי היער ויתאבכו גא]ות עשן [בעברת יהוה צ]באות [נת]עם

[איש אל אחיו לו]א

15

[שמאול ולוא ישבת

[אפרים ואפרי]ם] את

[מנשה יחדיו] המה על יהודה בכול זאת לוא] שב אפו

L. 3: cf. Isa 9<sup>11</sup>.L. 5: apparently the end of a *pešer* on v. 13 and the beginning of the statement of v. 14.

L. 6, v. 14: הואה. MT has הוא.

L. 8, v. 16: אלמנותו לוא. MT has אלמנתיו לא.

L. 13, v. 17: ותצית. MT has ותצת.

L. 14, v. 18: נתעם = 1QIsa<sup>9</sup>. MT has נעתם.

L. 16, v. 19: ולוא. MT has ולא.

L. 16, v. 19: ולוא. MT has ולא. 'will cease'? MT has שבעו to which our reading may have more closely corresponded before it was apparently amended with a heavily written *tāw* over the last two letters.

L. 18, v. 20: יחדיו. MT has יחדו.

Col. II: Quotations from Isa 10<sup>12</sup>, 13, 19<sup>(?)</sup>, 20-24 and *pešer*

Col. II: Quotations from Isa 10<sup>(2-13, 19(?)</sup>, 20-24 and *pešer*

והיה] כִּיָּא יבצע [אדוני את כול מעשהו בהר ציון ובירושלים אפקד על פרי  
גד] ל לבב מלך א[שור ועל תפארת רום עיניו כִּיָּא אמר בכח ידי עשיתי  
ובחכמת]י כִּיָּא [גבנותי ואסיר גבולת עמים ועתידתיהם שושתי  
— פשר הדבר על הַבֵּל בבל]  
5 — חקות עמים ה[תֵּת־]  
— לבגוד רבים הוא]

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163. COMMENTARY ON ISAIAH (C) 19

— ישראל ואשר אמל [ושאר עץ יערו מספר יהיו ונער יכתבם  
פשו למעוט האדם]

10 וְהָיָה בְּיוֹם הַהוּאָה [לוא יוסיף עוד שאר ישראל ופליטת  
בית יעקוב להש] ען על מכהו ונשען על יהוה קדוש  
ישראל אל באמת ש[אר ישוב שאר יעקוב אל אל גבור  
כי אם יהיה עמכה י]שראל כחול הים שאר ישוב בו  
— פשר הדבר לאהרית ה[ימים  
15 — ילכו בש]בי  
ו אמ[ו]  
— פשרו למיעט]

16 כאשר כתוב] כליון חרוץ שוטף צדקה כיא כלה ונחרצה  
אדוני יהוה [צבאות עשה בקרב כול הארץ  
20 ~

לכן כוה אמר אדוני י[הוה]

L. 1: the placing of f. 7 here depends on the correspondence of מלך אשור of Isa 10<sup>12</sup> with בבל in the second line of f. 6. Note also the possible relevance of גבולת עמים with חקות עמים of v. 13.  
L. 2: MT has כיא.  
L. 3, v. 13: כיא. MT has כיא.  
L. 4-7: 'the interpretation of the passage concerns the territory of Babylon [ . . . ]<sup>5</sup> decrees of peoples [ . . . ]<sup>6</sup> to deal treacherously with many, he [ . . . ]<sup>7</sup> Israel. And as it says [ . . . ]'  
L. 8: 'its interpretation concerns the diminution of mankind [ . . . ]'  
L. 10, v. 20: ההואה. MT has ההוא.  
L. 11: יעקוב. MT has יעקב.  
L. 13, v. 22: עמכה. MT has עמך.  
L. 14-18: 'The interpretation of the phrase: at the end of [days . . . ] they will go into cap[tivity . . . ]<sup>12</sup> its interpretation concerns the reduction [ . . . ]<sup>13</sup> as it is written [ . . . ]'  
L. 19, v. 23: אדוני. MT has אדני.  
L. 21, v. 24: כוה. MT has כה.  
L. 21, v. 24: אדוני. MT has אדני.

The marginal markings are of interest: the short horizontal line seems to relate only to *pešer* passages, but l. 8 has a kind of large 'comma' which is found at l. 16 against a biblical quotation to judge from the *pešer* following in the next line. The signs at ll. 10 and 11 may be compared with those found in 1QIsa<sup>a</sup> at v. 22 (cf. also 1QS v. 1) and viii 9 respectively, only in reverse. The sign at l. 18 is very indistinct.

8-10: Quotations from Isa 14<sup>8, 26-30</sup> and *pešer*

פֶּשֶׁר הַדָּבָר] עַל כֹּלָּה בְּבֵל] ... גַּם בְּרוּשִׁים  
שִׁמְחוּ לִי] כֹּה אֲרֹזִי לִבְנוֹן מֵאֵן] שִׁכַּבְתָּ לֹא יַעֲלֶה  
הַכֶּרֶת] עֲלִימוֹ הַבְּרוּשִׁים וְאֲרֹזִי לִבְנוֹן הֵם  
[לִבְנוֹן וְאֲשֶׁר אָמַר זֹאת] הַעֲצָה הַיְעוּצָה עַל

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## DISCOVERIES IN THE JUDAEAN DESERT V

5 כול] הַאֲרָץ חֹזַת הַיַּד [הַנְּטוּיָה עַל כּוֹל הַנְּטוּיָה  
כִּיָּא יְהוּ] הַ צְבָאוֹת יַעֲ[ וְיָּ וְיָּ יַפְר וְיָּדוּ הַנְּטוּיָה  
וְיָּ יִשִּׁי] בְּנֵה הַיָּאָה מִּ]ֹ  
כְּתוּ] בְּ כִסְפֵר זִכְרִיָּה מִפְּ]

vacat

vacat 10

בְּשַׁנַּת מוּ] ת הַמֶּלֶךְ אַחֲ]וּ הִיָּה הַמְּשָׂא הַזֶּה אֶל תַּשׁ] מִחֵי  
פִּלְשֶׁת כּ] וְלֶךְ כִּיָּא נִשְׁבַּר שְׁבַט [מִכַּךְ כִּיָּא מִשְׁרַשׁ נ] חֶשׁ י] צָא  
צַפַּע וּפְרִיז שְׂרָף] מְעוֹפֶף בְּ] כּוֹרֵי דָלִים וּ] אֲבִיּוֹנִים  
לְבַטָּח יִרְבְּצוּ וְהַמְתִּי בְרַעַב שְׂרַשֶׁךְ וְשׁ] אֲרִיָּה] כְּ יִהְרֹג

L. 1: 'The interpretation of the passage concerns the destruction of Babylon [...]', presumably the *pefer* on Isa 14<sup>1-2</sup>.

L. 2, 14<sup>8</sup>: לכה. MT has לך.

L. 3: עלימו. MT has עלינו.

L. 4, v. 26: חזאת = 1QIsa<sup>a</sup>. MT has חזאת.

L. 5: חזאת. MT has חזאת.

L. 8: 'writt]en in the book of Zechariah [...]'

L. 12, v. 29: כולך = 1QIsa<sup>a</sup>. MT has כלך.

כיא. MT has כי.

L. 13, vv. 29-30: the letter following מעופף appears to be a *beth* apparently indicating that ורעו of MT has been omitted.

11

Col. I

כְּ[...]

ה עובדי

המה

ציה

החזאת

Col. II: Quotations from Isa 19<sup>9-12</sup>

ואורגים] חורי והיו שתתיה מדכאים כול עושי

שכר אגמני] נפש אך אולים שרי צען חכמי יועצי

חמטת נלטי ונטיה עיר חמטתו על חמטתו רון חמטת



שכר אגמני נפש אך אולים שרי צען חכמי יועצי  
פרעוה ע]צה נבערה איך תאמרו אל פרעוה בני חכמים  
אני בני מ]לכי קדם אים אפוא חכמיכה ויגידו נא  
ל]כה וידעו

L. 1, Isa 19<sup>o</sup>: ואורגים = 1QIsa<sup>a</sup>. MT has וארגים.

L. 3, v. 11: פרעוה = 1QIsa<sup>a</sup>. MT has פרעה.

L. 4: אני, although the following plural בני might indicate that NH אנני should be read here.

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## 163. COMMENTARY ON ISAIAH (C)

21

12

]ר בואו]

]◦ בראש]

]◦◦◦ די]

]◦ ויתר יותר]

]◦ האבן אש] 5

]כ והגים וא]

] למשקלת ו]

]כא שר צוה]

] רעות ה]

]◦◦◦ [הא]... [◦ ...] ה] 10

]הוא]

L. 4: 'and a remnant will remain . . .'

L. 5: האבן. Cf. Isa 28<sup>16</sup>.

L. 7: למשקלת. Cf. 28<sup>17</sup>.

13

]◦ [ ... ]◦◦◦◦[

]◦ כִּי הָרְחֹקוֹת]

]לאחר[ית הימים עֲלֵי]

]כִּיּוֹם הַהוּא[ה] יבק]שו

]◦ צִי' ]◦

Ll. 2-4: ' . . . ] distant [ . . . ] . . . at the end of days concerning [ . . . ] in that day [they] will seek [ . . . ]

A close study of the fibres has suggested to Dr. John Barnes, the papyrologist, that this fragment came originally from a position in a vertical plane with f. 15 and 'fairly close'.

14

]תומים]

]אח[רית הימי]ם

אח[רית הימי]ט  
]הוא אבדן[  
]מה לוא תי[  
]מה כפרם[ 5  
]בה אתרו[  
]את נפשו[  
  
].....[

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22 DISCOVERIES IN THE JUDAEAN DESERT V  
 ] תוּ [ 10  
 ] ל [

The position of this fragment, in a vertical plane with f. 16, is thought by Dr. Barnes to be 'not certain, but almost so'.

15-16: Quotation from Isa 29<sup>10-11</sup>

עליכמה יהוה [רוח ת] רדמה ויעצם את [עניכמה את הנביאים ואת  
 ר] אשיכמה הח [זים] כסה ותהי לכמה ח [זות הכול כדברי הספר  
 ה] תום אשר [יתנו א] ותו אל יודע ספר לא [מור קרא נא זה  
 ואמר לוא אוכל כיא] תום הוא]

L. 1, Isa 29<sup>10</sup>: עליכמה = 1QIsa<sup>a</sup>. MT has עליכם.

L. 2: ראשיכמה. MT has ראשיכם.

v. 11: לכמה. MT has לכם.

L. 3: אותו = 1QIsa<sup>a</sup>. MT has אתו.

ספר = MT Qrc. Ktb adds the article, as does 1QIsa<sup>a</sup> above the line.

17: Quotation from Isa 29<sup>15-16</sup>

[ראנו ומי] יודענו הפככמה אם כחמר היצר יחשב כיא יאמר  
 [מעשה]

18-19: Quotation from Isa 29<sup>19-23</sup>

[ ] . . . . . [   
 ואב [יוני אדם בקד] וש ישראל יגילו כיא אפס עריץ וכלה לץ ונכרתו  
 כול [שוקדי און מ] חטיאי אדם בדבר ולמוכיה בשער יקשון ויטו בתוהו  
 צדיק [לכן כוה א] מר יהוה אל בית יעקוב אשר פדה את אברהם לוא  
 עתה יבו [ש יעקוב] ולוא עתה פניו יחורו כיא בראתו ילדיו מעשה  
 ידי בקרבן [קדיש] ש [מי וה] קדישו

L. 3, Isa 29<sup>20</sup>: שוקדי = 1QIsa<sup>a</sup>. MT has שקדי.

L. 4, v. 22: כוה. MT has כה.

L. 5: יעקוב = 1QIsa<sup>a</sup>. MT has יעקב.

20:

] [

407:

]°[  
פשרו] על מל[א]כיו ו]  
°[המה אש]ר  
]הוא ב']

'This fragment is placed by Dr. Barnes 'almost certainly' on a line with f. 16 which would put it into the following column and thus part of a *pešer* on Isa 30<sup>1-3</sup> (f. 21); note מלאכיו in l. 2 and in Isa 30<sup>4</sup>.

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## 163. COMMENTARY ON ISAIAH (C)

23

21: Quotations from Zech 11<sup>11</sup> Isa 30<sup>1-5</sup> and *pešer*

] = [

[ יהשׁב הל[ב]גן ] =

[ ל לכרמל ושבו ה' ]

[ בחרב ואשר ] =

[ צים ] = 5

[ מורה ] =

ותפר ביום ההואה וידעו [ כן עניי הצואן ה[שמרים

] אותי כיא דבר יהוה[ הואה

הוי בנים סוררים נאם] יהוה לעשות עצ[ה ולוא

מני ולנסך מסכה ו[לוא רוחי למען ס[פות חטאת 10

על חטאת ההלכים לר[דת מצרים] ופי לוא שאלו לעו

במעו פרעה ולחסו[ת בצל מצ[רים והיה לכם מעו

פרעה לבשת זהחסו[ת בצל מצרי]ם לכלמה כיא היו בצע

שריו ומלאכיו] חנס יגיעו כ[ול הבאיש על עם לוא יועילו

למו לוא לעזר] ולוא[ להועיל 15

Ll. 2-3: cf. Isa 29<sup>17</sup>.

L. 7, Zech 11<sup>11</sup>: הצואן. MT has הצאן.

L. 8: הואה. MT has הוא.

L. 10, Isa 30<sup>1</sup>: לוא = 1QIsa<sup>a</sup>. MT has לא.

L. 15, v. 5: ולוא = 1QIsa<sup>a</sup>. MT has ולא.

22

[ פשר הדבר ]

[ ם אשר דרש ]

[ בני צדוק ]

אשר אמר להם ת = ]

[ ם ההואה ] 5

[ בל ] =

יְזַבְּרֵם

<sup>1</sup> . . . ] The interpretation of the passage [ . . . <sup>2</sup> . . . ] who sought [ . . . <sup>3</sup> . . . ] the Sons of Zadok [ . . . <sup>4</sup> . . . *whi*] *ch* he said to them [ . . . <sup>5</sup> . . . ] that [ . . .

The placing of this fragment has been suggested by Dr. Barnes who thinks it 'almost certainly' lies on a horizontal plane with f. 23 as indicated in the plate, but 'not near'.

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24

## DISCOVERIES IN THE JUDAEAN DESERT V

23

Col. I

°[	16
בִּיָּזֶ	17
°°[	18

L. 17: An *'ayin* has been inserted above the line between *bēth* and *šādē*.

Col. II: Quotations from Isa 30<sup>15-18</sup> Hos 6<sup>9</sup> Isa 30<sup>19-21</sup> and *pešer*

ם והמה ° [      ] ה כול ° [      ] ה ° [      ]  
 ישִׁרָאֵל

כִּיָּא [ כַּוְּ ] הָ אָמַר [ יֵה ] וְהָ קָדוֹשׁ [ יִ ] שְׂרָאֵל בְּשׁוּבָה וְנִ[ חַת תּוֹשַׁעוֹן  
 בַּהֲשִׁי קָטָ וּבִטָחָ תִּהְיֶה גְבוּרַתְכֶמָּה וְלֹא אֲבִיתֶמָּה וְתִ[ אָמְרוּ  
 לֹא־ כִיָּא עַל סוֹס גָּוֹס עַל כֶּן תְּנוֹסוֹן וְעַל קַל גָּרַכְבַּ עַל כֶּן  
 יִקְלְוּ רֹדְפֵיכֶמָּה אֶלֶף אֶחָד [ מִפְּ ] נִי גַעַרְתָּ אֶחָד מִפְּנֵי גַעַרְתָּ  
 חֲמִשָּׁה תְּנוֹסוֹן עַד־ אִם גּוֹתְרַתְּמָה כְּתָרָן עַל רוֹאֵשׁ הָרִ  
 וְכִנְסוּ עַל גְּבַעָה וְלִכְן יִחַכֶּה אֲדוֹנֵי לַחֲנִ[ נִכְ ] מָה וְלִכְן יִרוּם  
 לְרַחֲמֶכֶּמָּה כִּיָּא אֱלֹהֵי מִשְׁפַּט יֵהוּהָ אֲשֶׁרֵי כוֹל חוֹכֵי לוֹ  
 פֶּשֶׁר הַדְּבָר לְאַחֲרֵית הַיָּמִים עַל עֵדֶת דְּ[ וְרִשִׁי ] הַחֲלֻקוֹת  
 אֲשֶׁר בִּירוּשָׁלַיִם [ °° ] הָ הָ [ °° ]  
 בַּתּוֹרָה וְלֹא יֵהָ [ °° ]  
 לֵב כִּיָּא לְדַרְשֵׁי ]  
 כִּיחַכֶּה אִישׁ גְּדוּד־[ יִם חֶבֶר כַּהֲנִים  
 הַתּוֹרָה מֵאִסוֹ 140

כַּיָּא עִם בְּצִיּוֹן [ יִשָּׁב בִּירוּשָׁלַם בְּכוֹ לֹא תִבְכֶּה חֲנוּן יִחַנְכֶּה לְקוֹל  
 זֹעַקְכָּה כְּשֶׁמְ[ עָתוֹ עֲנֵךְ וְנָתַן לְכֶמָּה אֲדוֹנֵי לַחֵם צָר וּמִים לַחֵץ  
 וְלֹא יִכְנִיף עַד־ ] וְדָ מוֹרִיכָה וְהָיוּ עֵינֵיכָה רְאוּת אֶת מוֹרִיכָה  
 וְאוֹזְנֵיכָה תִשְׁ[ מַעֲנָה דְבָר מֵאַחֲרֵיכָה לְאֲמֹר זֶה הַדֶּרֶךְ לְכוּ בּוֹ



ואוזניכה תש]מענה דבר מאחריכה לאמור זה הדרך לכו בו  
 כיא תימ]ינו וכיא תשמאילו  
 על עון ען] 20

L. 3, Isa 30<sup>15</sup>: כוה. MT has כה.  
 יהוה. MT adds (as 1QIsa<sup>a</sup> above the line) אדני.  
 L. 4: ובטה. MT has ובטחה.  
 גבורתכמה. MT has גבורתכם.  
 ולוא = 1QIsa<sup>a</sup>. MT has ולא.  
 אביתמה. MT has אביתם.  
 L. 5, v. 16: לוא = 1QIsa<sup>a</sup>. MT has לא.  
 כיא. MT has כי.  
 L. 6: רודפיכמה. MT has רדפיכם (1QIsa<sup>a</sup> רודפיכם).

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## 163. COMMENTARY ON ISAIAH (C)

25

L. 7, v. 17: תנוסון. MT has תנסו (1QIsa\* תנוסו).

גותרתמה. MT has גותרתם.

רואש. MT has ראש (1QIsa\* adds *rwšw* above the line between 'āleph and šin).

הר = 1QIsa\* (cf. LXX ἐπ' ὄρους). MT adds the article.

L. 8: גבעה. Cf. LXX (ἐπὶ βουροῦ). MT (and 1QIsa\*) adds the article.

v. 18: אדוני. MT has יהוה.

להנכמה. The reconstruction follows MT (להנכם), but in fact there is hardly room for the second *nšn* (cf. 1QIsa\* להנכם).

L. 9: לרחממה. MT has לרחמם.

כיא = 1QIsa\*. MT has כי.

כול . . . אלוהי = 1QIsa\*; MT defectively written.

Ll. 10–13: 'The interpretation of the passage: at the Last Days, concerning the congregation of the S[eekers-after-] Smooth Things<sup>11</sup> who are in Jerusalem [. . .]<sup>12</sup> by the Law and not [. . .]<sup>13</sup> a heart for to seek [. . .]'

L. 10: דורשי החלקות. Cf. 4QpNahum (169) ff. 3–4 i 2 and note.

L. 14a has been inserted above l. 14 by the same hand.

Hos 6<sup>9</sup>: כיהכה (MT כחכי) perhaps indicating a singular reading (or interpretation) of the following נדודים (cf. LXX's *πετραῖον*). LXX apparently found our text but misread the *yōdh* as *wāw* (ἡ ἰσχὺς σου = כוחכה).

L. 15, Isa 30<sup>10</sup>: כיא. MT has כי.

L. 16: זועקה. MT has זעקך.

L. 17, v. 20: זלוא = 1QIsa\*. MT has זלא.

יכניף. MT has יכנף (1QIsa\* יכנפו).

L. 18, v. 21: ואזניכה. MT has ואזניך (1QIsa\* ואזניך).

L. 19: כיא. MT has כי.

תימינו = LXX Targ Syr. MT has תאמינו (1QIsa\* תיאמינו).

### Col. III

]ע 7

]ל 8

]י 9

24

[בהר י]הוה

[אשר אמ]ר

L. 1: cf. Isa 30<sup>24</sup>, which may suggest that this fragment should be placed immediately before l. 25.

25: Quotation from Isa 31<sup>1</sup> and *pešer*

[מלך בבל]י

[בתופים ובכנור]רות

[בתופים ובכנור]רות  
נפץ ו[זרם כלי מלחמה המה]

5 הוי היורדים] מצרים על סוסים [ישענו ויבטחו על רכב  
כ[יא רב ועל פרשים כיא עצמ[ו מאד ולוא שעו על  
ק[דוש ישראל ואת יה[וה לוא דרשו  
פשרו] על העם אשר יב[טחו

E

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- 26 DISCOVERIES IN 'THE JUDAEAN DESERT' V
- Ll. 1-3: '... ] *the king of Babylon* [ . . . . . ] 'with timbrels and ly[re]s' . . . . . 'cloudburst and] tempest' are weapons of war [ . . . ]
- L. 5, Isa 31<sup>1</sup>: MT adds לעזרה after מצרים.
- L. 6: כִּי . . . כִּי. MT has כִּי in both places.
- L. 8: 'Its interpretation] concerns the people who tr[ust . . . ]

26: Quotation from Isa 32<sup>5-6</sup>

לוא] יקר] א עוד לנבל גדיב ולכילי לוא יאמר שוע כיא  
נבל] נבלות] ידבר ולבו יעשה און לעשות חנף ולדבר אל  
יהוה תו]עה]

L. 2, Isa 32<sup>6</sup>: נבלות. MT has נבלה.

27

העתים הא] [  
]ך העם וא  
]ס חסנכה]

L. 1: cf. Isa 33<sup>6</sup>: אמונת עתיך.

L. 3: cf. 33<sup>6</sup>: חסן ישועת.

28

מצרים] [  
פש]רו אשר י  
]° °[

29

יו בכה] [  
]לה היא  
]מה פשרו]

30

° אה] [  
]ה בכא ל  
הכ]והן הרשע  
]הואה  
ב° מ]לכין]

31

] יהיה [  
]אדם  
]ים עש  
]ו מוריש  
]א רץ ]

32

]מחמד  
]דת הא  
]א

33

]ה  
]לם]

34

]ם  
]ל  
]ופ]

35  
ב הזוא]ת[

36  
]ם[  
]תעו[  
]מים[  
]הבאה[  
]אליה[

37  
]ר[  
]ג[  
]לו[  
]ש[

38  
]אם[  
]ד[

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163. COMMENTARY ON ISAIAH (C)				27
39	40	41	42	
מחם] [	אשור] [	תה] [	ה] [	
שלשת] [	ר להזע] [	יול] [	דה] [	
43	44	45	46	
ם] [	ם] [	מ] [	חר מ] [	
סה] [	א] [	נח] [	מרה] [	
בב] [	תש] [	ש] [	ההמ] [	
	בכל] [		בא] [	
			שבת] [	
47	48	49	50	
שבל] [	ם] [	ם] [	ם] [	
כא] [	עת] [	ימים ב] [	לאומי] [	
51	52	53	54	
ם] [	צח] [	כהו] [	של] [	
ם] [	קי] [			
סנ] [				
	55	56		
	כנס] [	רעב נחרו] [		
	57			
	הור ההר] [			
	אוכל] [			

Ff. 46, 56, and 57 are but dubiously part of this document. F. 57 consists of two pieces uncertainly joined.

## 164. COMMENTARY ON ISAIAH (D)

(PL. IX)

(PL. IX)

(Already partly published in *JBL* lxxvii (1958) 215-21)

1: Quotations from Isa 54<sup>11, 12</sup> and *pešer*

[ך כול ישראל כפיך בעוך ויִסְדֵּתִיךְ בַּסְּפִי]רִים . . . פִּשְׂרוּ  
אש[ר יסדו את עצת היחד ]ה[כֹּהֲנִים וְהַעֲמֵם  
עֲדַת בַּחִירוֹ כְּאֲבֵן הַסְּפִיר בְּתוֹךְ הָאֲבִנִים] . . . וְשִׁמְתִי כִדְכֹד

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28

## DISCOVERIES IN THE JUDAEAN DESERT V

כול שמשותיך פשרו על שנים עשר]  
 מאירים כמשפט האורים והתומים] 5  
 הנעדרות מהמה כשמש בכול אורו וכ].  
 פשרו על ראשי שבטי ישראל לא[חרית הימים  
 גורלו מעמדי]

<sup>1</sup> . . .] all Israel sought thee according to thy word. 'And I shall lay your foundations in lapis [lazuli.' . . . *Its interpretation* is <sup>2</sup> th[at they have founded the Council of the Community, [the] priests and the peo[ple. . .] <sup>3</sup> a congregation of his elect, like a stone of lapis lazuli among the stones [ . . . 'And I will make as agate] <sup>4</sup> all thy pinnacles.' Its interpretation concerns the twelve [ . . .] <sup>5</sup> giving light in accordance with the Urim and Thummim [ . . .] <sup>6</sup> that are lacking from them, like the sun in all its light. And [ . . .] <sup>7</sup> Its interpretation concerns the heads of the tribes of Israel at the [end of days . . .] <sup>8</sup> his lot, the offices of [ . . .

L. 1: presumably a *pešer* on Isa 54<sup>11b</sup>.

L. 2: יִסְדוּ, despite the 1st person singular verb of the text. Note, however, that 1QIsa<sup>a</sup> reads ויִסְדוּ with the variant (?) ending תיך written above the line.

L. 3: עֲדַת בְּהִירוֹ. Cf. 4QpPss<sup>a</sup> (171) ff. 1-2 ii 5; ff. 1, 3-4 iii 5.

L. 4: כּוֹל additional to MT of Isa 54<sup>12</sup>.

שְׁמֹשׁוֹתֶיךָ = 1QIsa<sup>a</sup>. MT has שְׁמֹשׁוֹתֶיךָ.

שְׁנֵים עָשָׂר. Cf. 4Q Ordinances (159) ff. 2-4, l. 4.

L. 6: כְּשֶׁמֶשׁ. A *lāmedh* written after this word has been only partly erased.

L. 7: The *pešer* seems to be relevant to the 'gates' of v. 12<sup>b</sup> named after the Twelve Tribes (cf. Ezek 48<sup>10-21</sup> Rev 21<sup>10-21</sup>).

2

◦ וְכֹלֵם לְוָא  
 ] עֲמֹד כִּיָּא אֵל כּוֹל ]  
 ]ל[

Ll. 1-2: ' . . .] and all of them, is it not [ . . . ? . . .] stand, for to all [ . . .'

3

]לם[  
 ]עת[

## 165. COMMENTARY ON ISAIAH (E)

(PL. IX)



1-2: Quotations from Isa 1<sup>11</sup> 40<sup>12</sup> and *peser*

אשר חזה על יהודה	[ש י]	הג[ב]ואות]
	[ד ואשר כתוב]	וירושלם]
גלה את תורת הצ[דק ואשר כתוב מי מדד בשעלו מים	[	פשר הדבר]
ושמים ב[זרת תכן וכל בשלש עפר] הארץ שקל [בפלס הרים וגבעות במאזנים		

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## 165. COMMENTARY ON ISAIAH (E)

29

L. 1: הנבואות 'The prophecies [. . .]', presumably the title of the document.

L. 3: 'The interpretation of the passage [. . .] revealed the ri[ghteous] teaching [. . .]'

L. 4, Isa 40<sup>12</sup>: וּשְׁקַל. MT has שְׁקַל.

### 3: Quotation from Isa 14<sup>19</sup>

יורדי אל אבני] בור כפגל] מובט

### 4: Quotation from Isa 15<sup>4-6</sup>

י]ריעו ו]נפשו ירעה לו לבי למואב יזעק בריחה עד צער עגלת שלשיה כי מעלה הלוחית  
ב]בכי יעלה ב]ו כי דרך חורנים זעקת שבר יעצרו כי מי נמרים משמות יהיו כי יבש חציר  
כלה דשא] ירֶק ל]א היה

L. 1, Isa 15<sup>4</sup>: ונפשו. MT has נפשו.

### 5: Quotations from Isa 21<sup>2(3)</sup>, 11-15 and *pešer*

א] אר]  
ה פשר הדבר ע]ל  
קר] א משעיר שומר מה מל]ילה שומר אתה בקר וגם לילה  
אם תבעיון בעיו שבו אתיו משא  
בערב] גיער בערב תלינו א]רחות דדנים לקראת צמא התיו מים יושבי ארץ תימא  
בלחמו

כי מפ]ני הרבות נדד מפני] 5a  
קדמו נדד] חרב נטושה מפ]ני קשת דרוכה 5  
מדבר] העמים והלחם]  
והשווד] שודד ע]לי עילם

L. 3, Isa 21<sup>11</sup>: שומר. MT has שמר. This line as reconstructed on the basis of MT seems unnaturally long, probably indicating that not all of it was included in our text.

L. 5a: the scribe's eye jumped from נדד of v. 14d to the נדד of his textual tradition (= 1QIsa<sup>a</sup>; MT has נדדן) in v. 15a. He later inserted v. 15a above the line.

L. 5, v. 15: מפני = 1QIsa<sup>a</sup>; MT has ומפני.

L. 6: מדבר העמים. If the reconstruction is correct, cf. 1QM i 2-3 4QpIsa<sup>a</sup> (161) ff. 5-6, l. 2.

L. 7: cf. Isa 21<sup>2</sup> and ממדבר בא of v. 1 for a possible point of contact with the preceding line of our text.

L. 7: cf. Isa 21<sup>2</sup> and **ממדבר בא** of v. 1 for a possible point of contact with the preceding line of our text.

6: Quotations from Isa 32<sup>5-7</sup> and *pešer*

ב[חירי ישראל א'  
[עולם ואשר כ'חוב  
לא יאמר שוע כי נ'בל נבלה ידבר ולבו יעשה און לעשות חנף ולדבר  
לא יקרא עוד לנבל נדיב ולכילי

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30

## DISCOVERIES IN THE JUDAEAN DESERT V

ל[א תועה ולהמ]ית] נ]פש רעב ומשקה צמא יחסיר וכלי כליו  
 רעים] הואה זמות יעץ [לחבל ענוים באמרי שקר ובדבר אביון 5  
 מ]שפט פשרו על] ]-  
 את התורה] ש]ש

Ll. 1-2: '... ] the chosen ones of Israel [...<sup>2</sup>...] ever. And as it is *wr[itten* . . .'

L. 4, Isa 32<sup>b</sup>: the tetragrammaton after אל has been omitted.

ולהמית, an uncertain restoration but in any case not להריק of MT.

L. 5, v. 7: הואה. MT הוא.

L. 6: after the introduction of the *peser* there is a break followed by a dash before the beginning of the next word

L. 7]. שר]. The *rēsh* has been inserted above the line.

7

ת ידב] ]  
 עני] ]  
 כילו] ]

This fragment is possibly from the *peser* begun in l. 6 of f. 6; cf. ענוים in Isa 32<sup>c</sup>.

8

מל]ך בבל אשר י] ]  
 וא]שר כ]תוב

Ll. 1-2: . . . kin]g of Babylon who will [...<sup>2</sup>...] as it is *wr[itten* . . .

9

ותי תחלת] ]  
 אשר מלך ב] ]  
 אנשי היה]ד  
 יא ]  
 כ] ]

ןֹ

Ll. 1-3: . . . ] I [ . . . ] the beginning of [ . . . <sup>2</sup> . . . ] who ruled in [ . . . <sup>3</sup> . . . ] the men of the Commun[ity . . .

10

ןֹיִם

חבן

שמן

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## 166. COMMENTARY ON HOSEA (A)

31

### 166. COMMENTARY ON HOSEA (A)

(Pl. x)

(Already published in *JBL* lxxviii (1959) 142-7)Col. I: Quotations from Hos 2<sup>8, 9</sup> and *pešer*

[צור]

[ורצו]

[ילוו]

5

[בסירים ונתיבותיה]

[ובעורק ובתמהון]

[וְקֶץ מוֹעֵלָם לֹא]

[הם דור הפקודה]

10

[מִן הַרְרֵי רֵיחַ]

[אֲסֵף בְּקִצֵי חֶרֶק כִּי־א]

*vacat**vacat*

[ואמרה אלכה ואשובה אל אישי הרא] 15

[טוב לי אז מעתה פשרו]

[טוֹן] [פֶּרֶם]

Ll. 3-5: '... he will vex ['] ... and they were pleased ['] ... and they turned aside [']

L. 7: '...' with thorns, and her paths ['] ...; cf. Hos 2<sup>8</sup>, the MT of which adds **וגדרתי את גדרה** between these two words.

L. 8: '...' and in blindness and bewilderment [']

L. 9: '...' and the period of their treachery ['] ... Cf. **קץ מעל ישראל** CD xx 23.L. 10: '...' the generation of visitation ['] ... Cf. **מועד פקודה** 1QS iii 18; **מועד פקודה** 1QS iv 18-19; **קץ הפקודה** CD xix 10.L. 12: '...' *gather* in the times of wrath ['] ... Cf. 1QH f. 1, v. 5; singular: CD i 5; 1QH iii 28.L. 15, Hos 2<sup>8</sup>: **הראישון כיא**. MT has **כי הראשון**. V. 9a appears to have been omitted.

L. 16: '...' in the turning of the captivity of [']

Col. II: Quotations from Hos 2<sup>10-14</sup> and *pešer*

[והיא לוא ידעה כיא] אנוכי נתתי לה הדגן [והתירוש]

[והיצהר וכסף] [הרביתי וזהב] [עשן] [לבעל פשרו]

[וי] [שבעו וישכחו את אל המ']

[מצייתיו השליכו אחרי גום אשר שלח אליהם] [בפי]

[עבדיו הנביאים ולמתעיהם שמעו ויכבדום]

5

And she didnt know that I gave her the grain [& the grapes & the olives & money ] I  
added & gold ///  
they (Israel=She) made for Baal (idol) meaning  
that [&] became full & forgot the God that î  
[]  
His (God's) commandments . that He (God) sent them [with his slaves the prophets they  
throw toward their back but they did here and gave honor to the misleadin  
prophets/

- zed

-  
  
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## DISCOVERIES IN THE JUDAEAN DESERT V

### וכאלים יפחדו מהם בעורונם

לכן אשוב ולקחתי דגני בעתו ותירושי ]במועדו  
והצלתי צמרי ופישתי מלכסות את] ערותה  
ועתה אנלה את נבלותה לעיני מאה]ביה ואיש 10  
לוא יצילנה מידי  
פשרו אשר הכם ברעב ובערום להיות לקל]ן  
וחרפה לעיני הגואים אשר נשענו עליהם והמה  
לוא ישיעום מצרותיהם והשבתי כול משושה  
ה]גה חד]שה ושבתה וכול מועדיה פשרו אשר 15  
]עדות יוליכו במועדי הגואים ו-  
]נהפכה להם לאבל והשמתי ]גפנה  
ותאנתה] אשר אמרה אתנם הם לי ]אשר נתנו  
לי מאהב]י ושמתי ליער ואכלתם ה]ית השדה

L. 1, Hos 2<sup>10</sup>: אנוכי. MT has אנכי.

L. 2: הרביתי. MT adds לה.

הב followed by an erased word, the last letter of which was *he*. There is room in this line for a word or two additional to MT.

Ll. 2-6: 'Its interpretation is <sup>3</sup> that [ . . . ] and they were satisfied and they forgot God who [ . . . ] <sup>4</sup> his commandments they cast behind them, which he had sent to them [by the mouth of] <sup>5</sup> his servants the prophets, yet they listened to those that misled them, and honoured them, <sup>6</sup> and in their blindness feared them like gods.'

L. 9, v. 11: ופישתי. MT has ופשתי.

מלכסות. Cf. LXX (τοῦ μὲν καλύπτειν). MT has לכסות.

L. 10, v. 12: נבלותה. MT has נבלתה.

L. 11: לוא. MT has לא.

Ll. 12-14: 'Its interpretation is that he smote them with hunger and nakedness to be a sha[me]<sup>13</sup> and ignominy in the sight of the Gentiles upon whom they relied, but they <sup>14</sup> will not save them from their torments.'

L. 12: רעב. Cf. 4QpIsa<sup>b</sup> (162) ii 1; 4QpPss<sup>a</sup> (171) f. 1, ii 1; ff. 1, 3-4 iii 3, 4; 4Q 172 f. 1, l. 2.

L. 14, v. 13: כול. MT has כל.

L. 15: וכול מועדיה. MT has וכל מועדה.

Ll. 15-17: 'Its interpretation is that <sup>16</sup> [ . . . ] they will bring into the Gentile festivals. And [ . . . <sup>17</sup> . . . ] has been turned for them into mourning.'

L. 17, v. 14: והשמתי. MT has והשמתי.

L. 18: אתנם. MT has אתנה.

הם. MT has המה.

## 167. COMMENTARY ON HOSEA (B)

(PL. X)

(Already partly published in *JBL* lxxv (1956) 89-95)

1

]עמק]  
]נגד]

L. 1: possibly from ע" ירעאל (Hos 1<sup>5</sup>) or ע" עכור (2<sup>17</sup>).



SHE DID NOT KNOW THAT] I MYSELF HAD GIVEN HER THE GRAIN [AND THE WINE]  
 [AND THE OIL, AND]  
 (THAT) I HAD SUPPLIED [SILVER] AND GOLD ... (WHICH) THEY MADE [INTO BAAL. The  
 interpretation  
 of it is]  
 that [they] ate [and] were satisfied, and they forgot God who [had fed them, and  
 all]  
 his commandments they cast behind them, which he had sent to them [by]  
 his servants  
 the prophets. But to those who led them astray they listened, and they honored them  
 [ ]  
 and as  
 if they were gods, they fear them in their blindness.  
 vacat  
 THEREFORE, I SHALL TAKE BACK  
 MY GRAIN AGAIN IN ITS TIME AND MY WINE [IN ITS SEASON,]  
 AND I SHALL WITHDRAW MY WOOL AND MY FLAX  
 FROM COVERING [HER NAKEDNESS.]  
 I SHALL NOW UNCOVER HER PRIVATE PARTS IN THE SIGHT OF [HER]  
 LO[VERS AND]  
 NO [ONE] WILL WITHDRAW HER FROM MY HAND.  
 The interpretation of it is that he  
 smote them with famine and with nakedness so that they became a disgra[ce]  
 and a reproach in  
 the sight of the nations on whom they had leaned for support, but they  
 . will not save them  
 from their afflictions. (13)AND I SHALL PUT AN END TO ALL HER JOY,  
 [HER] PIL[GRIMAGE,] HER  
 [NEW] MOON, AND HER SABBATH, AND ALL HER FEASTS. The interpretation of it is that  
 they make  
 [the fe]asts go according to the appointed times of the nation. And [all]  
 [joy] has been  
 turned for them into mourning. (14)AND I SHALL MAKE DESOLATE [HER VINE]  
 [AND HER FIG TREE,]  
 OF WHICH SHE SAID, "THEY ARE THE HIRE [THAT MY LOVERS HAVE GIVEN] ME."  
 AND I SHALL MAKE THEM A  
 FOREST, AND THE W[ILD BEAST OF THE FIELD] WILL DEVOUR THEM.

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## 167. COMMENTARY ON HOSEA (B)

33

### 2: Quotations from Hos 5<sup>13-15</sup> and *pešer*

ולוא יגהה מכ]ם מזור פ]שרו  
 כפיר החרון כי אנוכי כשהל [לא]פ[רי]ם [וככפיר לבית  
 יהודה פשרו ע]ל ל כוהן האחרון אשר ישלח ידו להכות באפרים  
 דו]  
 5 אלך אשובה אל מקומי ע]ד אשר [י]אשמו ובקשו פני בצר  
 להם ישחרנני פשרו אשר יסת[י]ר אל את פניו מ]ם [ ]  
 [הו ולוא שמעו]

L. 2: כפיר החרון, 'the Lion of Wrath'. Cf. 4QpNah (169) ff. 3-4, i 5, 6.

Hos 5<sup>14</sup>: אנוכי. MT has אנוכי.

L. 3: 'Its interpretation con]cerns the Last Priest who will send forth his hand against Ephraim [. . .]. Cf. CD vii 12, 13; xiv 1; 4Q Testimonia (175) l. 27. In 4QpPss<sup>a</sup> (171) ff. 1-2, ii 17-19, Ephraim will attack the Priest 'in the time of trial that is coming'. For Ephraim as the Jewish renegades of Jerusalem, cf. 4QpNah (169) ff. 3-4, i 12; ii 2 (= דורשי' דהחלקות), are led astray (ii 8) but will eventually flee from their false teachers (iii 5).

L. 6: 'Its interpretation is that] God [will hid]e his face from [. . . ? . . .] and they did not listen [. . .]'

3

[בה ע]  
 [לילה לשח]ר  
 [מסך בטרפון]  
 [לגרונ]ת

L. 2: ' . . . ] night to seek [out . . .]. Cf. ישחרנני (Hos 5<sup>15</sup>).

L. 3: ' . . . ] a covering with his prey [. . .]. Cf. אטרף (5<sup>14</sup>) and טרף (6<sup>1</sup>).

L. 4: ' . . . ] to the threshing floor[s. . .]'

4

[ביום  
 [ם לנו  
 vacat  
 [שר

Ll. 1-2: possibly a statement of Hos 6<sup>2-3</sup> although there is hardly enough room for the whole of MT.

Ll. 1-2: possibly a statement of Hos 6<sup>2-3</sup> although there is hardly enough room for the whole of MT.

5-6: Quotation from Hos 6<sup>4</sup> and *pešer*

אָנשׁי] [אָנשׁי]  
[על] [מוריהם] °  
א[עשה לכה] [אפרים] מה [אעשה לכה יהודה]

L. 2: מוריהם, presumably a *pešer* on יורה of 6<sup>3</sup>; cf. Joel 2<sup>23</sup>.

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F

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34 DISCOVERIES IN THE JUDAEAN DESERT V

7-9: Quotation from Hos 6<sup>7</sup> and *pešer*

והמה כאדם ע]ברו ברית פשרו

עזבו את אל וי]לכו בחוקות] [...] לים [א]ותם בכול] [...] את יש

L. 2: '... ] they forsook God and followed the customs of [. . . ] them in all [. . . '

10: Quotation from Hos 6<sup>9-10</sup> and *pešer*

ואשר זמה ]עשו בבית ישראל ראיתי שעריריה שם זנות לאפרים נטמא

ישראל פט]רו

ר]שעי הגואי]ם

Ll. 2-3: '... Its] interpretation [. . . ] wicked ones of the Gentiles [. . . '

11-13: Quotations from Hos 8<sup>6-7</sup> and *pešer*

]חת לס=

]בן ° °

ישראל והוא] חרש עשה]ו ולוא אלהים הוא

פ]שר]ו א]שר היו בעמלם]

כי שי]בבי]ם היה ע]גל שמרון 5

א]ל [כי] רוח יזרעו סופות] יקצרו קמה אין לו צמח בלי יעשה קמח

אולי יעש]ה זרים יבלעוה]ו נבלע ישראל עתה היו בגואים ככלי אין

חפץ בו]

פשר]ו [...] הס]ופות

הב] 10

Ff. 11 and 12 are uncertainly placed.

L. 4: 'Its in]terpretation is that they were among the peoples [. . . '

L. 5, Hos 8<sup>6</sup>: שיבכים היה (or שובכים). MT has יהיה שיבכים.

L. 6, v. 7: סופות. MT has וסופתה.

L. 7: יבלעוהו. MT has יבלעהו.

14 ] . . . [ ]  
ג]חשב[ר

Possibly from Hos 8<sup>12</sup>.

15: Quotation from Hos 8<sup>13-14</sup>

ישו]בו וישכ]ח ישראל את עשהו ויבן היכלות ויהודה  
הרבה ערי]ם

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## 167. COMMENTARY ON HOSEA (B)

35

16

פ[שרו אשר]  
 ]יתפושו איש]  
 ]אל ל[וא] רצה]

Ll. 1-3: ' . . . ] Its [in]terpretation is that [ . . . <sup>2</sup> . . . ] each man shall take hold [ . . . <sup>3</sup> . . . ] God has no delight [ . . . '  
 L. 3: רצה. Cf Hos 8<sup>13</sup>: יהוה לא רצם.

17

פ[שר]ו על מצרים]  
 ] . . . ] ל]

18

]תו ואמך]  
 ]אשר ישוב]  
 ]ל]

19

]פֶּשֶׁר הַיְיָ]  
 ]וּחַ אֶת יְיָ]  
 ] . . . יְיָ]  
 ]אֲשֶׁר]  
 ]סֵר]<sup>s</sup>  
 ] . . . הַיְיָ]  
 ]יּוֹם]  
 ]לַיְיָ]

20

]ם בַּמִּקְדָּשׁ יְיָ]  
 ]בְּנֵם יִבְעַן]

21

]הנה]  
 ]וכול]

22 Col. I

]אל]  
 ] . . . ]

Col. II

] . . .]  
 ]ו]  
 ]לם]

23

]מצוות]

24

]ים והת]

25

]הודיה]  
 ]ל יום]

26

]כול מכ]  
 ]ל]

27

]ם]  
 ]ה]

28

]לוא מ]

29

]ת]

30

] . . . . . ]

31

]ים]

32

]את]

ת[  
ו[

]םוּוּוּוּ[  
]וּוּוּ[

ם[  
ה[

]את[  
]ו[

33

להיו[ת  
לפנ[ו]

34

]ם ורא[ו]

35

]מעש[ו]

36

]ש[ו]

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36

## DISCOVERIES IN THE JUDAEAN DESERT V

37

]° א[

38

]° א

] ע

] יה

] מ 5

] ג

] המי

] טרף

] מש

] א 10

## 168. COMMENTARY ON MICAH (?)

(PL, XI)

The script of these fragments is very similar to that of 4QpHos<sup>b</sup> (167). It is possible that they originally formed part of a *pešer* of the whole of the Minor Prophets.

1: Quotation from Mic 4<sup>8-12</sup>.

לבת ירוש]לם [עתה למה תריעי רע המלך אין בך אם יועצך אבד כיא

החזו]יקכה [חיל כיוולדה חולי וגחי בת ציון כיוולדה כיא

עֲתָה תִצְאֵי מִקֶּרְ]יה ושכנת בשדה ובאת עד בכל שם תנצלי שם

יגא]לך [י]הוה מ]כף איביך ועתה נאספו עליך גוים רבים

הא]מרים ת]הנף ותחזו בציון עינינו והמה לוא ידעו מחשבות יהוה ולוא 5

הבינו] עֲצָתוֹ

L. 2, Mic 4<sup>o</sup>: החזיקה. MT has החזיקך.

Ll. 5-6: there are more words in MT of v. 12 than can be conveniently fitted into these lines.

2

[תירו

3

]ה[ ]<sup>o</sup>

4

[נים

- english

-

-

-

-

-

-

-

-

-

- emily

-

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## 169. COMMENTARY ON NAHUM

37

### 169. COMMENTARY ON NAHUM

(PL. XII-XIV)

(Already partly published in *JBL* lxxv (1956) 89-95, and *Journal of Semitic Studies* vii (1962) 304-8)

1-2: Quotations from Nah 1<sup>3-6</sup> and *pešer*

בסופה ובשערה דרכו וְעֹנָן אֲבָק רגליו פִּשְׂרוּ  
הַסּוּפוֹת וְהַשְּׂעָרוֹת רַקִּי עַי שָׁמַיִם וְאָרְצוֹ אֲשֶׁר בָּרָא אֲנִי  
גִּיעַרְתִּי בַיָּם וַיּוֹבֵד יֵשׁוּהוּ פִּשְׂרוּ הַיָּם כֹּל הַכִּיִּתִים  
לְעֵשׂוֹת [וְ] בָהֶם מִשְׁפֵּט וְלִכְלוֹתָם מֵעַל פְּנֵי הָאָרֶץ  
עִם [ מוֹשׁ ] לִיָּהֶם אֲשֶׁר תָּתֵם מִמִּשְׁלַתָּם 50  
אֲמַלֵּל בְּשֵׁן וְכַרְמֵל וּפְרַח לְבָנוֹן אֲמַלֵּל [פִּשְׂרוּ 5  
יֵאבֹדוּ בּוֹ רַבִּים רוֹם וְרִשְׁעָה כִּי הֵבִי  
כַרְמֵל וְלִמּוֹשְׁלָיו לְבָנוֹן וּפְרַח לְבָנוֹן הִיא  
אֲנִשִּׁי עֵצָה וְאַבְדוּ מִלְּפָנָי [ . . . ] בַּחִירָתִי  
לְיֹשְׁבֵי תְּבֵל הָרִים רַעְשׁוּ מִמֶּנּוּ פִּשְׂרוּ  
[הָאָרֶץ מִמֶּנּוּ וּמִלְּפָנָי] לְפָנָי זַעְמוּ מִי יַעֲמוֹד וּמִי 10  
יִקּוּם [בַּחֲרוֹן אַפּוֹ פִּשְׂרוּ]

<sup>1</sup> . . . 'In the tempest and the storm wind is his way and] a cloud is the d[ust of his feet.' *Its interpretation:*] <sup>2</sup> 'the [tempests and the storm wind]s' are the f[irma]ments of his heavens and his earth which he cr[eated.] <sup>3</sup> 'He rebu[kes] the sea and dr[ies it up.]' *Its [in]terpretation:* 'the sea' is all the *Ki[ttim]* . . . <sup>4</sup> to exe[cute] against them judgement and to exterminate them from the face of [the earth] <sup>50</sup> with their [rul]ers whose dominion will be brought to an end. [<sup>5</sup> 'Bashan is withered and] Carmel and the bloom of Lebanon is faded.' *[Its interpretation . . .* <sup>6</sup> and] many [shall per]ish by it at the height of wickedness for the [ . . . <sup>7</sup> 'Car]mel' and to his rulers; 'Lebanon' and 'the bloom of Lebanon' is [ . . . <sup>8</sup> the men of] their [coun]sel, and they shall perish from before [ . . . ] the chosen ones of [ . . . <sup>9</sup> . . . ] 'the inhabitants of the world.' 'The moun[tains quake before him.' *Its interpretation:* . . . <sup>10</sup>] the earth from him and from before [ . . . ] 'B[efore his indignation who can stand, and who <sup>11</sup> can endure] the heat of his anger?' *[Its] in[terpretation:* . . .

[. . .] ב[efore his indignation who can stand, and who " can endure] the heat of his anger?  
 [Its] in[terpretation: . . .

The preceding column presumably stated Nah 1:2-6, the relevant phrases of which being repeated here and commented upon.

L. 3, Nah 1:2: ויובישהו. MT has ויבשהו.

L. 5a has been inserted between the lines by the same hand. If מושליהם was intended to follow directly after עם, the apparent gap between them is probably due to the scribe's avoidance of the upright strokes of the *lamedhs* of אמלל, as in his splitting of ממשלתם at the end of this insertion.

L. 6: רום רשעה. Cf. 1QH f. 5, l. 7.

L. 7: לבנון = Kittim in 4QpIsa<sup>a</sup> (161) ff. 8-10, ll. 7-8.

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38

## DISCOVERIES IN THE JUDAEAN DESERT V

3-4

Col. I: Quotations from Nah 2<sup>12-14</sup> and *pešer*

[מדור לרשעי גוים אשר הלך ארי לביא שם גור ארי  
 ואין מחריד פשרו על דמי] טרוס מלך יון אשר בקש לבוא ירושלים בעצת דורשי החלקות  
 [יד מלכי יון מאנתיכוס עד עמוד מושלי כתיים ואחר תרמס  
 [ ארי טורף בדי גוריו מחנק ללבויותיו טרף  
 פשרו] על כפיר החרון אשר יכה בגדוליו ואנשי עצתו  
 [ימלא טרף] חירה ומעונתו טרפה פשרו על כפיר החרון  
 נק]מות בדורשי החלקות אשר יתלה אנשים חיים  
 [בישראל מלפנים כי לתלוי חי על העץ] [יקרא הנני אלי] כה  
 גא]ם יהוה צבאות והבערתי בעשן רובכ]ה וכפיריכה תאכל חרב והכר]תי מארץ ט]רפה  
 ולא י]שמע עוד קול מלאככה פש]רו רובכה הם גדודי חילו א]שר בירושלי]ם  
 וכפיריו הם  
 גדוליו]ן  
 [תגוהו ע]ן  
 [א]פריים יתן ישראל ל]  
 [א]פריים יתן ישראל ל]

Col. II: Quotations from Nah 3<sup>1-5</sup> and *pešer*

ומלאכיו הם צירו אשר לא ישמע קולם עוד בנוים הוי עיר הדמים כולה [כחש פר]ק מלאה  
 פשרו היא עיר אפרים דורשי החלקות לאחרית הימים אשר בכחש ושקל]ים י]תהלכו  
 לא ימוש טרף וקול שוט וקול רעש אופן וסוס דהר ומרכבה מרקדה פלש מעלה להוב  
 וברק חנית ורוב חלל וכבוד פגר ואין קץ לגויה וכשלו וגויתם פשרו על ממשלת דורשי החלקות  
 אשר לא ימוש מקרב עדתם חרב גוים שבי ובו וחרהור בינותם וגלות מפחד אויב ורוב  
 פגרי אשמה יפולו בימיהם ואין קץ לכלל חלליהם ואף בגוית בשרם יכשולו בעצת אשמתם  
 מרוב זוגני זונה טובת חן בעלת כשפים הממכרת גוים בזנותה ומשפחות ב]כש]פיה  
 פשרו] ע]ל מתעי אפרים אשר בתלמוד שקרם ולשון כזביהם ושפת מרמה יתעו רבים  
 מלכים שרים כוהנים ועם עם גר נלוה ערים ומשפחות יובדו בעצתם נ]כ]בדים ומוש]לים  
 יפולו] מ]עם לשונם  
 הנני אליך גאם יהוה צ]בא]ות וגלית  
 שול]יך] על פניך והראת גוים מעו]ך]ך] וממלכות /// קלונך פשרו . . . ]ה  
 . . . [ערי המזרח כי השול]י]ם]



Col. III: Quotations from Nah 3<sup>6-9</sup> and *pešer*

הגים בנותם] ש[קוצי תועבותיהם והשלכתי עליך שקוצים [וג]בלתיך ושמתיך  
כאורה והיה כול רואיך יודו ממך  
פשוו על דורשי החלקות אשר באחרית הקץ יגלו מעשיהם הרעים לכול ישראל

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## 169. COMMENTARY ON NAHUM

39

ורבים יבינו בעוונם ושנאום וכארום על זדון אשמתם ובה[ג]לות כבוד יהודה  
 ידודו פתאי אפרים מתוך קהלם ועזבו את מתעיהם ונלוו על ישראל ואמרו 5  
 שודדה נינוה מי ינוד לה מאין אבקשה מנחמים לך פשרו [על] דורשי  
 החלקות אשר תובד עצתם ונפרדה כנסתם ולא יוסיפו עוד לתעות [ה]קהל ופת[אים]  
 לא יחזקו עוד את עצתם התיטיבי מני אמ[ן]ן הישבה ב[יארים]  
 פשרו אמון הם מנשה והיארים הם גד[ו]לי מנשה נכבדי ה[ם] ... [ים את מ]  
 מים סביב לה אשר חילה ים ומים ח[ו]מותיה 10  
 פ[שרו] הם אנשי [ח]ילה גבורי מ[ל]חמתה /// כוש עוצמה[ם] ומצרים ואין קצה  
 [פ]שרו [ע]ל [ה]קהל [ו]פת[אים] [י]חזקו [ע]וד [א]ת [ע]צת[ם] [ו]נפרדה [כ]נסת[ם] [ו]לא [י]וסיפו [ע]וד [ל]תעות [ה]קהל [ו]פת[אים]

Col. IV: Quotations from Nah 3<sup>10-12</sup> and *pešer*

פשרו הם רשע[י] חיל[ה] בית פלג הגלויים על מנשה גם היא בגולה ה[ל]כה בשבי גם  
 עילוליה ירוטשו בראש כל חוצות ועל נכבדיה יורו גורל וכול ג[דו]ל[יה] רותקו  
 בזקים פשר' על מנשה לקץ האחרון אשר תשפל מלכותו ביש[ראל] ...  
 נשיו עילוליו וטפו ילכו בשבי גבוריו ונכבדיו בחרב[ם] ... גם את תשכרי  
 ותהי נעלמה 5 פשרו על רשעי א[פ]רים ...  
 אשר תבוא כוסם אחר מנשה [ל] ... גם את תבקשו  
 מעוז בעיר מאויב פש[רו] ע[ל] ...  
 אויביהם בעיר[ם] ...  
 תאגים עם[ם] בכורים  
 ] 10

Col. I. 1 . . .] a dwelling for the wicked ones of the Gentiles. 'Whither the lion, the lioness went, the lion's cub [2 and none to terrify.' *Its interpretation* concerns Deme]trius, king of Greece, who sought to enter Jerusalem by the counsel of the Seekers-after-Smooth-Things [. . . 3 . . .] the kings of Greece from Antiochus until the appearance of the rulers of the Kittim. and afterwards she will be trodden down [. . . 4 . . .] 'The lion tears sufficient for his cubs, (and) strangles for his lionesses prey.' [5 . . . Its interpretation] concerns the Lion of Wrath who will smite by his nobles and the men of his counsel [6 . . . 'And he filled with prey] *his cave* and his den with torn flesh.' Its interpretation concerns the Lion of Wrath [7 . . . *ven*]geance on the Seekers-after-Smooth-Things when he hangs men up alive [8 . . .] in Israel beforetime,

and his den with torn flesh.' Its interpretation concerns the LION OF WRATH [' . . . ven]geance on the Seekers-after-Smooth-Things when he hangs men up alive [8 . . .] in Israel beforetime, for of the man hanged alive upon a tree it [re]ads: 'Behold I am against [thee] 9 say[s Yahweh of hosts, and I will burn in smoke thine abundance,) and thy young lions the sword shall devour. And I will cut [off from the land] his [p]rey.' 10 'And [the voice of thy messengers] shall no [more be heard.]' Its [interpre]tation: 'thine abundance'—they are his warrior bands *w[ho are in Jerusal]em*; and 'his young lions'—they are 11 his nobles [. . .] and 'his prey'—it is the wealth which the [*prie]sts of Jerusalem amas[sed]* which 12 they will give [. . . Ephraim, Israel will be given for [. . .]

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## DISCOVERIES IN THE JUDAEAN DESERT V

Col. II. <sup>1</sup> and 'his messengers'—they are his envoys whose voice will no longer be heard among the nations. 'Woe city of blood, all full of [lies and rap]ine.' <sup>2</sup> Its interpretation: it is the city of Ephraim, the Seekers-after-Smooth-Things at the end of days, who in 'lies' and falsehood[s] conduct themselves. <sup>3</sup> 'Prey departeth not and the sound of the whip and the sound of the rattling of wheels, and galloping horses and bounding chariots, the horseman charging, a blade <sup>4</sup> and flashing spear and a multitude of slain and a great heap of carcasses: and there is no end to the corpses and they shall stumble *over* their bodies.' Its interpretation concerns the rule of the Seekers-after-Smooth-Things <sup>5</sup> when there shall not depart from the midst of their congregation the Gentile sword, captivity, and plunder, and heated strife among themselves, and exile from fear of the enemy, and a multitude of <sup>6</sup> guilty corpses shall fall in their days, and there shall be no end to the total of their slain, and furthermore, in their body of flesh they shall stumble over their own guilty counsel. <sup>7</sup> 'Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredom and families through her witchcrafts.' <sup>8</sup> [Its] interpretation [con]cerns those who lead Ephraim astray, who, by their false teaching and their lying tongue and lip of deceit, will lead many astray, <sup>9</sup> kings, princes, priests, and people together with the resident alien. Cities and families will perish through their counsel, n[ob]les and rul[ers] <sup>10</sup> will fall because of what they say. 'Behold I am against thee, says Yahweh of hosts, and thou shalt lift up <sup>11</sup> [thy] skirts over thy face and show nations thy nakedness and kingdoms thy shame.' Its interpretation [. . . <sup>12</sup> . . .] cities of the east, for the 'skirts' [. . .]

Col. III. <sup>1</sup> the nations between them [. . . the dete]sted things of their abominations. 'And I will cast upon thee detested things, and I will treat thee with contempt and make thee <sup>2</sup> *repulsive* and all who look on thee will flee from thee.' <sup>3</sup> Its interpretation concerns the Seekers-after-Smooth-Things whose evil deeds will be revealed at the end of time to all Israel, <sup>4</sup> and many will discern their iniquity and hate them and *consider* them *repulsive* because of their guilty insolence. And when Judah's glory is revealed, <sup>5</sup> the simple ones of Ephraim will flee from the midst of their assembly and forsake those who mislead them and join themselves to Israel. 'And they shall say, <sup>6</sup> Nineveh is laid waste; who will mourn for her? Whence shall I seek comforters for thee?' Its interpretation [concerns] the Seekers-after- <sup>7</sup> Smooth-Things whose counsel will perish and their gathering be broken up and they will not again mislead [the] assembly and the simple [ones] <sup>8</sup> will no more sustain their counsel. 'Art thou better than Am[on that dwelt by] the rivers?' <sup>9</sup> Its interpretation: 'Amon' is Manasseh, and 'the rivers' are the nobles of Manasseh, the honoured ones of the [. . .] <sup>10</sup> 'Waters are around her, whose rampart is the sea and waters her walls.' <sup>11</sup> Its [inter]pretation: they are her warriors, mighty men of [w]ar. 'Ethiopia is her strength [and Egypt too, without limit.] . . . <sup>12</sup> . . . 'Put and the Libyans are thy helpers . . .']

Col. IV. <sup>1</sup> Its interpretation: they are the wicked ones of its [army], the House of Peleg who have joined themselves to Manasseh. 'Yet she was carried away, [she went into captivity: even] <sup>2</sup> her young children will be dashed in pieces at the top of all the streets; and they will cast lots for her honourable men and all [her no]bles [were bound] <sup>3</sup> in chains.' Its interpretation concerns Manasseh at the end of the age when his rule over *Is[rael]* will fall [. . .] <sup>4</sup> his wives, his infants, and his children will go into captivity, his warriors and his nobles by the sword [. . . 'Thou also shalt be drunken] <sup>5</sup> and shalt be dazed.' Its interpretation concerns the wicked

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## 169. COMMENTARY ON NAHUM

41

ones of *E[phraim . . .]* <sup>6</sup> whose cup will come after Manasseh [. . . 'Thou also shalt seek] <sup>7</sup> a stronghold in the city from the enemy.' Its inter[pretation con]cerns [. . .] <sup>8</sup> their enemies in the city [. . . 'All their fortresses shall be] <sup>9</sup> (like) fig-trees with [their first-ripe figs. . .]

Col. I. L. 1: מדור וג': presumably a *pešer* on Nah 2<sup>12</sup> a, b.

L. 2: לבוא. The *pešer* follows the variant tradition shared by the versions against its own and MT's לביא. דורשי החלקות. Cf. l. 7; cols. ii 2, 4; iii 3, 6-7; CD i 18; 1QH ii 15, 32; 4Qpap pIsa<sup>a</sup> (163) f. 23, ii 10.

L. 4, Nah 2<sup>13</sup>: ארי. MT has אריה.

טרף. MT has טורף.

גוריו. MT has גרותיו.

ללכיותו. MT has ללבאתו.

טרף. Additional to MT.

L. 5: כפיר החרון. Cf. l. 6 and 4QpHos<sup>b</sup> (167) f. 2, l. 2.

L. 6, v. 13: הירה. MT has הרי. For the *hē* as the sign of the 3rd p.s. masc. suffix, cf. טרפה in l. 9 and its *pešer* טרפו in l. 11.

ומענתו. MT has ומענתיו.

L. 8, v. 14: אליכה, suffix reconstructed thus after וכפיריכה (l. 9) and רובכה (l. 10). MT has אליך.

L. 9: רובכה, reconstructed from the *pešer* in l. 10; cf. LXX Syr. MT has רכבה.

וכפיריכה. MT has וכפיריך.

טרפה. MT has טרפך.

L. 11: ההון. Cf. 1QpHab ix 5.

Col. II. L. 1, Nah 3<sup>1</sup>: הדמים = Heb MS. MT omits article.

כולה. MT has כלה.

L. 2: אפרים. Cf. 4QpHos<sup>b</sup> (167) f. 2, l. 3 and note.

L. 3, v. 1: ימוש. MT has ימיש.

v. 2: וקול. MT omits conjunction.

v. 3: ולהב חרב. MT has ולהב חרב.

L. 4: ורוב. MT has ורב.

וכבוד. MT has וכבוד.

קץ. MT has קצה.

וכשלו = Heb MS and MT Qre. MT Ktb has יכשלו.

וגויתם, an error for בג', as MT; cf. a similar error corrected in 4QpPas<sup>a</sup> (171) ff. 3-10, iv 7.

L. 6: פגרי אשמה. Cf. 1QM xiv 3 and חללי אשמתה (vi 17).

L. 7, v. 4: מרוב. MT has מרב.

הממכרת. MT has המכרת.

בזנותה. MT has בזונניה.

L. 10, v. 5: וגלית. MT has וגליתי.

L. 11: והראת. MT has והראתי.

וממלכות, followed by an erasure.

Col. III. L. 1, Nah 3<sup>6</sup>: שקוצים. MT has שקצים.

L. 2: כאורה, apparently a *gal* part. pass. fem. of כאר (a weakened form of כער?). Cf. l. 4 for the *pi'el* of the verb. MT has כראי.

v. 7: כול רואיך. MT has כל ראיך.

VERO. VII. I. HAS. א. נ. ו.

v. 7: כול רואיך. MT has כל ראיך.

ידודו. MT has ידוד.

L. 4: ובה[ג]לות. Reconstruction suggested privately by K. G. Kuhn.

L. 5: ואמרו. MT has ואמר.

L. 6: שודדה. MT has שדרה.

אבקשה. MT has אבקש.

L. 8, v. 8: התיטבי. MT has התיטבי.

מני. MT has מנא (LXX has μερίδα = מני?).

L. 9: מנשה Cf. col. iv 3, 6; 4QpPss<sup>a</sup> (171) ff. 1-2, ii 17.

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## DISCOVERIES IN THE JUDAEAN DESERT V

L. 10: חילה. MT has חיל.

ומים = LXX (*καὶ ὑδωρ*). MT has מים.

חומותיה. MT has חומתה.

L. 11, v. 9: כוש, preceded by a semi-erased *ayin*.

עוצמה. Cf. LXX (*ἡ ἰσχυρὸς αὐτῆς*); MT has עֲצָמָה.

Col. IV. L. 1: בית פלג. Cf. CD xx 22, being those who 'went out from the holy city' but later caused dissension among the people and apostatized, joining the party of the ruling house ('Manassch') apparently as warriors, רשעי חילה; cf. אנשי מלחמה, who 'returned (to be) with the Man of Lies' (CD xx 14-15; cf. i 13-21).

Nah 3<sup>10</sup>: בגולה. MT has לגלה.

L. 2: עילוליה. MT has עלליה.

ירוטשו. MT has ירטשו.

יורו. MT has ידו.

וכול. MT has וכל.

L. 3: פשרו. The *tau* at first omitted and later inserted above the line.

L. 5, v. 11: ותהי. MT omits conjunction.

L. 7: בעיר, additional to MT and possibly inserted the better to conform with the *pešer* (l. 8).

5: Quotation from Nah 3<sup>14</sup> and *pešer*

]◦ ים ◦[  
[כול גבול ישראל] לים]  
חוקי מבצ] ריך בואי בטי]ט

L. 2: ' . . . ] all the territory of Isra[el] to the sea [ . . . ' ; presumably a *pešer* on Nah 3<sup>13b</sup>.

L. 3, v. 14: בואי. MT has באי.

## 170. COMMENTARY ON ZEPHANIAH

(PL. XIV)

1-2: Quotation from Zeph 1<sup>12-13</sup> and *pešer*

לוא ייטי] ב יהוה ול[ו]א ירע והיה [חילם למ]שיסה ו[בתיהם לשממה

]◦[ [ לוא יוכל] [פשרו]

L. 1, Zeph 1<sup>13</sup>: למשיסה. MT has למשסה.

L. 2: ' . . . ] will not be able [ . . . ' ; apparently a quotation but not MT.

## 171. COMMENTARY ON PSALMS (A)

(PL. XIV-XVII)

(Already partly published in *Palestine Exploration Quarterly* lxxxvi (1954) 69-75 and *JBL* lxxv (1956) 89-95)



1-2

Col. I: Quotation from Ps 37<sup>7</sup> and *pešer*

ה[

י[

5

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-  
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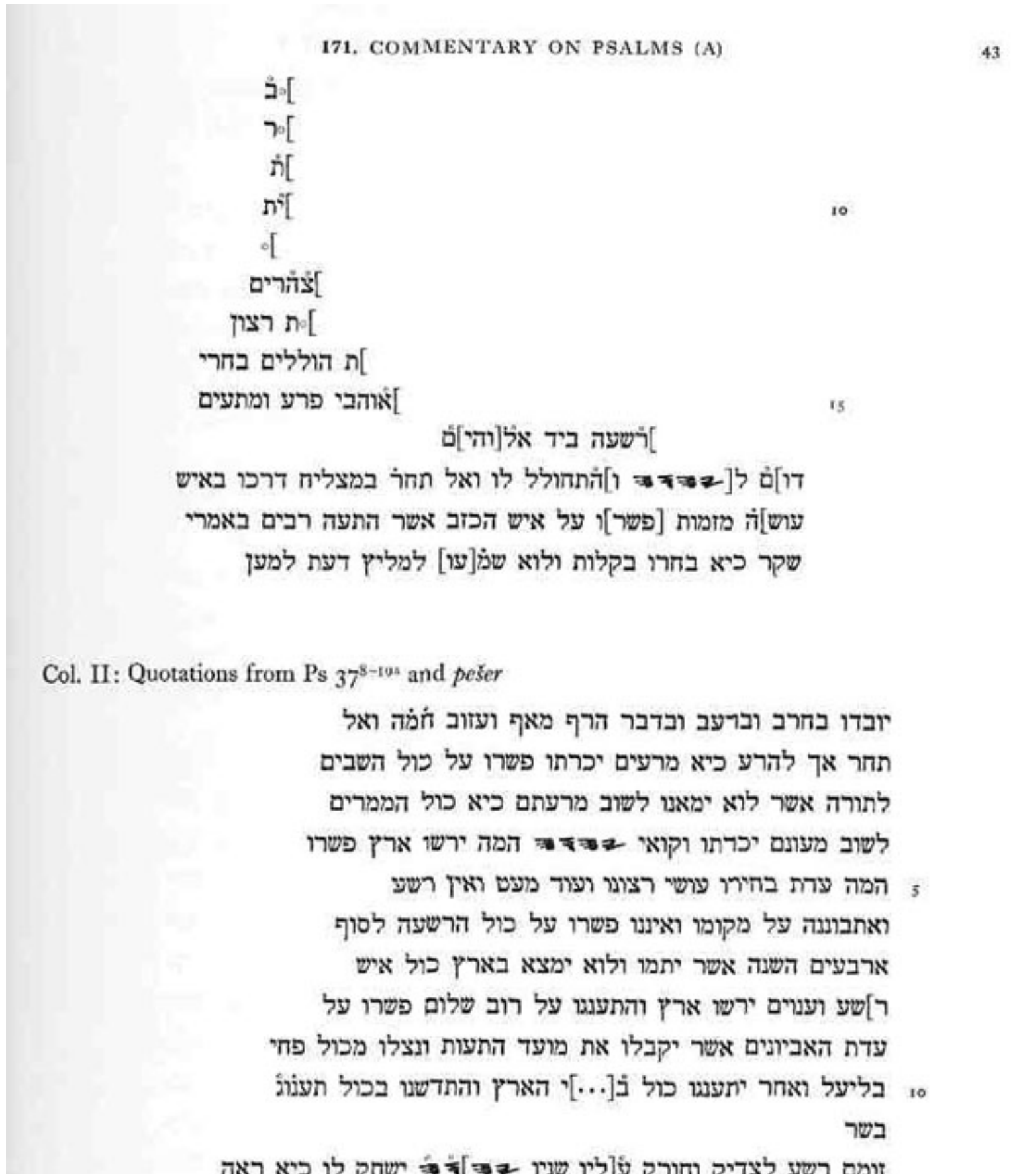
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זומם רשע לצדיק וחורק ע' [ליו שניו] ישחק לו כיא ראה  
כיא בא יומו פשרו על עריצי הברית אשר בבית יהודה אשר  
יומו לכלות את עושי התורה אשר בעצת היחד ואל לוא יעזבם  
בידם הרב פתחו רשעים וידרוכו קשתם לפיל עני ואביון 15  
ולטבוח ישרי דרך חרבם תבוא בלבם וקשתותיהם תשברנה  
פשרו על רשעי אפרים ומנשה אשר יבקשו לשלוח יד

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## DISCOVERIES IN THE JUDAEAN DESERT V

בכוהן ובאנשי עצתו בעת המצרף הבאה עליהם ואל יפדם  
מידם ואחר[י] כן ינתנו ביד עריצי גואים למשפט

vacat 20

טוב מעט לצדיק מהמון רשעים רבי[ם] ... פשרו על  
עושה התורה אשר לוא י[...]  
לרעות כיא אזרוע[ות רשעים תשברנה וסומך צדיקים]  
[יודע] יודע ימי תמימים ונחלתם לעולם תהיה פשרו על אנשי

רצונ[ו] ... ] 25

ל[וא י]כושו ב[עת רעה] ... פשרו על

1, 3-4

Col. III: Quotation from Ps 37<sup>19b-26</sup> and *pešer*

שבי המדבר אשר יחיו אלף דור בישרה ולהם כול נחלת  
אדם ולזרעם עד עולם ובימי רעב יש[ב]ע[ו] כיא רשעים  
יובדו פשרו א[שר] יחיים ברעב במועד ה[תע]ות ורבים  
יובדו ברעב ובדבר כול אשר לוא יצאו[ו] ... להיות ע[ם]

עדת בחירו אשר יהיו רשים ושרים ] 5<sup>4</sup>  
5

צון בתוך עדריהם

כלו כעשן כולו פשר[ו] על שרי ה[רש]עה אשר הונו את עם  
קודשו אשר יובדו כעשן האוד[ו] [בר]וח לזה רשע ולוא ישלם  
וצדיק חונן ונותן כיא מבורכ[ו] יר[שו] ארץ ומק[ל]ל[ו] יכר[תו]  
פשרו על עדת האכזוניים ה[...].ם נחלת כול ה[...].ל

10

ירשו את הר מרום ישראל אל[ו]ב[ו] קודשו יתענו ו[מקול]לו  
יכרתו המה עריצי הב[ר]ית ר[שע]י ישראל אשר יכרתו ונשמד[ו]  
לעולם

לעולם

15 כִּי אֵיךְ מִצְעָדֵי גֵבֶר כֹּוֹנֵן בְּכֹל דְרָכָיו יִחַפֵּץ לֵי אֵיךְ לְוֹא  
 יוֹטֵל כִּי אֵיךְ סוֹמֵךְ יִדוֹן פֶּשְׁרוֹ עַל הַכּוֹהֵן מִזְרָה הַצַּדִּיק אֲשֶׁר  
 דָּבָר בּוֹ אֵל לְעִמּוּד וְאֲשֶׁר הִכִּינוּ לְבָנוֹת לוֹ עֵדוּת  
 וְדָרְכוֹ יִשָּׂר לְאִמְתּוֹ נֶעַר הִיִּיתִי וְגַם זָקַנְתִּי וְלֹא רָאִיתִי צַדִּיק  
 נֶעֱזָב וְזָרְעוֹ מִבְּקֶשׁ לְחַם כֹּל הַיּוֹם חוֹנֵן וּמְלוּיָהּ זָרָה עֹו לְבִרְכָה פֶּשֶׁר  
 הַדָּבָר עַל מִזְרָה הַצַּדִּיק ... אֵל מִ...  
 20 וְאֵת...

- 4Q321

- 4Q320

-

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## 171. COMMENTARY ON PSALMS (A)

45

3-10

Col. IV: Quotations from Ps 37<sup>28c-40</sup> and Ps 45<sup>1-2</sup> and *pešer*

מש[פט עולים לעו]לם נשמדו וזרע ר[שעים נכרת] המה עריצי  
 [ ... ] התורה צדיק[ים] ירשו ארץ ושכנו ל[עד עליה  
 [פשרו] ... ] באלף[ן] דור פי צדיק יהנה[ה] חכמה ולשונו תדבר  
 [משפט תורת אלהיו בלבבו לוא תמעד אשריו פשרו על] האמת אשר דבר  
 [ ... ] אליהם הניד 5

*vacat*

צופה רשע לצדיק ומבקש[ן] להמיתו [לוא יעזבונו בידו ולוא י]רשיענו בהשפטו  
 פשרו על [הכו]הן הרשע אשר צ[ו]פ[ה] הצד[יק] ומבקש[ן] להמיתו [ ... ] ת[ה] והתורה  
 אשר שלח אליו ואל לוא יע[זבונו] ולוא[א] ירשיענו ב[ה]שפטו ול[ו] י[שלום] אל ג[מולו] לתתו  
 ביד עריצי[ם] גואים לעשות בון משפט קוה אל [ ... ] ושמור דלכו ו[י]רוממכה לרשת 10  
 ארץ בהכרת רשעים ת[ה] אה פשרו על [ ... ] אשר יראו במשפט רשעה ועם  
 בחירו ישמחו בנחלת אמת

ראי[ת]י רשע עריץ מתע[ר]ה כאזרה רענן[ן] אעבור על פ[ניו] והנה איננו וא[ב]קשהו[ן] ולוא  
 נמצא פשרו[ן] על א[י]ש הכזב[ן] אשר [ ... ] ל [ ... ] על בח[יר]י אל [ויב]קש לשבית את  
 [ ... ] [ ... ] לעשות[ן] [ ... ] עי משפט[ן] [ ... ] הויד ביד רמה 15  
 [ ... ] [ ... ] שמור תם וראה[ה] ישר[ן] כיא אח[ר]ית לאי[ש] שלום פשרו על  
 [ ... ] [ ... ] דם הא[י] [ ... ] [ ... ] ת[ה] שלו[ם] ופושעים  
 נשמדו יחד ואחר[ית] רשעים נכרתה פשרו [ ... ]  
 מתוך עדת היחד ות[ה] שוע[ה]ת[ן] צדיקים מ[ ... ] מעחם בעת צרה ויעזרם [ ... ]  
 וימלטם ויפלטם מרשעים[ם] וישיעם כיא חסו בו פשרו [ ... ]  
 וישיעם אל ו[י]צילם מיד ר[שעי] [ ... ]

*vacat*

למנצח על [שושנ]ים[ם] לבני קרח משכיל שיר ידידות [ ... ] ה[מ]ה שבע מחלקות  
 שבי יש[ר]אל [ ... ] רח[ש] ל[ב]י דבר טוב  
 [אומר אני מעשי למלך פשרו [ ... ] ר[ו]ח קודש כיא 25  
 [ ... ] [ ... ] טפר[י] [ ... ] [ ... ] ולשוני עט  
 [סופר מהיר פשרו] על מורה[ה] הצדק [ ... ] [ ... ] אל במעני לשון

Col. I. <sup>12</sup> . . . ] '*noonday*' [<sup>13</sup> . . . ] favour [<sup>14</sup> . . . ] boasting in the *burning of* [<sup>15</sup> . . . ] lovers of (long) locks, and seducers [<sup>16</sup> . . . ] wickedness by the hand of *G[od]*.  
<sup>17</sup> 'Be sti]ll before [Yahweh, and] wait patiently for him, and do not fret thyself over him who prospers in his way, over the man [<sup>18</sup> who work]s evil designs.' Its [interpretation] concerns the Man of Lies who has led many astray with words of <sup>19</sup> falsehood, for they chose worthless things and did not lis[ten] to the Mediator of Knowledge, so that

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## DISCOVERIES IN THE JUDAEAN DESERT V

Col. II. <sup>1</sup> they will perish by the sword and by hunger and by plague. 'Cease from anger and forsake wrath and be not <sup>2</sup> fretful, tending only to evil; for the wicked shall be cut off.' Its interpretation concerns all who turn back <sup>3</sup> to the Law, who refuse not to repent from their wickedness, for all those who rebel <sup>4</sup> from repenting of their iniquity will be cut off. 'But those who wait for Yahweh will possess the earth.' Its interpretation: <sup>5</sup> they are the congregation of His Elect who do His will. 'And in a little while the wicked will be no more, <sup>6</sup> and I shall look carefully for his place and it will be gone.' Its interpretation concerns all the wickedness at the end of <sup>7</sup> the completion of forty years when they will be consumed and there will not be found on earth any [wi]cked <sup>8</sup> man. 'And the humble shall possess the earth and they shall delight in the abundance of peace.' Its interpretation concerns <sup>9</sup> the congregation of the Poor Ones who will accept the season of error and will be delivered from all the snares of <sup>10</sup> Belial, and afterwards all the [. . .] of the earth will delight and will luxuriate in all the delights of <sup>11</sup> the flesh.

<sup>12</sup> 'The wicked plots against the righteous and gnashes [his teeth at him. Yah]weh laughs at him for he sees <sup>13</sup> that his day is coming.' Its interpretation concerns the ruthless ones of the covenant in the House of Judah who <sup>14</sup> will plot to obliterate those in the Council of the Community who carry out the Law. But God will not leave them <sup>15</sup> in their power. 'The wicked have drawn the sword and bent their bow to cast down the poor and needy <sup>16</sup> and to slay the upright of way. Their sword shall penetrate their own heart and their bows shall be broken.' <sup>17</sup> Its interpretation concerns the wicked ones of Ephraim and Manasseh who will seek to put forth a hand <sup>18</sup> against the Priest and the men of his counsel in the time of trial that is coming upon them. But God will redeem them <sup>19</sup> from their hand and afterwards they will be given into the hand of the ruthless Gentiles for judgement. <sup>21</sup> 'Better is the little that the righteous has than the abundance of ma[ny] wicked.' [. . . *Its interpretation concerns*] <sup>22</sup> those who carry out the Law, who will not [. . .] <sup>23</sup> for evil things. 'The arm[s of the wicked shall be broken, but] Yah[weh] upholds the righteous. <sup>24</sup> Yahweh knows the days of the perfect, and their heritage will abide for ever.' *Its interpretation concerns the men of* <sup>25</sup> his] favour [. . .] <sup>26</sup> 'They will] n[ot] be put to shame in [evil times.' *Its interpretation concerns . . .]*

Col. III. <sup>1</sup> the penitents of the desert who will live a thousand generations in uprightness; and to them will be all Man's <sup>2</sup> inheritance, and to their seed for ever. 'And in the days of famine they will be satisfied, but the wicked <sup>3</sup> will perish.' Its interpretation is that he will keep them alive in famine, in the season of error, whilst many <sup>4</sup> shall perish by famine and plague, all who did not go out [. . .] to be with<sup>5</sup> the Congregation of his Elect. <sup>23</sup> 'And those who love Yahweh are like the preciousness of lambs.' [Its] interpretation: <sup>5</sup> they will be chiefs and princes [. . .] <sup>6</sup> sheep in the midst of their pastures. <sup>7</sup> 'All of them are consumed like smoke.' [Its] interpretation concerns the princes of [wick]edness who have oppressed his holy <sup>8</sup> people, who will perish like the smoke of a firebrand [in the w]ind. 'The wicked man borrows and does not repay <sup>9</sup> but the righteous is gracious and generous. For those who are blessed

people, who will perish like the smoke of a *firebrand* [in the w]ind. ‘The wicked man borrows and does not repay, <sup>9</sup> but the righteous is gracious and generous. For those who are blessed [of him will in]herit the earth, and those who are accursed [of him will be c]ut off.’ <sup>10</sup> Its interpretation concerns the congregation of the Poor Ones who [. . .] the inheritance of all the [. . .] <sup>11</sup> will possess the mount of the height of Isra[el and on his] holy place luxuriate, whilst [those who are accursed] of him <sup>12</sup> will be cut off: they are the violators of the [*covenant*, the w]icked ones of Israel who will be cut off and destroyed <sup>13</sup> for ever.

<sup>14</sup> For ‘by Yahwe[h are Man’s steps secur]ed, *in all* his ways does he delight; *for though he f[all he will not]* <sup>15</sup> be hurled headlong, for Ya[hweh supports his hand.’] Its interpretation

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## 171. COMMENTARY ON PSALMS (A)

47

concerns the Priest, the Teacher of [*Righteousness* whom <sup>16</sup> God [*com*]manded to arise and [*whom*] he established to build for him a congregation [. . . <sup>17</sup> and] his [*wa*]ys he directed towards *his* truth. ['A lad was] I and now I am old, yet [I have] not [seen a righteous man] <sup>18</sup> forsaken, nor his seed seeking food. [All the day] he is gracious and lending and [his] se[ed] is a blessing.' The interpretation of] <sup>19</sup> the passage concerns the *Teach[er of Righteousness]* . . .

Col. IV. <sup>1</sup> *jud*[gement. 'The unjust for ev]er will be destroyed and the seed of the wi[cked] is cut off.' They are the violators of <sup>2</sup> [. . .] the Law. 'The righteou[s] shall possess the earth and dwell for] ever upon it.' <sup>3</sup> [*Its interpretation . . .*] in a thousand [*generations*. 'The mouth of the righteous utters] wisdom and his tongue speaks <sup>4</sup> [justice. The law of his God is in his mouth, his steps will not slip.' *Its interpretation concerns*] the truth which [. . .] spoke <sup>5</sup> [. . .] to them he related. <sup>7</sup> 'The wicked watches for the righteous and seeks [to slay him. Yah]weh [will not abandon him in his hand and will not] condemn him when he is judged.<sup>8</sup> *Its interpretation concerns* the Wicked [Pri]est who *wa*[tche]; the *Righteous* [*One and seeks*] to slay him [. . .] and the Law <sup>9</sup> which he sent to him. But God will not *ab*[andon him] and will not [*condemn him* when] he is judged. But [God will] pay [him] his recompense by giving him <sup>10</sup> into the hands of the terrible Gentiles to carry out [*judgement*] on him. ['Wait for Ya]hweh and keep his way, and [he] will exalt thee to possess <sup>11</sup> the land; thou shalt lo[ok] upon the destruction of the wicked.' [*Its interpretation concerns . . .*] who will look upon the judgement of wickedness and with <sup>12</sup> his Elect they will rejoice in the inheritance of truth. <sup>13</sup> 'I [have seen] a ruthless wicked person [. . . like a cedar of Lebanon.] I pass by before [him, and, lo,] he is [no more;] though I [seek him] he is not <sup>14</sup> [to be found.' *Its interpretation*] concerns the Man of Lies [*who . . .*] against the El[ect] of God; [and he so]ught to bring to an end <sup>15</sup> [. . .] to carry out [. . .] judgement [. . .] behave with presumptuous arrogance. <sup>16</sup> [. . . 'Mark the blameless man and see] the upright [for there is posterity for the ma]n of peace.' *Its interpretation con*[cerns <sup>17</sup> . . .] *peac*[e.] 'But the rebellious <sup>18</sup> shall be destroyed together, and the poster[ity of the wicked] shall be cut off.' *Its interpretation . . .*] will perish and be cut off <sup>19</sup> from the midst of the Congregation of the Community. 'And the sa[lvation of the righteous is from Yahweh; he is their refuge in time of trouble. And Yahweh has helped them <sup>20</sup> and delivered them and rescued them from the wicked, [and saved them because they took refuge in him.' *Its inter*-*pretation . . .*] <sup>21</sup> God will save them and deliver them from the hand of the *wi*[cked ones of . . .] <sup>23</sup> To the choirmaster: according to [Lil]ies. [A maskil of the Sons of Korah; a song of *lots*.' They are the seven divisions <sup>24</sup> of the penitents of Is[rael . . .] 'My hea[rt is asti]r with a good thing <sup>25</sup> [I address my verses to the king.' *Its interpretation . . .*] holy [spir]it for <sup>26</sup> [. . .] books of [. . .] 'and my tongue is the pen of <sup>27</sup> [a ready scribe.' *Its interpretation*] concerns the Teacher of [*Righteousness . . .*] God [. . .] him with an eloquent tongue [. . .

Col. I. L. 15: 'lovers of (long) locks'. Cf. Ezek 44<sup>20</sup>, where the opposite is said of the 'sons of Zadok' (זרע לא (ישלחו).

L. 17, P<sup>o</sup> 37<sup>7</sup>: ואל תחר MT has אל תחר.

L. 10: מליץ דעת Cf. Isa 43<sup>27</sup>; Job 33<sup>22</sup>; 1QH ii 13; f. 2, l. 6 (= 'Teacher of Righteousness?').

L. 17, Ps 37<sup>r</sup>: ואל תחר. MT has אל תתחר.

L. 19: מליץ דעת. Cf. Isa 43<sup>27</sup>; Job 33<sup>22</sup>; 1QH ii 13; f. 2, l. 6 (= 'Teacher of Righteousness?').

Col. II. L. 1: בהרב. Cf. 4QpIsa<sup>b</sup> (162) ii 1.

ברעב. Cf. iii 3, 4; 4QpIsa<sup>b</sup> (162) ii 1; 4QpHos<sup>a</sup> (166) ii 12; 4QpUnid. (172) f. 1, l. 2.

בדבר. Cf. iii 4.

Ps 37<sup>s</sup>: ועזוב. MT has ועזב.

ואל. MT omits conjunction.

L. 2: תחר. MT has תתחר.

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## 48 DISCOVERIES IN THE JUDAEAN DESERT V

- v. 9: כִּיא. MT has כִּי.  
 יִכְרַתוּ. MT has יִכְרַתוֹן.  
 Ll. 2-3: השָׁבִים לְתוֹרָה. Cf. iii 1: שְׁבִי הַמְדַבֵּר.  
 L. 4: וְקוֹאֵי. MT has וְקוֹי.  
 יִרְשׁוּ. MT has יִירְשׁוּ.  
 L. 5: עֵדֶת בַּחִירוֹ. Cf. iii 5; 4QpIsa<sup>d</sup> (164) f. 1, l. 3.  
 עוֹשֵׂי רְצוֹנוֹ. Cf. 1QS ix 13.  
 L. 6, v. 10: וְאַתְּבֹנְנָה. MT has וְהַתְּבֹנְנָת.  
 Ll. 6-7: יִתְמוּ . . . הַרְשָׁעָה. Cf. iii 7; iv 11; 4QpNah (169) ff. 1-2, i 6 and n.  
 L. 7: אַרְבַּעִים הַשָּׁנָה. Cf. CD xx 15; 1QS iv 18, 23 (קֶץ לַהֲיֹת עוֹלָה).  
 L. 8, v. 11: יִרְשׁוּ. MT has יִירְשׁוּ.  
 רֹב. MT has רַב.  
 L. 9: עֵדֶת הָאֲבִיוֹנִים. Cf. iii 10.  
 מוֹעֵד הַתַּעֲוֹת. Cf. iii 3.  
 L. 10: תַּעֲנוּג. Cf. 1Q28<sup>b</sup> iv 2.  
 L. 12, v. 12: וְחֹרֵק . . . זֹמַם. MT has וְהֹרֵק . . . זֹמַם.  
 אֲדָנִי. MT has אֲדָנִי.  
 Ll. 12-13, v. 13: כִּיא (twice). MT has כִּי.  
 L. 13: בֵּא = Ken. MT has יְבוּא.  
 עֲרִיצֵי הַבְּרִית. Cf. iii 12; 1QpHab ii 6.  
 L. 15, v. 14: וְיִדְרֹכּוּ. MT has וְדִרְכּוּ.  
 לַפִּיל. MT has לְהַפִּיל.  
 L. 16: וְלִטְבוּחַ. MT omits conjunction.  
 v. 15: וְקִשְׁתוֹתֵיהֶם. MT has וְקִשְׁתוֹתָם.  
 L. 17: אֲפָרִים וּמִנְשָׁה. Cf. 4QpHos<sup>b</sup> (167) f. 2, l. 3 and n.  
 L. 18: בְּכוֹהֵן. Cf. iii 15.  
 עַת הַמְצַרְף הַבֵּאָה. Cf. 4QFlor (174) ff. 1, 3, ii 1; 4QCatena (177) ff. 5-6, l. 3.  
 L. 19: עֲרִיצֵי גֹאִים. Cf. iv 10.  
 L. 23, v. 17: כִּיא אֲזִרְעוֹת. MT has כִּי זִרְעוֹת.  
 L. 26, v. 19: יְבוֹשׁוּ. MT has יְבֹשׁוּ, but the placing of f. 2 here is uncertain.
- Col. III, L. 1: שְׁבִי הַמְדַבֵּר לְתוֹרָה. Cf. השָׁבִים לְתוֹרָה (ii 2-3); שְׁבִי פִשַׁע (1QS x 20; 1QH ii 9, vi 6, xiv 24; CD ii 5, xx 17); שְׁבִי יִשְׂרָאֵל (CD iv 2; vi 5, viii 16).  
 אֵלֶּף דּוֹר. Cf. iv 3; CD vii 6, xix 1, 2, xx 22.  
 L. 2; Ps 37<sup>19</sup>: רַעֲב. MT has רַעֲבוֹן.  
 v. 20: כִּיא. MT has כִּי.  
 L. 3: יֹבְדוּ. MT has יֹאבְדוּ.  
 רַעֲב. Cf. l. 4 and ii 1 and n.  
 מוֹעֵד הַתַּעֲוֹת. Cf. ii 9 and n.  
 L. 5: עֵדֶת בַּחִירוֹ. Cf. ii 5.  
 שְׂרִים. Cf. CD vi 6.  
 L. 5a, v. 20b: וְאוֹהֲבֵי. MT has וְאֵיבֵי. The insertion, in a different hand (note the tetragrammaton in the normal square script) is intended to be read after בַּחִירוֹ in L. 5.  
 כּוֹרִים. MT has כָּרִים.  
 L. 7, v. 20c: כַּעֲשֵׂן = Ken LXX Vulg Syr; MT has בַּעֲשֵׂן.  
 כּוֹלוֹ. MT has כָּלוֹ.  
 הַרְשָׁעָה. Cf. ii 6; iv 11.  
 L. 8, v. 21: וְלוֹא. MT has וְלֹא.  
 L. 9, v. 22: כִּיא. MT has כִּי.

L. 8, v. 21: ולוא. MT has ולא.

L. 9, v. 22: כ״א. MT has כ״י.

מברכיו יירשו . . . ומקלליו . . . : MT has מבורכ[ו יר]שו . . . ומקלל[ו]

L. 10: עדת האביונים. Cf. ii 9.

L. 11: הר מרום ישראל. Cf. Ezek 17<sup>23</sup>, 20<sup>40</sup>, 34<sup>14</sup>.

L. 12: עריצי הברית. Cf. ii 13.

L. 14, v. 23: בכול דרכו. MT has ודרכו.

כ״א מ-״. MT omits introductory כ״א.

v. 24: כ״א. MT has כ״י.

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## 171. COMMENTARY ON PSALMS (A)

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L. 15: כִּיא. MT has כִּי.

הַכֹּהֵן: Cf. ii 18.

L. 16: דַּבֵּר בּוֹ אֵל לְעַמּוּד. Cf. CD i 11: וַיִּקְרָא לְהֵם מוֹרֵה הַצַּדִּיק בְּדֶרֶךְ לְבוֹ.

L. 17, v. 25: וְגַם. MT omits conjunction.

וְלֹא. MT has וְלֹא.

Col. IV, L. 1, Ps 37<sup>26c</sup>: עוֹלִים, restored with LXX.

נִשְׁמְרוּ = LXX. MT has נִשְׁמְרוּ.

L. 3: בְּאַלְפֵי דוּד. Cf. iii 1.

L. 7, v. 33: בְּהַשְׁפֵּטוּ. A partly erased *wāw* stands before this word, possibly through a misreading of the initial *bēth*. For a similar confusion, see 4QpNah (169) ff. 3-4, ii 4 and n.

L. 8: the placing of f. 6, although lacking a direct join, seems probable.

הַצַּדִּיק. Cf. CD i 20.

L. 10: עֲרִיצֵי גּוֹאִים. Cf. ii 19.

v. 34: וְשִׁמּוֹר. MT has וְשִׁמְר.

וִירוֹמִמְכָה. MT has וִירוֹמִמְךָ.

L. 11: רִשְׁעָה. Cf. ii 6 and n., iii 7.

L. 13, v. 35: . . . ] מֵת. MT has וּמִתְעַרְרָה.

אֶעֱבֹר = LXX Vulg Syr. MT has וַיַּעֲבֹר.

עַל פְּנֵי is omitted by MT.

וְלֹא. MT has וְלֹא.

L. 14: לְשִׁבִית: for לְהִשְׁבִּית.

L. 17, v. 38: וּפּוֹשְׁעִים. MT has וּפְשָׁעִים.

L. 18: יַחַד. MT has יַחְדוֹ.

L. 20, v. 40: וַיִּמְלֹט וַיִּפְלֹט. MT has וַיִּפְלֹט וַיִּמְלֹט.

L. 26, Ps 45<sup>2c</sup>: וְלִשׁוֹנִי. MT omits conjunction.

L. 27: ]עַל מוֹרָה[. F. 9 is, however, uncertainly placed.

]אֵל בְּמַעַנֵי לִשׁוֹן[: of the author of 1QH ii 7, xi 34, xvi 6, xvii 17.

11

לְשׁוֹב יַחַד לְתוֹרָה בְּ]   
 בְּחִירָתִי ] יִשְׂרָאֵל[. . . ] אֵל

L. 1: 'to turn together to the Law in [. . .] Cf. ii 2-3; 1QS v 8; CD xv 9, 12; xvi 1-2, 4-5.

12

בְּשִׁפְתַי עַ]

'with the lip of [. . .]. The fragment comes from the top of a column and the hand and skin seem to connect it closely with f. 11.

13: Quotation from Ps 60<sup>8-9</sup> (108<sup>8-9</sup>) and *pešer*

]אֵל

]•[

אלו]הים דבר [בקדשו אעלוה אחלקה שכם  
ועמק סכ]ות אמדדה לי] גלעד ולי מנשה ואפרים מעוז ראשי  
פשו על גלע]ד וחצי שבט] מנשה  
]ונקבצו]

11

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## 50 DISCOVERIES IN THE JUDAEAN DESERT V

L. 4. MT has אַמְדָּד.

L. 5: 'Its interpretation concerns Gilead and half the tribe of [Manasseh. . .]

חֲצִי שְׁבֵט מְנַשֶּׁה. Cf. Jos 4<sup>12</sup> 13<sup>7</sup> 18<sup>7</sup>, etc.

L. 6: '. . .] and they shall be gathered together [ . . .]

More fragments similar in hand to 4QpPss<sup>a</sup> may be found in 4QpUnid (172).

## 172. COMMENTARIES ON UNIDENTIFIED TEXTS

(PL. XVIII)

Here are grouped fragments whose script is reminiscent of pIsa<sup>a</sup> (161), pHos<sup>a, b</sup> (166, 167) and pPss<sup>a</sup> (171).

1

א[מֵר כּוֹל  
 ]בַּעַת דַּעַב וְאִשְׁרֵי אִמְר  
 פֶּשׁ]רוֹ הִיאֵהּ הֵצִיָּה  
 יא[סִפּוֹ אֶת צִיָּה  
 ]יָהּ

5

L. 2: 'in the time of famine'. Cf. 4QIsa<sup>b</sup> (162) ii 1; 4QpHos<sup>a</sup> (166) ii 12; 4QpPss<sup>a</sup> (171) f. 1, ii 1; iii 3, 4.

L. 3: '. . .] Its [inter]pretation: it is the [ . . .]

L. 4: '. . . and they shall gat]her together [ . . .]

2

]יָהּ אֲשֶׁר הָאֵל  
 תּוֹכֵן כְּבִגְדָה עַל הָאֵל  
 ]יָהּ

L. 2: '. . .] fastened like a garment upon the [ . . .]. Cf. 4QpIsa<sup>a</sup> (161) ff. 8-10, l. 24. This fragment possibly comes from the top of the following column.

3

]כֹּת בִּידָהּ  
 תְּרִבּוֹת מַלְכוּתוֹהּ

L. 2: '. . .] the increase of his kingdom [ . . .]. Cf. Isa 9<sup>6</sup> and 4QpIsa<sup>a</sup> (161) ff. 8-10 and f. 2, above, which is of similar skin texture.

4

]בְּהִיזָתוֹ עַמָּם

[בהיותו עמם]  
[העול ברחו]  
[פחו עמורה]  
[בוערת וגם לו]  
[לבכם 5  
[יחי בו]

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## 172. COMMENTARIES ON UNIDENTIFIED TEXTS

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Ll. 1-5: '... ] when he is with them [ . . . <sup>2</sup> . . . ] iniquity have *fled* [ . . . <sup>3</sup> . . . ] lasciviousness of Gomorrah [ . . . <sup>4</sup> . . . ] burning, and also [ . . . <sup>5</sup> . . . ] their heart.'

5

]◦ נימים א[

]ה בה הבש[

]כול מה[

6

]ים[

]שקר ומ[

]◦[

F. 6, l. 2: cf. Ps 38<sup>20-21</sup>.

7

]מורה ה[

]ש כול[

Ll. 1-2: ' . . . ] Teacher of [ . . . <sup>2</sup> . . . ] all [ . . . ]'

8

]להושי[ע

]ד[

9

]שובם[

]שואגים[

]◦ ד[

10

]מהותלות[

F. 10. Cf. Isa 30<sup>10</sup>: מְהַתְּלוֹת 'deceit' ( || חלקות ).

11

]את[

12

]כול[

13

]דעה[

14

] פשו[

]על[

F. 14. This fragment is but doubtfully placed in this group.

## 173. COMMENTARY ON PSALMS (B)

(PL. XVIII)

1: Quotations from Ps 127<sup>2-3</sup> and *pešer*

]◦[

ש[ו] א לכם[ משכימי קום מאחרי שבת אוכלי לחם העצבים כן

שׁוֹא לְכֶם] מִשְׁכִּימִי קוֹם מֵאַחֲרֵי שַׁבַּת אוֹכְלֵי לֶחֶם הָעֲצָבִים כֵּן

יִתֵּן לִידִידוֹ שְׁנָא פִּשְׁרוֹ אֲשֶׁר יִבְקֶשׁוּ]  
עֲתָרוֹת מוֹרָה הַצְדִּיק]  
כִּוְהֵן לְאַחֲרֵית הַקֶּץ]

5

הִנֵּה נִחְלַת יְהוָה בְּנִים פִּשְׁרוֹ עַל יְיָ וְרֵשֵׁי הַנְּחֻלָּה]

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## DISCOVERIES IN THE JUDAEAN DESERT V

<sup>2</sup> . . . It is va]in for you [to rise early, to go late to rest, eating the bread of anxious toil; thus <sup>3</sup> he gives to his beloved sleep.' *Its interpretation is th[at they seek [. . . <sup>4</sup> . . . sup]lications of the Teacher of Righteousness [. . . <sup>5</sup> . . . pri]est at the end of ti[me . . . <sup>7</sup> 'Lo, sons are a heritage from Yahweh.' Its interpretation concerns] those who take possession of the inheritance[. . .*

L. 4: עתרות. Cf. NH עתירה 'entreaty, prayer'. Another possible reading is סתרות 'hiding-places, secrets'.

L. 5: 'priest at the end of time': cf. כוהן האחרון of 4QpHos<sup>b</sup> (167) f. 2, l. 3.

2: Possibly a quotation from Ps 127<sup>3b</sup> and *pešer*

שכר פרי הבטן] פשרו הפר]י  
מ]ורה הצד]ק

<sup>1</sup> . . . 'a reward is the fruit of the womb'. Its interpretation: 'the fruit [. . . <sup>2</sup> . . . the Te]acher of Righteous[ness . . .

3: Quotation from Ps 127<sup>5</sup> and *pešer*

א]שרי הנבר] אשר מלא את אשפתו מהם  
פשרו] אשר יהיו ק]הל  
לזא] יבושו כ]י ידברו את אויבים בשער

<sup>1</sup> [H]appy is the man [who has a quiver full of them!' [<sup>2</sup> *Its interpretation is*] that they will be a con[gregation . . . <sup>3</sup> . . .] 'They will not be ashamed wh[en they speak with enemies in the gate. . .'

L. 3: MT has לא יבשו.

4: Quotation from Ps 129<sup>7-8</sup> and *pešer* (?)

שלא] מלא כפו קוצר] ו]חצנו מעמר ולוא אמרו העבריים  
ברכת י]הוה על]יכם ב]נו אתכם בשם יהוה  
ר]שע]

'with which] the reaper does [not] fill his hand or [the binder of sheaves his bosom, while those who pass by do not say, <sup>2</sup> 'The blessing of Ya]hweh be upo[n yo]u! [We] ble[ss you in the name of Yahweh!' . . . <sup>3</sup> . . .] *wicked* [. . .

L. 2, Ps 129<sup>5</sup>: עליכם. MT has אליכם.

5: Quotations from Ps 118 and *pešer*

עָבְרוּ מִן הַיָּם  
בֵּית מִכְשׁוֹל  
עַד קִרְנֹת הַמִּזְבֵּחַ יְבֹאוּ

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## 173. COMMENTARY ON PSALMS (B)

53

זה] השער לאל צד[ים יבאו בו  
מר]חיבי שמות וחריב[ות 5  
ל]ליעקוב[

<sup>1</sup> . . . pass] over from [ . . . <sup>2</sup> . . . ] House of Stumbling [ . . . <sup>3</sup> . . . unto the hor]ns of the altar they will co[me . . . <sup>4</sup> . . . 'This is] the gate of God; the righ[teous shall enter through it . . . ' <sup>5</sup> . . . those who wi]den the waste places and the desol[ate places . . . <sup>6</sup> . . . ] to Jacob [ . . .

L. 2 'House of Stumbling': cf. צור מכשול of Isa 8<sup>14</sup>; here a reference to בית יהוה of Ps 118<sup>26</sup>.

L. 3: cf. v. 27.

L. 4, v. 20: לאל. The script is presumably some cryptic form used for the divine name. The 'āleph is in the form of a reversed Greek minuscule alpha. MT has ליהוה.

## 174. FLORILEGIUM

(PL XIX-XX)

(Already partly published in *JBL* lxxv (1956) 176-7; lxxvii (1958) 350-4.)

1-2

Col. I: Quotations from II Sam 7<sup>10-14</sup> (I Chr 17<sup>9-13</sup>) Ex 15<sup>17-18</sup> Amos 9<sup>11</sup> Ps 1<sup>1</sup> Isa 8<sup>11</sup> Ezek 37<sup>23</sup> (?) Ps 2<sup>1</sup> with *pešer*

[... ד אויב]... ולוא יוסי]ף בן עולה] לענות]ו כאשר בראשונה ולמן היום אשר  
[צויתי שפטים] על עמי ישראל הואה הבית אשר] [ ... ]ל]...ב]אחרית הימים כאשר כתוב בספר  
[... מקדש אדני כ]וננו ידיכה יהוה ימלוך עולם ועד הואה הבית אשר לוא יבוא שמה  
[... עד] [עולם ועמוני ומואבי וממזר ובן נכר וגר עד עולם כיא קדושי שם  
י]...ה]... [עולם תמיד עליו יראה ולוא ישמוהו עוד זרים כאשר השמו בראשונה 5  
את מקד]ש[י]שראל בחטאתמה ויואמר לבנות לוא מקדש אדם להיות מקטירים בוא לוא  
לפניו מעשי תורה ואשר אמר לדוד ו[הניחו]תי לכה מכול אויביכה אשר יניח להמה מכ]ול  
בני בליעל המכשילים אותמה לכלותמ]ה[...מה כאשר באו במחשבת] [ב]ל]י]על להכשיל ב]ני  
או]ר] ולחשוב עליהמה מחשבות און למ]...נ]פשו לבליעל במשנת א]...מה  
וה]גיד לכה יהוה כיא בית יבנה לכה והקימותי את זרעכה אחריכה והכינותי את כסא ממלכתו 10  
לעו]לם אני אהיה לוא לאב והוא יהיה לי לבן הואה צמח דוד העומד עם דורש התורה אשר  
[...כצ]י]ון בא]חרית הימים כאשר כתוב והקימותי את סוכת דוד הנופלת היאה סוכת  
דוד הנופל]ת א]שר יעמוד להושיע את ישראל  
מ]דרש מאשרי]ה]איש אשר לוא הלך בעצת רשעים פשר הדב]ר]...סרי מדרד]...]

מְדַרְשׁ מֵאֲשֵׁרֵי [ה] אִישׁ אֲשֶׁר לֹא הֵלֵךְ בְּעֵצַת רְשָׁעִים פֶּשֶׁר הַדָּב[ר...]. סְרִי מְדַרְךְ[...].  
 אֲשֶׁר כָּתוּב בְּסֵפֶר יִשְׁעִיָּה הַנְּבִיא לְאַחֲרִית [ה] יָמִים וְהִי כַחֲקֹתָ [ה] יָד וְיִסְרֵנִי מִלְכַת בְּדַרְךְ  
 הַעֵם הַזֶּה וְהִמָּה אֲשֶׁר כָּתוּב עֲלֶיהֶמָּה בְּסֵפֶר יִחְזַקְאֵל הַנְּבִיא אֲשֶׁר לוֹ [א] יִטְמָאוּ עוֹד  
 [בְּנִ]ל[ו] לִיָּהֶמָּה הִמָּה בְּנֵי צְדוּק וְאֵל[נ] שִׁי עֲצַת[מ] הַרְוֵ[...]. יֵּ אֲחֲרִיָּהֶמָּה לְעֵצַת הַיָּחַד  
 [לִמָּה רִגְשׁוּ גוֹיִם וְלֵאדָמִים יִהְיֶה רִיק יִתְיָצְבוּן מְלָכֵי אֶרֶץ וּרְ]חֻנִים נוֹסְדוּ יָחַד עַל יְהוָה וְעַל  
 [מִשִּׁיחוֹ פ] שֶׁר הַדְּבָר[...]. גוֹיִים וְהֵ[...]. בְּחִירֵי יִשְׂרָאֵל בְּאַחֲרִית הַיָּמִים

Arne Halbakken has claimed 4Q174.

- Peter Kirby

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54

DISCOVERIES IN THE JUDAEAN DESERT V

1-3

Col. II: Quotations from Dan 12<sup>10</sup> 11<sup>32</sup> and *pešer*

היאה עת המצרף הב]אה ... י]הודה להתם]  
 בליעל ונשאר ש] ... ם [ג]ורל ועשו את כול התורה]  
 מושה היאה ה] ... אש]ר כתוב בספר דניאל הנביא להרשי]ע רשעים ...  
 4<sup>a</sup> ועדיקים ] ... יתלב]נו ויצטרפו עם יורעי אלה יחזיקו הן]  
 4 ] ... א]חרי ה] ... אשר אליהמה יו]ם]  
 ] ... ה] ברדתו מ]  
 ] ... ל] ...

Col. I. <sup>1</sup> . . . ] enemy [ . . . 'And] the son of wickedness [shall no more afflict] him as at first, and as from the day that [<sup>2</sup> I commanded judges] (to be) over my people Israel—that is the house which [ . . . in] the end of days, as it is written in the book of [<sup>3</sup> . . . 'The sanctuary, O Lord, which] thy hands have [es]tablished. Yahweh will rule for ever and ever.' That is the house 'where there shall never more enter [<sup>4</sup> . . . ] and 'the Ammonite and the Moabite' and 'bastard' and 'alien' and sojourner 'for ever', for my holy ones are there. [<sup>5</sup> . . .]ever, he shall be seen continually upon it, and strangers shall not again make it desolate as they desolated formerly <sup>6</sup> the sanc[tuary of I]srael because of their sin. And he purposes to build for him a *man-made sanctuary in which sacrifices may be made to him*; <sup>7</sup> (that there may be) before him works of the Law. And as he said to David, 'And I shall [give] thee [rest] from all thine enemies'—(meaning) that he will give rest to them from a[ll] <sup>8</sup> the sons of Belial who made them stumble to destroy them [ . . . ] when they came with the device of [Be]lial to make the s[ons of] <sup>9</sup> Li[ght] stumble and to devise against them wicked imaginations, to [ . . . ] his [I]ife to Belial through their [ . . . ] error.

<sup>10</sup> ['And] Yahweh tells you that he will build a house for you, and I shall set up your seed after you, and I shall establish his royal throne <sup>11</sup> [for eve]r. I shall be to him as a father, and he will be to me as a son.' He is 'the Shoot of David' who will arise with the Interpreter of the Law, who, <sup>12</sup> [ . . . ] in Zi[on in the l]ast days; as it is written, 'And I shall raise up the tabernacle of David that is fallen.' That is 'the tabernacle of <sup>13</sup> David that is fal][len' is he] who will arise to save Israel.

<sup>14</sup> Midrash of 'Happy is the man that walketh not in the counsel of the wicked'. The interpretation of the passa[ge . . . ] those who turn aside from the way of [ . . . ] <sup>15</sup> As it is written in the book of Isaiah the prophet concerning the last days, 'And it was as with a strong [hand that he turned me aside from walking in the way of] <sup>16</sup> this people.' And they are the ones of whom it is written in the book of Ezekiel the prophet, ['They shall] no[t defile themselves any more <sup>17</sup> with] their [i]do[l]s—they are the Sons of Zadok and the m[e]n of the[ir] community [ . . . ] after them to the counsel of the community.

<sup>18</sup> ['Why do] the nations [rag]e and the peoples imag[ine a vain thing? The kings of the earth set] themselves [and the rulers take counsel together against Yahweh and against <sup>19</sup>

<sup>18</sup> ['Why do] the nations [rag]e and the peoples imag[ine a vain thing? The kings of the earth set] themselves, [and the ru]lers take counsel together against Yahweh and against <sup>19</sup> [his anointed.' The in]terpretation of the passage [. . . na]tions and [. . .] the Elect of Israel in the last days:

Col. II. <sup>1</sup> that is the time of trial that is co[m]ing . . . ]Judah to complete [. . .] <sup>2</sup> Belial, and there shall remain [. . . ]ot, and they shall carry out the whole of the Law [. . .] <sup>3</sup> Moses. That is the [. . . a]s it is written in the book of Daniel the prophet, 'For [*the wicked*] to act [*wickedly*

Arne Halbakken has claimed 4Q174.

- Peter Kirby

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## 174. FLORILEGIUM

55

... ]<sup>4a</sup> and righteous [ . . . 'shall make themselves wh]ite and purify themselves', and 'a people knowing God will seize' the [ . . . <sup>4</sup> . . . ] *after* the [ . . . ] which is to them [ . . . <sup>5</sup> . . . ] when he goes down *from* [ . . . ]

Col I. L. 1, II Sam 7<sup>10</sup> I Chr 17<sup>9</sup>: יוסיף בן עולה = LXX and Ps 89<sup>23</sup>. MT has plural verb and subject.

בראשונה. MT has בראשונה.

L. 2: ה. If a comment on מקום of MT, an uninterrupted statement of the biblical text probably preceded, in which case the first visible letters of line 1 are the remnants of עוד and the following אויב is a non-massoretic intrusion, the subject of ירגו.

L. 3, Ex 15<sup>17</sup>: ידיכה. MT has ידיך.

v. 18: ימלוך עולם. MT has ימלך לעלם.

לוא יבוא שמה. Cf. Deut 23<sup>3-4</sup> Ezek 44<sup>9</sup>.

L. 6: לוא . . . בוא לוא = לו . . . בוא לו. Cf. לוא = לו in l. 11, בוא = בו in l. 2 of 4QpGen ('Patriarchal Blessings': *JBL* lxxv (1956) pp. 174-6).

L. 7, II Sam 7<sup>11</sup>: לכה מכול אויביכה. MT has לך מכל אויביך.

L. 9: משנת. Cf. CD iii 5; 1QH ii 19.

L. 10, II Sam 7<sup>11</sup>: לכה . . . כיא . . . לך . . . כי . . . לך.

בית יבנה = I Chr 17<sup>10</sup>; LXX II Sam. MT of II Sam has יעשה (but cf. v. 13 בית יבנה).

לכה. MT II Sam and I Chr has לך.

II Sam 7<sup>12</sup> I Chr 17<sup>11</sup>: והקימותי = I Chr; MT II Sam has והקימתי.

זרעך אחריך. MT II Sam and I Chr has זרעכה אחריכה.

והכינתי = MT I Chr; MT II Sam has והכינתי.

כסא omitted from MT II Sam and I Chr, but cf. II Sam 7<sup>13</sup>.

L. 11, II Sam 7<sup>14</sup> I Chr 17<sup>12</sup>: לוא = לו of MT; cf. l. 6.

צמח דוד. Cf. Jer 23<sup>5</sup> etc.; 4QpIsa<sup>a</sup> (161) ff. 8-10, l. 17; 4QpGen ('Patriarchal Blessings': *JBL* lxxv (1956) 174-6) ll. 3-4.

L. 11: דורש התורה. Cf. 1QS vi 6 ('בת'); viii 15 ('מדרש הת'); CD vi 7; vii 18 (= הכוכב).

L. 12, Amos 9<sup>11</sup>: והקימותי = CD vii 16 (cf. Acts 15<sup>16</sup>). MT has אקים את סכת דוד הנפלת.

L. 14, Ps 1<sup>1</sup>: לוא. MT has לא.

סרי מדרך. Cf. CD i 13; ii 6; viii 4, 16; xix 17, 29; 1QS ix 20; x 21.

L. 15, Isa 8<sup>12</sup>: ויהי omitted by MT.

כחוקת = 1QIsa<sup>a</sup> and other MSS. MT has בח.

Ll. 16-17: בנלוליהמה . . . לוא. If the reconstruction at the beginning of l. 17 is correct, the quotation may be from Ezek 37<sup>23</sup> (MT: בנלוליהם . . . ולא); otherwise possibly a paraphrase of Ezek 44<sup>10</sup>.

L. 18, Ps 2<sup>1</sup>: גוים ולאומים. MT has גוים ולאומים.

Col. II. The positioning of f. 3 on the horizontal plane is uncertain.

L. 1: עת המצרף הבאה. Cf. 4QpPss (171) ff. 1-2, ii 18; 4Q Catena<sup>a</sup> (177), ff. 5-6, l. 3.

L. 3: להרשיע. Cf. Dan 12<sup>10</sup>.

L. 4<sup>a</sup> was inserted by the same hand above l. 4.

ויצרפו. MT of Dan 12<sup>10</sup> has ויצרפו (Palest. ויתצרפו).

ידעי אלהיו יחוקו. Cf. Dan 11<sup>32</sup>: יודעי אלוה יחזיקו.

ג]וטריום להמה בקנאתמה  
[היאה העת אשר יפתח בליעל  
[לבית יהודה קשות לשוטמם  
[ובקש בכול כוחו לבזרמה  
[ר הביאמה להיות  
[יה]ודה ואל [שר]אל י

Arne Halbakken has claimed 4Q174.

- Peter Kirby

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## DISCOVERIES IN THE JUDEAN DESERT V

<sup>1</sup> . . . ] those who consume the offspring of [<sup>2</sup> . . . an]gry towards them in their zeal [<sup>3</sup> . . . ] that is the time when Belial shall open [<sup>4</sup> . . . ] to the house of Judah severe things to cherish enmity against them [<sup>5</sup> . . . ] and shall seek with all his strength to scatter them [<sup>6</sup> . . . ] brought them to be [<sup>7</sup> . . . Ju]dah and to I[sr]rael [ . . .

5  
 ]הֵא כֹאשֶׁר הֵא  
 ]יִשְׂרָאֵל וְאֶהְרֹן  
 ]יִדְעַ כִּיָּא הוּאָה מִ  
 ]ה בְּכֹל הַחַוּיִם  
 ]לֵ 5

<sup>1</sup> . . . ] when [ . . . <sup>2</sup> . . . I]srael and Aaron [ . . . <sup>3</sup> . . . k]now that he [ . . . <sup>4</sup> . . . ] among all the seers [ . . .

6-7: Quotation from Deut 33<sup>8-11</sup> and *pešer*

]לְהַאבִּיד אֶת קַרְןַּן ]

וללוי אמר תמיכה ואוריכה לאיש חסידכה אשר נס]יתון במסה תר]בהו על מי מריבה ה]מר לאביו ולאמו לוא ראיתיו ואת אחיו לוא הכיר ואת בנו לוא יד]ע כיא [שמרו אמרתכה] ובר]ית]כה ינצרו

5 יורו משפטיכה ליעקב ותורתכה לישראל ישימו קטורה] באפכה וכליל על מזבחה] ברך יהוה חילו ופעל

ידיו תרצה מחץ מתנים קמיו ומשנאיו מן י]קומון

]א]ורים והתומים לאיש]

]ל]

L. 1: '<sup>1</sup> . . . ] to destroy the horn of [ . . . '

L. 4, Deut 33<sup>9</sup>: כִּיָּא. MT has כִּי.

L. 5, v. 10: מִזְבַּחַּכָּה . . . בְּאִפְכָּה. MT has מִזְבַּחַּךְ . . .

8: Quotation from Deut 33<sup>12</sup>(?) and *pešer*

]אשר  
 ]ארץ כיא ה  
 לבנימן אמ]ר ידיר י]הוה

9-10: Quotation from Deut 33<sup>10-21</sup> and *pešer*

]ה זכח הצד]ק

וההיד]ר . . .

[ה זכח הצד]ק

... וההיד]ד

... טוב הא]רץ

ולגד א]מר ברוך מרחיב גד כלביא שכן וטרף זרוע אף קדקד וירא ראשית לו כי שם חלקת

מחקק] ספון ויתא ראשי עם צדקת יהוה עשה ומשפטיו עם ישראל פשרו ]

על שבי] 5

להצ'יל]

Arne Halbakken has claimed 4Q174.

- Peter Kirby

Seven will be the marking on the hand of the chosen one.

- judith

- italiano

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## 174. FLORILEGIUM

57

L. 1: 'And the shou[t . . .] "right sacrific[ice]". . .] <sup>2</sup> good of the la[nd . . .]. זבחה הצדק. Cf. Deut 33<sup>19</sup>: זבחי צדק.

Ll. 3-4: vv. 20-21.

L. 5: 'concerning the penitents of [ . . . ]'

L. 6: 'to deliver [ . . . ]'

11

]הספון ע[

]כול אשר צונו עשו את כול[

Ll. 1-2: ' . . . ] hidden [ . . . <sup>2</sup> . . . ] all that he commanded us, they have done all [ . . . ]. הספון. Cf. Deut 33<sup>16, 21</sup>.

12

°  
]כול[  
]אמם[  
]לוא[

13

]°רו°°°°°  
]הקש[  
]הדבר[

14

]°בָּה לק[  
]לאחרית ה[  
]כיא המה[

15

]°יה הנ[  
]ומי העמין[  
]ה כיא זרע[

]בק[

5

F. 15, l. 2: the remains of an erased *he* before עמין are just visible.

16

]א[  
]יקים[  
]זכרין[  
]א[

17

]גורל[  
]מה את פ[  
]בתו עליה[  
]ל[

18

]נ[  
]ה א[  
]בט[

19

]רו ל[  
]המה[

20

]את כל[

21

]יהוה ב[  
]°[

22

]ם[  
]ה יחד[

23

]דורש[

24

]°[  
]מצרף[

25

]ש[  
]לשמז[  
]ש[

26

]°°[  
]°צ[

## 175. TESTIMONIA

(PL. XXI)



(PL. XXI)

(Already published in *JBL* lxxv (1956) 182-7)

Quotations from Deut 5<sup>28-29</sup> 18<sup>18-19</sup> (SAM Ex 20<sup>21</sup>) Nu 24<sup>15-17</sup> Deut 33<sup>8-11</sup> Jos 6<sup>26</sup> (4Q Pss of Joshua)

וידבר . . . . אל מושה לאמור שמעת את קול דברי  
העם הזה אשר דברו אליכה היטיבו כול אשר דברו  
מי ינתן ויהיה לבבם<sup>m</sup> להם לידא אותי ולשמור את כול

1

226314

Arne Halbakken has claimed 4Q174.

- Peter Kirby

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58

## DISCOVERIES IN THE JUDAEAN DESERT V

מצותי כול היומים למעאן יסב להם ולבניהם לעולם  
 נבי אקים לאהסה מקרב אחיהסה כמוכה ונתתי דברי 5  
 בפיהו וידבר אליהסה את כול אשר אצונו והיה איש  
 אשר לוא ישמע אל דברי אשר ידבר הנבי בשמי אנוכי  
 אדרוש מעמו  
 וישא משלו ויאמר נאום בלעם בנבעור ונאם הנבר  
 שהתם העין נאום שומע אמרי אל וידע דעת עליון אשר 10  
 מחזה שדי יחזה נופל וגלו עין אראנו ולוא עתהא  
 אשורנו ולוא קרוב דרך כוכב מיעקוב שבט ישראל ומחץ  
 פאתי מואב וקרקר את כול בני שית  
 וללוי אמר הבו ללוי תמיך ואורך לאיש חסידך אשר  
 נסיתו במסה ותרבהו על מי מריבה אמר לאביו /// 15  
 /// ולאמו לידתיכהו ואת אחיו לוא הכיר ואת בנו לוא  
 ידע כי שמר אמרתכה וכריתך ינצר משפטיך ליעקוב  
 תורתכה לישראל ישם(ו) קטורה באפך וכלל על מזבחך  
 ברך . . . . חילו ופעל ידו תרצה מחץ קמו ומשנאו  
 בל יקומו 20  
 בעת אשר כלה ישוע להלל ולהודות בתהלותיהו  
 ויאמר ארור היש אשר יבנה את העיר הזות בבכורו  
 ייסדנה ובצעירו יציב דלתיה ואנה ארור אחד בליעל  
 עומד להיות פ[ח] יקוש לעמו ומחתה לכול שכניו ועמד  
 העיר הזות ויצ[יבו] לה חומה ומגדלים לעשות לעז רשע 25  
 ורעה גדלה [בישראל ושערוריה באפרים וביהודה  
 . . . וע]שו חנופה בארץ ונצה גדולה בבני  
 יעקוב ושפכו ד[ם] כמים על חל בת ציון ובהזק  
 ירושלם 30

L. 1, Deut 5<sup>28</sup>/SAM Ex 20<sup>21</sup>: MT Deut has: וַיֹּאמֶר יְהוָה אֵלֵי. The use of four dots to represent the tetragrammaton is found elsewhere in l. 19, 1QS viii 14 (written by the same scribe) and 4Q *Tanḥūmim* (176) ff. 1–2, i 6, 7, 9, etc.

שמעת. MT has שמעתי.

L. 2: אליכה. MT has אליך. The *lamedh* has been written over a previous *wāw* and *tāw*, the beginning perhaps of an intended אותם.

כול. MT has כל.

L. 3, v. 29: ינתן. MT has יתן.

והיה. MT has ויהיה.

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## 175. TESTIMONIA

59

זה, inserted above the line by the same hand.

לירא. MT has ליראה.

כול . . . אותי ולשמור. MT has *scr. def.* in each case.

L. 4: כול הזמים. MT has כל הימים.

למעאן. MT has למען; cf. לאהסה in the next line.

יטב. MT has ייטב.

להמ, with medial *mēm* in the final position; cf. ירושלם in l. 30.

לעולם. MT has לעלם.

L. 5, Deut 18<sup>18</sup>/SAM Ex 20<sup>21</sup>: נבי. MT has נביא.

לאהסה. cf. אחיהסה following, and אליהסה in l. 6.

מקרב, written over a previous מתוך.

אחיהסה. MT has אחיהם.

כמוכה. MT has כמוך.

L. 6: בפיהו. MT has בפיו.

ודבר. MT has דבר.

אליהסה. MT has אליהם.

כול. MT has כל.

v. 19: האיש. The *hē* was inserted above the line by the same hand.

L. 7: לוא. MT has לא.

אל. The *'āleph* was written over a previous *'ayin*.

הנבי = LXX, but omitted by MT.

אנוכי. MT has אנכי.

L. 8: אדרוש. MT has אדרש. Between the lines 8 and 9, 13 and 14, 20 and 21 are marginal signs reminiscent of those in 1QS (e.g. ii 18–19; iii 12–13, 18–19, etc.).

L. 9, Nu 24<sup>13</sup>: וישא. The *'āleph* has been written over a previous *hē*.

ואום. MT has ואם (cf. following ואם, and וואם in l. 10). The *'āleph* has been written over a previous *hē*.

בנו בער. MT has בנבעור.

L. 10: שהתם. MT has שתם. Cf. T<sup>o</sup> דשפיר חזי ל<sup>o</sup>, LXX ὁ ἀληθινὸς ὁρῶν.

v. 16: וואם. MT has ואם.

שומע. MT has שמע.

אשר, omitted by MT.

L. 11: גופל. MT has נפל.

וגלו. MT has וגלוי.

עין. MT has עינים.

v. 17: ולוא עתהא. MT has ולא עתה.

L. 12: ולוא. MT has ולא.

דרך וג. Cf. CD vii 19–20; 1QM xi 6.

מיעקוב. MT has מיעקב.

ויקום was inserted above the line by the same hand. MT has וקום.

ומחץ. The final letter was written over another, possibly a *kaph*, and then repeated above.

L. 13: אאת, omitted by MT.

כול. MT has כל.

שית. MT has שת.

L. 14, Deut 33<sup>8</sup>: הבו ללוי = LXX, but omitted from MT.

וַיִּשְׂרַח. MT has וַיִּשְׂרַח.

L. 14, Deut 33<sup>g</sup>: הָבֹהֵן לְלוֹי = LXX, but omitted from MT.

וְאֹרֶךְ. MT has וְאֹרֶךְ.

L. 15: וְתַרְבִּיבָהּ. MT has תַּרְבִּיבָהּ (SAM וְתַרְבִּיבָהּ).

v. 9: הָאֵמֶר. The article was inserted above the line by the same hand.

לְאֲבִי. After this word there follows an erasure of an original לְאֲבִי and another indecipherable word at the beginning of the next line.

L. 16: לִידְעֵתִיכֶם. The first *yōdh* was written over a previous *'āleph*, and the *'ayin* inserted above the line by the same hand. MT has לֹא רָאִיתִיו (SAM לֹא רָאִיתִי; LXX οὐχ ἑώρακά με).

לֹא . . . לֹא. MT has לֹא . . . לֹא.

L. 17: שָׁמַר, sing. as LXX; MT has שָׁמְרוּ.

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60

## DISCOVERIES IN THE JUDEAN DESERT V

אמרתך. MT has אמרתכה.

ינצרו, sing. as LXX; MT has ינצרו.

v. 10: ויאירו was inserted above the line by the same hand. MT has יורו, cf. מאירים in 4QpIsa<sup>d</sup> (164) f. 1, l. 5.

ליעקוב. MT has ליעקב.

L. 18: תורתכה. MT has ותורתך.

(ו)ש"ם. The second *yōdhi* was inserted above the line, and the final *mēm* written over a previous medial *mēm*.

וכליל. The *kaph* was written over a previous letter, and the *yōdhi* inserted above the line.

L. 19, v. 11: ופעל. A *tāw* at the end of the word has been blocked out.

ידו = SAM; MT has ידיו.

מתנים was inserted above the line by the same hand.

קמו . . . משנאו. MT has קמו . . . משנאו.

L. 20: בל יקומו. MT has מן יקומו.

Ll. 21–30: <sup>21</sup> 'At the time when Joshua finished praising and giving thanks with his praises, <sup>22</sup> he said, "Cursed be the man who builds this city; with his firstborn <sup>23</sup> shall he lay its foundation, and with his last-born shall he set up its gates". And behold, a man accursed, the one of Belial,<sup>24</sup> shall arise to be a fowl[er's sn]are to his people, and destruction to all his neighbours. And he shall arise<sup>25</sup> [ . . . ] that the two of them may be instruments of violence. And they shall return and build<sup>26</sup> [this city and will es]tablish for it a wall and towers, to create a refuge of wickedness <sup>27</sup>[and a great evil] in Israel, and a horrible thing in Ephraim, and in Judah <sup>28</sup> [ . . . and they] shall cause pollution in the land, and great contempt among the sons of <sup>29</sup> [Jacob, and they shall pour out blood like water on the rampart of the daughter of Zion, and in the boundary of <sup>30</sup> Jerusalem.'

L. 21: ביהוה . . . בעת. MT Jos 6<sup>26</sup> begins: וישבע יהושע בעת ההיא לאמר.

L. 22, Jos 6<sup>26</sup>: היש. MT has האיש לפני יהוה.

יבנה = LXX<sup>B</sup> and 4QPssJos ( . . . ) אשר יבנה את. MT has יקום ובנה.

הזות. MT has הזאת and adds יריחו.

בבכורו. MT has בבכרו.

L. 23: ואנה = והנה?

ש"א was inserted above the line in the same hand.

אחד was written over a previous word, probably א"ש.

L. 24: פח יקוש, restored after 4QPssJos.

לכול. 4QPssJos has לכל.

L. 25: להיות, restored with 4QPssJos.

שניהמה. 4QPssJos has שניהם.

L. 26: ויציבו . . . העיר, restoration based partly on 4QPssJos which has זאת ויציבו [ . . .

L. 27: ורעה גדלה, restored with 4QPssJos.

L. 28: ונצה גדולה. 4QPssJos has ונאצה גדולה.

L. 29: בבני יעקב ושפן, a restoration based partly on 4QPssJos which has בבני יעקב ושפן .

## 176. TANḤŪMĪM

(PL. XXII–XXIII)

1–2

Col. I: Quotations from Ps 79<sup>2–3</sup> Isa 40<sup>1–5</sup> 41<sup>8–9</sup> and *pešer*

ועשה פלאכה והצדק בעמכה והיון]

מקדשכה וריבה עם ממלכות על דם]

ירושלים וראה גבלת כהניכה]

ואין קובר ומן ספר ישעיה תנחומים] גחמו נחמו עמי]

זומר אלוהיכם דברו על לב ירושלים וק[ראו אליה כיא מלאה צנא]ה כיא 5

נרצה עוונה כיא לקחה מיד . . . כפלים בכול חטותיהא קול קורה

נרצה עונה כיא לקחה מיד . . . . כפלים בכול חטותיהא קול קורה

and do youre wonders and justes in yore pepole and God  
who hollifyeis you and fight with the  
kindoms for the blood  
Jerusalem and see the coraption of it's prists  
& there is no  
undertaker & they will be comfort of the book of Yishaya  
youre God will say speak for the hart  
of Jerusalem & call her because //// and her sins were forgiven due to her payment  
that was  
double her sins

- zed

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## 176. TANḤUMIM

61

במדבר פנו דרך . . . . ישר ב[ערבה] מסלה לאלוהי[נ]ן] כול גיא ינשא  
 [וכול הר וגב] עֵה יִשְׁפְּלוּ והיה העקוב ל[מי] שוֹרִי [והרכסים לב] קעה  
 ונגלה כ[ב]וד . . . . ואתה ישראל עב[די י] עק[נ]ב [אשר ב] חֲרַתְּ [י]כה  
 10 [זרע אבר] הם אהבי אשר חֲזַקְתִּיכֶּה [י] ה[א]רץ ומאצִּיל  
 [קראתיכה ואמר] לכה עבדי אתה [בחרתיכה ולוא מאסת] יך

Ll. 1-4: <sup>1</sup> and perform thy wonder and righteousness among thy people, and [ . . . ] <sup>2</sup> thy sanctuary, and contend with kingdoms over the blood of [ . . . ] <sup>3</sup> Jerusalem, and see the "bodies of" thy priests [ . . . ] <sup>4</sup> and "none to bury (them)".

Ll. 3-4: ואין קובר . . . נבלה . . . Cf. Ps 79<sup>2-4</sup> of which this passage is probably the *peser*.

L. 5, Isa 40<sup>1</sup>: יומר. MT has יאמר.

אלוהיכם. MT has אלהיכם.

v. 2: ירושלים. MT has ירושלם.

כיא. MT has כי.

L. 6: עוונה. MT has עונה.

כיא. MT has כי.

. . . . representing the tetragrammaton as in ll. 7, 9 and elsewhere; see 4Q Testimonia (175) ll. 1, 19 and note.

בכול. MT has בכל.

חטאתיה. MT has חטאתיה.

v. 3: קורה. MT has קורא.

L. 7: ישר. MT has ישרו.

לאלוהינו. MT has לאלהינו.

v. 4: כול. MT has כל.

L. 8: העקוב. MT has העקב.

L. 9, Isa 41<sup>8</sup>: בחרתיכה. MT has בחרתיך.

L. 10, v. 9: החזקתיכה. The initial *he* was inserted above the line. MT has החזקתיך.

י הארץ. MT has מקצות הא. Possibly we should restore ירכתי.

ומאצילה. The last two letters were inserted above the line for lack of space. MT has ומאציליה.

L. 11: לכה. MT has לך.

Col. II: Quotations from Isa 49<sup>7, 13-17</sup>

. . . . אשר נ[אמן קדוש יש]ראל ויבחרה  
 פצחו הרים כיא נחם אלה[ים עמו ועניו ירחם ותאמר ציון]  
 עֹבְנִי . . . . [ואדני שכחני התשכח אשה עולה מרחם בן בטנה]  
 גם אלה תשכח[נה ואנכי לוא אשכחך הן על כפים חקותיך]  
 5 והזמותיך נגדי תמיד מהרו בניד מהרסיד ומחרביד]



וְהוֹמֹתִיךָ לְגֹדֵי תְמִיד מֵהָרוּ בְּנִיךְ מֵהָרְסִיךְ וּמֵחֶרְבִיךְ] s.  
מִמֶּךָ יִצְאוּ

L. 1, Isa 49<sup>r</sup>: קדוש. MT has קדש.

L. 2, v. 13: פִּצְחוּ. MT (Ktb) has יִפְצְחוּ; Qre and MSS וּפִצְחוּ.

הָרִים. MT adds רְנָה.

כִּי. MT has כִּי.

יְהוָה. MT has יְהוּה.

L. 5, v. 16: וְהוֹמֹתִיךָ. MT has הוֹמֹתִיךָ.

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62 DISCOVERIES IN THE JUDAEAN DESERT V

3: Quotation from Isa 43<sup>1-2</sup>

ועתה כ]וא אמר יה]וה בראך יעקב ויצרך ישראל  
אל תיר]א כ]יא גאלתיך [קראתי בשמך לי אתה כ]יא תעבר  
במים] א]תך אני וב]נה]רות לוא ישטפוך

L. 1, Isa 43<sup>1</sup>: כ]וא for כ]וה of MT, unless כ]יא is intended.  
יה]וה apparently written fully instead of the four dots found elsewhere.  
L. 2: כ]יא. MT has כ]י.

4-5: Quotation from Isa 43<sup>4-6</sup>

וא]תן אדם תח]תיך ולאמים תחת נפשך  
אל ת]ירא [כ]יא אתך א]נ]י ממזרח אב]י]א זרעך וממערב אקבצך  
אמ]ר לצפון [תני ולתימן] אל תכלאי הב]י]אי בני מרחוק ובנותי מקצה  
הארץ  
כ]יא] 5

6-7: Quotation from Isa 51<sup>22-23</sup>

כה אמר אדונ]י] [א]לו]היך] יריב עמו הנה לקחתי מידך את  
כוס החר]עלה] את קבע]ת כוס ח]מתי לוא תוסיפי לשתותה עוד  
ושמתיה] ביד מוגיך] [י]מ]י] 5

L. 1, Isa 51<sup>22</sup>: א]לו]היך]. MT adds a conjunction.

L. 3: the remains of the word beginning the third line of f. 7, excised by the scribe with dots above the letters, may indicate an original ותשימי, perhaps a false start with v. 23<sup>d</sup>, omitting v. 23<sup>b, c</sup>.

8-11: Quotation from Isa 52<sup>1-3</sup> 54<sup>4-10</sup> and *pesher*

י]מ]י] כ]אר]ץ] [י]דים]  
עורי] עורי לבשי עוך] ציון לב]שי תפארתך י]רושלים עיר הקודש כ]יא  
[לוא יוסיף יבוא בך עוד ערל וטמא התנערי מעפר קומ]י שובי ירושלם התפתחי  
מוסרי צוארך ש]ב]יה] בת ציון כ]יא כה] אמר] [אמר] ... חנם נמכרתם ולוא] בכסף תנאלו  
[אל תיר]א [אי כ]יא] לוא] /// תבושין] ואל תכלמי כ]יא לא תחפירי כ]יא בשת  
עלומי] כ]י תשכחי] וח]רפת ארמלותך לוא] תזכרי עוד] [כבעלך עושיך] ...  
יראנת] שמו וועלירי הדיוט ישרעל צ]ל]והי ר]ג]ל [ה]רע זכרע ר]ג]ע רעשה נזורה

עלוּמִיָּכִי וְשִׁכְחִי הַחֲרִיפֹת אֲרִמְלוֹתָן לְזֶאֱן הַזְּכוּרִי עַד לְכַבְעֶלְךָ עוֹשֵׁיךָ ...  
 צְבָאוֹת] שְׁמוֹ וְגֵאלֵיכִי קְדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כוֹל] לְ[הָאֵרֶץ יִקְרָא כִּיָּא כְּאִשָּׁה עֲזוּבָה  
 וְעֲצוּבָת] רֹחַ קְרֵאךְ ... וְאִשְׁתֵּי נְעוּרִים כִּיָּא] תְּמָאֵס אִמְר ... אֱלוֹהֶיךָ  
 בְּרַגְעַ] קִטְנָה עֲזוּבָתִךָ וּבְרַחֲמִים גְּדוּלִים אֶקְבֹּצְךָ בְּשִׁצְףָּ קִצְףָּ ... ]  
 רִגַע מְ] וּבַחֲסָדֵי עוֹלָם רַחֲמֵיכֶה אִמְר גּוֹאֲלֶךָ ... כִּימִי נוּחַ זוֹת לִי אֲשֶׁר  
 נִשְׁבַּעְתִּי מְ] עִבְ[וֹר מִי] נוּחַ אֶל אֶרֶץ כְּן נִשְׁבַּעְתִּי מִקְצוֹף עֲלֶיךָ עַד וְגֵעוֹר בְּךָ  
 כִּיָּא הַהֲרִים יִמוּשׁוּ וְהַנְּבֻעוֹת תִּחְמוּטְטְנָה וְחֲסָדֵי מֵאֲתִיכִי לֹא יִמוּשׁוּ]

Matthew 1:1

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## 176. TANHUMIM

63

נ]ואש עד דברי תנחומים וכבוד רב כתוב ב] ]  
 [באוהב]י [אין עוד מעת  
 15 בלי]על לענות את עבדיו בן] ] ת י ]  
 [י ישמח] ] [ארים] [יושבת]  
 [תמע] ] [בת] ]

L. 1: כאר]ץ. Cf. Isa 51<sup>22</sup>.

L. 2, Isa 52<sup>1</sup>: הקודש. MT has הקדש.

כיא. MT has כי.

L. 3, v. 2: שובי. MT has שבי.

ירושלים. MT has ירושלים.

התפתחי. As Qrc; MT Ktb has חו".

L. 5, Isa 54<sup>1</sup>: לוא. MT has לא. 4Q is followed by a semi-obliterated letter, possibly *pe*.

כיא. MT has כי.

L. 6: עלומיכי. MT has יך.

ארמלותך. MT has אלמנותך.

לוא. MT has לא.

v. 5: כבעלך. MT has כי בעליך.

L. 7: ונאליכי. MT has ונאלך.

v. 6: כיא. MT has כי.

L. 8: כיא. MT has כי.

אלהיך . . . . MT has אלוהיך.

L. 9, v. 7: קטנה. MT has קטן.

גדולים. MT has גדלים.

v. 8: קצף. The remains of the next two letters look quite unlike the *he* and *sāmekh* of MT's הסתרתי.

L. 10: ובחסדי. MT has ובחסד.

רחמתיכה. MT has רחמיך.

נאלך. MT has נאלך.

v. 9: נוה. MT has נח.

זות. MT has זאת.

L. 11: נוה עוד על הארץ. MT has נוה אל הארץ.

מקצף. MT has מקצף.

עד ומנעור. MT has ומנער. The *mēm* of ומנעור was first omitted and inserted later above the line.

L. 12, v. 10: [כיא]. F. 41 possibly belongs here.

תתמוטטה. MT has תמוטטה.

מאתיכי. MT has מאתך.

לוא. MT has לא.

L. 13: ' . . . weary unto the words of comfort; and great glory is written in [ . . . <sup>14</sup> . . . ] among lovers of [ . . . ] no more from the time of [ . . . <sup>15</sup> . . . Belial to oppress his servants by it [ . . . <sup>16</sup> . . . ] will rejoice [ . . . ] I will raise up her who sits [ . . . ]'.

תנחומים. Cf. ff. 1-2, col. i, l. 4.

יושבת. F. 11 is placed here only because the skin, script and spacing conform well to ll. 16-17.

12-13: Quotation from Isa 52<sup>1-2</sup>

]°[  
[כי לוא] יוסי]ף יבוא] בך עוד ערל וטמא התוערי  
מע]פר ק]ו]מי

Possibly a restatement of the biblical text at the end of the *pešer* of if. 8-11, at the foot of the same column,  
לא . . . יבא, MT has לוא . . . יבוא.

**Fatal error:** Maximum execution time of 30 seconds exceeded in `/home/scrolls/public_html/cgi-bin/translate.cgi` on line 25

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64 DISCOVERIES IN THE JUDAEAN DESERT V  
14

[בכשון]  
]◦ם שגא'ת ◦[  
]שגאנו שברנו]  
]א הבסתה אולנו]  
]כה על מכה בון] 5  
]אין לוא דורש]  
]א'בדה ◦ל]

Possibly part of the prayer at the beginning of ff. 1-2.

L. 3: שגאנו. The dots above and beneath the *wāw* are indication of erasure, as with אולינו in the following line where also a *yōdh* has been inserted above *nūn*.

L. 6: 'he has no interpreter', i.e. לוא = לו.

15: Quotation from Zech 13<sup>9</sup>

]◦[  
]הב[אית[י]  
את השלשית באש וצרפתים כצרף את הכסף ובחנתים] כבחון את  
הזהב הואה יקרא בשמי ואני אענה אתו אמרתי] עמי והואה  
]ר ואמר] 5  
]ל]

L. 2: והבאיתי. MT has והבאתי.

L. 3: כבחון. MT has כבחן.

L. 4: עמי והואה. MT has עמי הוא.

16

]◦◦◦◦[  
]רזי הפיל גורל] ◦[◦◦◦ ◦[  
]כ[ית קודש ולחת מילת איש ל]  
]ר על אוהבו ועל שומרי מצ[ותו]  
]ש◦א◦ת בריתו ול◦] 5  
]ל] ]ל]

]ל[ ]ל[

ז. . . ] *secrets* of casting the lot [. . . <sup>3</sup> . . .] holy [h]ouse, and to give man's speech to [. . . <sup>4</sup> . . .] upon those who love him and those who keep [his] command[ments . . . <sup>5</sup> . . .] his covenant. And to [. . .

L. 5: ׀ֶׁ׃ׁׂ׃. The letter after 'āleph has possibly been erased.

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## 176. TANḤŪMĪM

65

17

]°[

]°[ דור]ות עולמים °[

]°[ על כול א]יש

]°[ במלאך פ°[

] s [ שמונה ש

]°[ יפע לנו ממ]

]°[ ע]שו התורה ו]

]°[ התורה]

L. 1: cf. Isa 51<sup>9</sup>.

18

]°[ נחלת ידו כי לוא יצדק]

]°[ לטו דרכי כול °°°°°°]

19

]°[ א בח]

]°[ ם בחרב ולמשפט °[

]°[ שים עליהמה י]

20

]°[ לוא בא]מת ולוא בצדקה

]°[ ויהי קצף גדול על מעשי הדור

]°[ ולב °[ ] ולאיבו להכער עליהם

]°[ ובכל ] ל] [שאן] ליאי

<sup>1</sup>. . . *not in tru]th* and not in righteousness [. . . <sup>2</sup> . . .] and there was great wrath upon the works of the generation [. . . <sup>3</sup> . . .] and to his enemies to *kindle against them* [. . .

L. 1: cf. Isa 48<sup>1</sup>.

21

]°[ °[ °[



\*\*\*  
]וּ .וּ .וּ[  
]בְּכֹל קִלְלָת[  
]וּרְחוּתֵיהֶם[  
]יֵשׁ אֵל עוֹשֶׂה[  
]ל[ ]ל[ ]הֵלֵר[ 5

L. 4: יֵשׁ אֵל; or perhaps יֵשׁ(ר) אֵל. The parchment is badly rubbed at this point and the missing letter could have been rubbed away.

600314

Ⲁ

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66	DISCOVERIES IN THE JUDAEAN DESERT V	23	24
22			
[ וגם אף בְּקדוּשׁ ]		[ ]	[ מ ]
[ כִּי־א הוּא בְרָא אֶת כּוֹל ]		[ שְׁמֵתִיָּהּ לַהֲיֹוֹת ]	[ עִיצִים ]
[ וְנֹ טְרָם הֵייתֶם וּבַע ]		[ כְּלוֹתֶם ]	[ צִיּוֹן ]
[ לִן ]		[ ל ]	
[ וְלֹ אִמְרִי ]		[ ]	
[ ]	5		
25			26
[ ה ]			[ ]
[ תִּיּוֹן ]			[ לֹאֲרִן ]
[ וֹת ]			[ כֹּאשׁ ]
[ מֵאֲרִץ ]			[ אֶאֱ פֶת ]
[ וּ בֵת ]	5		[ לִטְם ]
[ אֶשׁ ]			[ הֶל ]
			[ ]

F. 26, l. 4: the second 'aleph erased by dots placed above and beneath the letter. The scribe absent-mindedly took the left-hand leg of the first 'aleph as the right-hand tick of another.

27	28	29	30
[ שְׁפֹטוֹן ]	[ ]	[ וְאוּ ]	[ כֹּפ ]
[ וְרֹם ]	[ לִי בַעֲבוּר הַ ]	[ אוּ ]	[ ל ]
[ תּוֹכֵה ]	[ ל ]		[ הַ וְמֵרְפֵה ]
[ לֹו ]			[ ]
31	32	33	34
[ מֵה ]	[ שֶׁט־וּא ]	[ יֵל ]	[ כֹּאֲפֹס ]
[ ]	[ אֹוֹת כִּי ]	[ ל ]	[ יוֹנִים ]
[ לוֹהִים ]	[ ]		
35	36	37	38
[ ת ]	[ מִיִּם ]	[ ]	[ יִשְׂרָל ]
[ הוֹלִל ]	[ לֹד ]	[ לֶש ]	
		[ ל ]	

39

]רין[  
]ף ק[  
]וּוּ[

40

]שנא[  
]אדם[  
]ח[

41

]ל[

]כיא[  
]ל[

42

]וחי[  
]רי ע[  
]הוּוּ[

-

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176. TANHŪMĪM					67
43	44	45	46	47	
[ים ה]	[תם]	[ם]	[ול]	[ע א]	
[יאים]	[ל]	[סו]			
48	49	50	51	52	
[וי]	[ד]	[מלחמכי]	[]	[]	
[ול]		[ה]	[בר]	[איז יב]	
			[ל]		
53	54	55	56	57	
[]	[כול]	[]	[]	[]	
[ל יש]	[]	[ה]	[שב]	[א]	
			[ל]		

## 177. CATENA (A)

(PL. XXIV-XXV\*)

1-4

[לדבריהם]

[והסיר יהוה] מִמֶּכָּה כֹּל חֲלִי ]

[נהיה כמש]פחות הארצות

[ד] [ל תמה שמה]

[באחרית הימים בעת אשר יבקש]

[פשר הדבר אשר יעמוד איש מב]

[בה ממנו ו]

[היו כאש לכול תבל והמה אשר כתוב עליהם באחרית [הימים]... ה פוה]זים...

[הת]עוללו ברוח

[מ] [גורל אור אשר היה מתאבל בממשלת בל]יעל ... [אשר היה מתאבל] ...

[במספר שמות]

[לראשי אבל שוב ת]... [א]לוהי הרחמים ואל ישראל]ל... [ג]מול

לויט ורודולף

גְּדָאֵשִׁי אֲבָל שׁוֹב תֵּיָּאֵר אֲנִי הַרְחֵמִים וְאֵל יִשְׂרָאֵל ... גְּמוּד

נְבִיאֵי יְהוּדָה]

10 [אֲשֶׁר הֵן]... [ב] לִיעֵל וְנִסְלוּ לָהֶם לְעוֹלָם וּבְרַכְתֶּם]... [ה] גִּיד כִּיֹּא לְעוֹלָם יִבְרַכְתֶּם]... [י] לֹא

קְצִיִּם]

[תֵּן אֲבוֹתָם]... [מְפֹרְשִׁים בְּשֵׁמוֹת לְאִישׁ וְאִישׁ]... [ש] נֹתִיהֶם וְקֶץ מֵעַמְדָם י]... [ו] לְשׁוֹנָם]

[אֵל אֶת צִאצֵּי]... [אֵי]... [עָתָה הִנֵּה הַכּוֹל כְּתוּב בְּלוּחוֹת אֲשֶׁר]... [אֵל וַיִּדְעֵהוּ אֶת מִסְפָּר

ת]... [ת וַיִּנְחַן יִלְהוּ]

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68

DISCOVERIES IN THE JUDAEAN DESERT V

... ]ו[ ולזרעו [עד] עולם ויקום משמה ללכת[... ]תקעו שופר בנבעה השופר  
הואה ספר]

... ]הו[ אה ספר התורה שנית אשר[... ]א[נש' עצתו וידברו עליו סרה  
יש... ]

... ]א[תות גדולות על ה[... ] ויעקוב עומד על הגתות ושמה  
על רדת]

... ]ת[ בהרב איב[יהם] לאנשי עצתו המה החרב ואשר  
אמר]

15

<sup>1</sup> . . . ] to their words [ . . . <sup>2</sup> . . . 'And Yahweh will take] from thee all sickness' [ . . . <sup>3</sup> . . . ]  
'let us be like the tr[ibes of the countries' . . . <sup>4</sup> . . . ] thence [ . . . <sup>5</sup> . . . ] in the end of days, in  
the time when he shall seek [ . . . <sup>6</sup> . . . ] The interpretation of the passage is that there shall  
arise a man from [ . . . ] from him [ . . . <sup>7</sup> . . . and] they shall be like a fire to all the world; and  
they are those about whom it is written in the end of [days . . . ] wan[ton men . . . have dealt]  
ruthlessly in the spirits of [ . . . <sup>8</sup> . . . the ]lot of light which was in mourning during the  
dominion of Bel[ial . . . ] which was in mourning [ . . . ] by the number of names [ . . . <sup>9</sup> . . . ]  
to the heads of mourning return [ . . . G]od of mercy, and to Israe[. . . re]compense of the  
prophets of Judah [ . . . <sup>10</sup> . . . ] who [ . . . Be]lial and they shall be exalted by them for ever,  
and he shall bless them [ . . . t]old that for ever he would bless them [ . . . ] epochs be  
[ful]filled [ . . . <sup>11</sup> . . . ] their fathers [ . . . ] clearly set out by name, man by man [ . . . ] their  
[y]ears and the epoch of their existence [ . . . ] their tongues [ . . . <sup>12</sup> . . . ] offsp[ring of . . . ]  
Now, behold, everything is written on the tablets which [ . . . ] and he taught him the number  
of [ . . . ] and caused [him] to inher[it . . . <sup>13</sup> . . . ] to [him] and to his seed [for] ever. And he  
arose from thence to go [ . . . ] 'Blow the horn in Gibeah': 'the horn' is the book of [ . . . <sup>14</sup> . . . i]t  
is the book of the Second Law which [ . . . m]en of his counsel, but they spoke rebelliously  
against him and [ . . . <sup>15</sup> . . . ] great [si]gns upon [ . . . ] and Jacob shall stand upon the winepresses  
and rejoice over the flowing down [ . . . <sup>16</sup> . . . ] by the sword of [their] enemies [ . . . ] to the men  
of his counsel: they are 'the sword'; and as it says [ . . . ]

L. 2: cf. Deut. 7<sup>15</sup>.

L. 3: cf. Ezek 20<sup>32</sup>, where MT adds כגוים.

L. 6: כה ממנו [ . . . ] The positioning of f. 4 is only very tentative.

L. 7: פוחזים. Cf. Zeph 3<sup>4</sup>. The lateral placing of ff. 3 and 4 can only be conjectural.

L. 8: גורל אור. Cf. 1QM xiii 9 and, by restoration, CD xiii 12.

L. 10: כיא. A large and crudely drawn *kaph* has been written over the original initial letter, possibly *mēm*.

L. 11: מפורשים וג'. Cf. CD ii 13 and iv 4-5.

שנותיהם וקץ מעמדם. Cf. CD ii 9 and iv 5.

L. 13: תקעו וג'. Cf. Hos 5<sup>6</sup>.

L. 15: אותות. Dots above and below the last *tāw* indicate erasure.

L. 16: בחרב. The second *bēth* has been written over another letter.

L. 15: אֹתוֹתָת. Dots above and below the last *tāw* indicate erasure.

L. 16: בַּחֲרָב. The second *bēth* has been written over another letter.

5-6

[ה ההוללים אשר י[...]] כֹּא עַל אַנְשֵׁי הַיָּחַד  
[הנ] בִּיא אֲכֹל הַשְּׁנָה שֶׁפְּיָה פֶשֶׁר הַדָּבָר שֶׁפִּיחַ הוֹאֵה  
[רָה עַד עַת הַמִּצְרָף הַבָּאָה וְ] אַחֲרֵי כֵן יַעֲמֹד  
[כִּיָּא כֹלֶם יִלְדִים] ... [אֲמָרוּ הַהוֹלְלִים]

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177. CATENA (A)

69

5 [אשר כתוב] עליהם בספר י[... הנב]יא תורת ההו[ן]

[קרא להם כאשר [אמר הוא ז]מות יעץ לח[בל עניים באמרי שקר

[ל]הלעין את ישראל[ל למנצח] לדויד ביהוה[ חסיתי איך תאמרו לנפשי נודו

הרכם צפור כיא הנה הרשעים ידרכון

קשת [ויכינו חצים ע]ל יתר פשרו א[שר יגודו אנ]שי

כצ[פור ממקומו וגל]ה ... עליה[ם בספר ה]ה

10 [ץ לה איש וילך ד] ... [ ... ]

[אשר כתוב עליהם בספר]

[ך לאו למנצח על ה]שמינית

[המה העונה השמינית]

א[ין שלום אשר המה ד] ...

15 [הרוג בקר ושחוט צואן א]כול בשר

[ת התורה עושי היחד ס] ...

... ] the boasters who [ . . . ] against the men of the *co[m]munity . . .* <sup>2</sup> . . . *the pr*]ophet, "This year eat what gr[ows of itself.' *The interpretation of the phra]se 'what grows of itself' is [ . . .* <sup>3</sup> . . . ] until the time of tri[al that is coming, and] afterwards there shall arise [ . . . <sup>4</sup> . . . ] for all of them are children [ . . . ] the boaster[s] say [ . . . <sup>5</sup> . . . *as it is written*] concerning them in the book of [ . . . *the proph]et, the law of the [ . . .* <sup>6</sup> . . . ] called to them when [he said, 'He] counsels evil [de]vices to ru[*n* in the poor with lying words' . . . <sup>7</sup> . . . *to*] curse Israe[*l*. 'To the director;] of David. In Yahweh [I take refuge; how can ye say] to me, [*Flee to your mountain, O bird: for lo, the wicked bend*<sup>8</sup> *the bow*] and they have fitted arrows t[*o the string.*' *Its interpreta-tion is th*]at the me[n of . . . ] will flee [ . . . <sup>9</sup> . . . *like a sp*]arrow from his place and shall de-pa[rt. *And that which concerns th*]em in the book of the [ . . . <sup>10</sup> . . . ] a man to her and he went [ . . . <sup>11</sup> . . . ] as it is written concerning them in the book of [ . . . <sup>12</sup> . . . ] "To the director; according to the [*Sheminith . . .* <sup>13</sup> . . . ] they are the eighth period ('*Onah*) [ . . . <sup>14</sup> . . . *There*] *is no peace, that they are [ . . .* <sup>15</sup> . . . ] 'slaying oxen and killing sheep, ea[*ting flesh'* . . . <sup>16</sup> . . . ] the Law, those who institute the community [ . . .

L. 2: שפיה. Cf. Isa 37<sup>39</sup>; MT has ספיה.

L. 3: עת המצרה הבאה. Cf. 4Qpss<sup>a</sup> (171) ff. 1-2, ii 18; and 4QFlorilegium (174) ff. 1, 2, ii 1.



L. 2: שפּיח. Cf. Isa 37<sup>30</sup>; MT has ספּיח.

L. 3: עת המצרך הבאה. Cf. 4QpPss<sup>a</sup> (171) ff. 1-2, ii 18; and 4QFlorilegium (174) ff. 1, 3, ii 1.

L. 6: cf. Isa 32<sup>7</sup>.

L. 7: הלעין. Cf. Arab, Nab.

דוד. Cf. Ps 11<sup>1</sup>; MT has דוד.

L. 8, v. 2: ויכינו. MT has כוננו.

חצים = LXX; MT has חצם.

L. 12: ראו. Dots above and below the first and above the last letter mark the word's deletion.

למנצח וג'. Cf. Ps 12<sup>1</sup>.

L. 15: ושחוט צואן . . . הרונג. Cf. Isa 22<sup>12</sup>; MT *scr. def.*

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70

## DISCOVERIES IN THE JUDAEAN DESERT V

7

]°°[ מרַגְנָן  
 ]ד אשר יבקשו לחבל  
 אשׁר־ כְּתוּב בַּסֵּפֶר יְחֻזְקָאֵל הַגַּנְבִּיא  
 הַיָּמִים אֲשֶׁר יִקְבְּצוּ עֲלֵיהֶם  
 ]עֵי הָאֲנָשִׁים אֲשֶׁר עֲבָדוּ אֱלֹהִים אֲחֵרִים 5  
 ]°°[ ]- [ לְאֲשֶׁר לְהֵמָּה טָמֵא וְלֵ-

<sup>2</sup> . . . ] that they seek to ruin [ . . . <sup>3</sup> . . . a ] s it is written in the book of Ezekiel the pr[ophet  
 . . . <sup>4</sup> . . . ] the days when there will be gathered against th[em . . . <sup>5</sup> . . . ] of men who have  
 served [other]go[ds . . . <sup>6</sup> . . . ] to those who are *unclean* and to [ . . .

8

]°°[  
 ]חַד עֲרוּמֵי  
 [ כִּי־א לוא עם מַן  
 ]סָף הַהָר סַפ־

9

]°°°°°[  
 עֲלֵיהֶם]מָה בְּאַחֲרֵי]ת הַיָּמִים  
 ]יָהֵם כְּרוּב הַבְּרוּרִים  
 ]הֵמָּה עֹדֵת דּוֹרְשֵׁי הַחֲלֻקוֹת  
 ] בְּקִנְאוֹתֶיהָ וּבְמִשְׁטַמֶּת]תֵּמָה 5  
 ]מֵיהוּדָה בְּכוֹל הָעַמִּים]  
 ]עִם צְדִיק וְרָשָׁע אֵוִיל וּפְתִי  
 ]רֵי עֲרָלוֹת לְיִשְׂרָאֵל בְּדוֹר הָאֲחֵרִים

<sup>2</sup> . . . concerning th[em in the las[t days . . . <sup>3</sup> . . . ] them in the multitude of the purified  
 one[s . . . <sup>4</sup> . . . ] they are the congregation of Seekers after [Smooth Things . . . <sup>5</sup> . . . ] in their  
 zeal and in [their] hostility [ . . . <sup>6</sup> . . . ] from Judah amongst all the peoples [ . . . <sup>7</sup> . . . ] a *people*  
 righteous and wicked, foolish and *simp[le . . . <sup>8</sup> . . . ]* of foreskins to lead them aright in the  
 L[ast] Generation [ . . .

10-11

אמרות יהוה אמרות טהרות כסף צרוף בעליל לארץ מזק|ק שבעתים כאשר כתוב  
... כי הנה האבן אשר נתתי לפני יהושע על אבן אחת שבעה עינים... מפ]תחת  
פתוחה נואם יהוה אשר  
א]שר עליהם כתוב ורפאתי את  
[ל אנשי בליעל וכול האספסוף

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177. CATENA (A)

71

[המה דורש התורה כיא אין]

5

[איש על מצורו בעומדם]

[המכשילים את בני האור]

... עד אנה יהוה תשכח [ני נצח עד אנה תסת] יר פניכה ממני עד אנה אשיתה

עצות בנפשי יגון בלבבי יומם [עד אנה] ירום איבי עלי פ[שר הדבר לנצח לב אנשי

[להם מלי] לבוחנם ולצורפם

10

[ואמר אויב] ]

<sup>1</sup> . . . 'The promises of Yahweh are promises that are pure, silver refined in a furnace on the ground, purified seven times.' As it is written [ . . . <sup>2</sup> . . . 'For behold, upon the stone which I have set before Joshua, upon a single stone with seven facets,] its inscription [*is engraved*], says Yahweh', as [ . . . <sup>3</sup> . . . *whi*] *ch* is written concerning them, 'And I shall heal [ . . . <sup>4</sup> . . . ] the men of Belial and all the rabble [ . . . <sup>5</sup> . . . ] them the Interpreter of the Law, for there is no [ . . . <sup>6</sup> . . . ] each man upon his rampart when they stand [ . . . <sup>7</sup> . . . ] those who cause the Sons of Light to stumble [ . . . <sup>8</sup> . . . 'How long, O Yahweh? Wilt thou forget [me for ever? How long wilt thou] hide thy face from me? How long must I bear [<sup>9</sup> *pain* in my soul, (and) sorrow in my heart by day? How long [shall my enemy be exalted over me?]' The inter]pretation of the phrase 'for ever': the hearts of men of [ . . . <sup>10</sup> . . . ] at their testing and trying [ . . . <sup>11</sup> . . . ] and 'the enemy said . . .'

L. 1: cf. Ps 127.

L. 2: cf. Zech 3<sup>9</sup>; MT has הנני מפתח פתחה נאם.

יהוה. MT adds צבאות.

L. 6: איש על מצורו. Cf. CD iv 11-12. The last letter is presumably intended for a *waw* although clearly written here as *yōdh*; cf. 1QpHab vi 13 (MT Hab 2<sup>1</sup> מצור).L. 8: cf. Ps 13<sup>2-3</sup>. פניכה: MT has את פניך.

v. 3: אשיתה. MT has אשית.

L. 11: cf. Ex 15<sup>9</sup> (MT אמר).

12-13

Col. I

[לאה] ] [תורה מכל והן ועצה מחכם ודבר] מנביא

[לאחרית ה] מים אשר אמר דויד יהוה אל באפכה תו [כיחני . . . כי] א אמלל אני

[ונפשי נבהלה מאדה ועתה יהוה עד מתי חונני חלצה נפ [שי . . . ] למים על

ב[ליעל להאכידמה בחרונו אשר לוא יותיר ל [ . . . ] ח לבליעל

[הם עד עשרה צדיקים בעיר כיא רוח אמת ה [ . . . ] כי] א אין

5

[מה ואחיהמה במחשבבל בליעל ויחוק עליו] [ . . . ] ]

[מה ואחיהמה במחשבל בליעל ויחוק עליו] ... [ל...]  
 [מלאך אמתו יעזור לכול בני אור מיד בליעל]  
 [ולפור]ם [בארץ ציה ושממה היא עת ענות המ] ...  
 [תמד ידוד הצדיק ויד אל הגדולה עמהמה לעוזרם מכול רוחות]  
 [או אל וקדושו שמו ובאו ציון בסמחה וירושלים]  
 [בליעל וכול אנשי גורלו ו] [לעד ונאספו כול בני אור]

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72

## DISCOVERIES IN THE JUDAEAN DESERT V

'[. . .] law from the pri[est nor counsel from the wise, nor word] from the prophet' [. . . <sup>2</sup> . . .] at the end of days as David said, 'O Yahweh, re[buke me] not in thine anger [. . . fo]r I am languishing; [. . . <sup>3</sup> . . .] and my soul is sorely troubled. And now, O Yahweh, how long? Be gracious unto me, save [my] li[fe . . .] upon [. . . <sup>4</sup> . . . Be]lial to destroy them in his anger, whom he will not leave to [. . .] to Belial [. . . <sup>5</sup> . . .] them unto ten righteous men in the city, for the spirit of truth [. . . f]or there is no [. . . <sup>6</sup> . . .] and their brothers by the device of Belial that he might prevail over *him* [. . . <sup>7</sup> . . .] his angel of truth will help all the Children of Light from the power of Belial [. . . <sup>8</sup> . . .] and to scatter [them] in 'a dry and desolate land'. That is the time of affliction that [. . . <sup>9</sup> . . .] *continually* the *ri[ghte]ous man* will flee, and the great hand of God will be with them to help them from all the spirit[s of . . . <sup>10</sup> . . .] God, and his holy ones they have appointed and they shall enter Zion with gladness and to Jerusalem [. . . <sup>11</sup> . . . Be]l[ia] and all the men of his lot, and [. . .] for ever, and all the Children of L[ight] shall be gathered together [. . .

L. 1: cf. Jer 18<sup>18</sup>.

L. 2: cf. Ps 62-3. For כִּיא . . . באפכה MT has כִּי . . . באפך.

L. 3, v. 4: מאדה ועתה. MT has ואת מאד.

v. 5: חונני. MT has יהוה שובה.

L. 6: במחשבֵל, presumably an error for במחשבת; cf. following בל.

L. 7: cf. 1QS iii 24-25.

L. 8: ארץ ציה וג. Cf. Joel 2<sup>20</sup>. A supralinear cross precedes the *pefer*, cf. Col. II, l. 9 and f. 29, l. 2.

L. 9: תמד, *scr. def.* for תמיד?

L. 10: ציון. From this word the script deteriorates to the end of the column.

### Col. II

הַעֲ]ֹם  
 בליעל ין  
 לאחרית  
 שופר בֹּ  
 אמרתין 5  
 אל את  
 בליעל  
 אנשין  
 ]ֹ×

L. 6: a *wāw* (or *yōdh*) has been inserted after 'āleph supralinearly.

L. 9: a cross sign, cf. i 8, f. 29, l. 2.

14

וּבַחֹרֶן הַכְּבוֹד אֲשֶׁר יוֹאמַר  
 לְקְדוּשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה וְאֵדִי־רָיָה כֹּל חַפְצֵי בָם  
 וּפִיקָה בְּרִכּוּם וְחִלְחֵלָה בְּכֹל מִתְנַזְּיִם  
 הַקְּשִׁיבָה רִנְתִּי הָאוֹנָה לְתַפְלִיתִי  
 רַתְּ אֶת עֲצַת הַיָּחִיד וְהוֹאֵהָ  
 הָרִי [ ] לְ

5

the w\* [ ] d [ ]  
 Belial will [ ]  
 to the Last [ ]  
 ram's-horn in\* [ ]  
 I said [ ]  
 a ram the

Belia [ ]  
 men of  
 x\* [ ]

]and [ ] choose [ ] the glory that He said  
 is for the holy ones] in  
 the l[and th]ey and my nobles [are] all my delight  
 [and] shaking[ of k]nees and shuddering  
 in all loi[ns  
 ]listen to my song hear m[y prayer  
 ]d the counsel of the Together and it[  
 ]  
 rai\*\*\*\* [ ]to[

- dono

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## 177. CATENA (A)

73

<sup>1</sup> . . .] the *glorious* [. . .] as it will sa[y . . . <sup>2</sup> . . . 'to the holy ones who are] in the la[nd, th]ey and the nobles [in whom] is all my delight' [. . . <sup>3</sup> . . . 'and] tottering of [kn]ees and anguish is in all loi[ns' . . . <sup>4</sup> . . .] 'attend to my cry, give ear to [my prayer' . . . <sup>5</sup> . . .] the council of the community, and it [. . .

L. 2: cf. Ps 16<sup>i</sup>. כול: MT has כל.

L. 3: cf. Nah 2<sup>ii</sup>. כול . . . פיק: MT has כל . . . פק.

L. 4: cf. Ps 17<sup>i</sup>. ל[תפלת]י: MT omits preposition.

15

ידיהם]  
כיא ה]  
]°°

16

זילים]  
לעצ]  
]ם]  
]ה°

17

במ]  
]° ב°]  
אוות]  
]°

18

]°° מ°]  
]ספר]  
]° ב°]  
]° רא°]  
]°] 5

19

]°°]  
]שי נ°ה ב°°° אלי ה°]  
]° התלוננו יחד ול°]  
]° יתגללו ה°]  
]° דריו אקבוץ חרון°] 5  
]ישובן וב°°]

20

]°]  
]ם כיא]  
]מזוקק]  
]°ות המ°]  
]° ל°] 5

21

]°°]  
]אשר יבקש°]  
]ב°קש ל°]

22

]מה]  
]ג°]  
]°בה°]

23

]א׳◦[  
]הָסא[  
]◦◦[

24

]◦[  
]לקה[  
]◦ה[

25

]◦◦◦[  
]בֹּ◦[

26

]נפשי◦[  
]תֹּ◦[ ]ה[

F. 26. This f. should perhaps be placed in l. 7 of ff. 5-6, or in l. 9 of ff. 10-11.

826314

L

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74	DISCOVERIES IN THE JUDAEAN DESERT V	29
27	28	
]ש[	]ת[	]רעִיכה[
]בְּחִירִי[	]שר א[	]את[
	]לה[	]ידח[

F. 29, l. 2: for the cross sign, cf. ff. 12-13, i 8, ii 9.

30

].....[  
]פסוק[  
]ים לשל[

178.

(PL. XXV)

1		2
].....[		]ם וי[
]אשר צוה בצר למו בא[		]דבר בש[
]דת הארץ י[		]ת הימים[
]בקש הי[		]תורה ינדפ[
]השלוֹם ו[	5	]ובמחשבוֹת[
]הרוח[		].....[

3		4
]שֵׁאוֹן [		]הֵל [
]כֹּאשֶׁר כְּתוּב[		]לֵאדָם[
]לֵם וּשְׁבִי י[		]צְדָקָה וּל[
]אַחַר־אֵית הַיָּמִים		]צִאצִּאי[

אחר] ית הימין]ם

]ם דם] 5

5

]יבן

פיתאון]ם

]ם בא]ם

F. 5, l. 2: cf. 1QH<sup>a</sup>viii 18.

]צאצאי]ם

6

]הון

]למעשי

]וענות

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	178.		75
7	8	9	10
האשה ושׁ]◦ ]◦◦◦ת◦[	◦ותיהם◦]◦ ]◦ושו להשמ] ]◦ [ ]◦ [ ]◦ים	]◦[ ]◦הימים ולוא] ]◦י הטוב] ]ל[	כליעל] ]◦עו[
11	12	13	
]◦[ ]◦ולענוי [ ]ל[	]◦דניאל] ]◦הנות◦ [	]◦כו יש] ]◦[	

## 179. LAMENTATIONS

(PL. XXVI)

1  
Col. I

]◦[  
]◦שׁר כל עוונותינו ואין לאל ידנו כי לוא שמענו]◦  
]◦היודה לקרותנו כל אלה ברוע [ ]  
]◦את בריתו אוי לנו [ ]  
]◦היה לשרפת אש והפכה [ ] 5  
]◦תפארתנו וניחוח אין בו במ◦ [ ]  
]◦חצרות קודשנו היו  
]◦כ◦ [ ]◦תים ירושלים עיר  
]◦לחיה ואין [ ]◦ורחובותיה  
]◦הי כל ארמונותיה שממו 10  
]◦ובאי מועד אין במ כל ערי  
]◦נחלתנו היתה כמדבר ארץ לוא  
]◦שמ[ח]ה לוא נשמענה בה ודורש  
]◦ל איש למכא־בִּנְוִן [ ]◦כול איבינו

ל איש למכאֹפֶנֶן ] כול איביו  
פ]שעינו י־ ] הטאותינו

15

Col. II

אוי לנו כי אף אל עלה]  
ונגולה עם המתים ]  
כמשונאה יש ]

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76

## DISCOVERIES IN THE JUDAEAN DESERT V

לעוליהן ובת עמי אכוריה] 5  
 עלומיה שוממו בני 5  
 מלפני חורף בדל ידיהן]  
 אשפותות מדור בית 5  
 שאלו מים ואין מגיר]  
 המסלאים ] 5  
 וחפץ אין בו אמונים עלי תול]ע 10  
 וכתם טוב עדים נושאים הלבון]שים  
 ימשו תכלת ידי קמה מפ]ני  
 בנו ציון היקרים הרכות עמם 5

Col. I. 2. . . ] all our iniquities and we served not God for *w[e]* did not obey [. . .<sup>3</sup> . . .] *Judah* that all these things befall us in the *evil* [. . .<sup>4</sup> . . .] his covenant. Woe to us [. . .<sup>5</sup> . . .] has been burned with fire and overturned [. . .<sup>6</sup> . . .] our glory and there is no soothing savour in it [. . .<sup>7</sup> . . .] our holy courts were [<sup>8</sup> . . .] Jerusalem, city of [<sup>9</sup> . . .] *to wild beasts* and none [. . .] and her broad places [<sup>10</sup> . . .] *Alas!* All her palaces are desolate [<sup>11</sup> . . .] and those who attend the appointed assembly are not in them; *all* the cities of [<sup>12</sup> . . .] our inheritance has become like a desert, a land not [<sup>13</sup> . . .] rejoicing is no longer heard in her, and the seeker after [<sup>14</sup> . . .] man for our wounds, [. . .] all our enemies [<sup>15</sup> . . .] our [*trans*]gressions [. . .] our sins

Col. II. <sup>1</sup>Woe to us for the wrath of God has gone up [. . .] <sup>2</sup> and *we are defiled* with the dead [. . .] <sup>3</sup> like a hated (wife) [. . .] <sup>4</sup> for their sucklings, and the daughter of my people is cruel [. . .] <sup>5</sup> her youth; the children of [. . .] are desolate [. . .] <sup>6</sup> because of the winter when their hands are feeble [. . .] <sup>7</sup> dunghills *than dwelling* (in) [. . .] house [. . .]<sup>8</sup> they asked for water and there was none to pour out [. . .] <sup>9</sup> weighed [. . .] <sup>10</sup> and there is no delight in him; those who were brought up in purp[le. . .] <sup>11</sup> and pure gold their adornment, the wearers of *garm[ents . . .]* <sup>12</sup> they *depart*. The perfection of my hands has arisen from *be[fore . . .]* <sup>13</sup> the tender daughters of *Zion with them* [. . .]

Col. I. L. 2: שמענו, inserted at the end of the line, overrunning the left-hand margin.

L. 5: היה לשרפת אש. Cf. Isa 64<sup>20</sup>. The *lāw* of שרפת seems to have been altered from an original *hē*.

L. 9: לחיה, or perhaps 'her cheek', cf. Lam 1<sup>5</sup>.

L. 12: cf. Isa 64<sup>9</sup>.

L. 13: נשמעה. A point of erasure has been placed above the intrusive *shīn*.

L. 14: מכתינו, as emended from an originally written למכאובנו (cf. Isa 53<sup>3</sup>), the *lāmedh* being given a point of erasure above the letter, and 'אוב' being scratched through and replaced above the line with 'תי'.

of erasure above the letter, and **אִתְּךָ** being scratched through and replaced above the line with **אִתְּךָ**.

Col. II. L. 4: **אִתְּךָ**. Cf. Lam 4<sup>3</sup>.

L. 7: **אִתְּךָ**. Cf. Lam 4<sup>5</sup> (MT: **אִתְּךָ**).

L. 8: cf. Lam 4<sup>4</sup>.

L. 9: cf. Lam 4<sup>2</sup>.

L. 10: **הָאִתְּךָ**. Cf. Lam 4<sup>5</sup> (MT: **הָאִתְּךָ**); the article has been inserted above the line.

L. 11: **נִשְׂאִי**: the scribe has erased a final *mēm* by a supralinear point.

L. 12: **בְּנוֹת צִיּוֹן**, originally written as MT of Lam 4<sup>2</sup>: **בְּנֵי צִיּוֹן**, but emended by inserting a *tāw* above the line (leaving the *wāw/yōdāh* unaltered!) and erasing **הַיְקָרִים** by supralinear points.

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## 179. LAMENTATIONS

77

2

]ך[  
 ]וֹנָה[ ]וֹ[  
 ]ע באהלך[ ]וֹוֹ[  
 ]לים[ ]וֹוֹ[ ]בדד העיר[  
 ]ים שרתי כל לאומים[ שוממה כעזובה וכל [בנ]ותיה עזוב[ות] 5  
 כ]אשה עז[ו]נה כעצובה וכעזובת [בע]ל[ה] כל ארמונתיה וחון[מותיה]  
 כעקרה וכמסככה כול אורחון[ת]יה  
 וכל בנותיה כאבלות על על בע[לן]  
 ליחידיהן בכו תבכה ירו[שלים]  
 ]לֹוֹ והגתה ]וֹ 10

<sup>3</sup> . . .] in *thy tent* [. . . <sup>4</sup> How] lonely [sits] the city [. . . <sup>5</sup> . . .] princess of all nation[s] is desolate like an abandoned woman, and all her [dau]ghters are aband[oned <sup>6</sup> like] a woman forsaken, like a woman grieved and like a wife abandoned by [her hu]s[band.] All her palaces and [her] wal[ls] are <sup>7</sup> like a barren woman and all [her] paths are like a woman shut away [. . .] like an embittered woman, <sup>8</sup> and all her daughters are like women mourning for [their] hus[bands . . .] her [. . .] like women bereaved of <sup>9</sup> their only children. *Jeru[salem]* shall surely weep [. . .] upon her cheek over her sons [. . .]

L. 3: אהלך. Cf. Isa 54<sup>2</sup>.

L. 4: cf. Lam 1<sup>1</sup>.

L. 5: שרתי כל לאומים. Cf. Lam 1<sup>1</sup>: שׁ במדינות.

L. 6: כעצובה וג. Cf. Isa 54<sup>6</sup>.

L. 7: חומת ארמונתיה. Cf. Lam 2<sup>7</sup>: ארמונתיה וחומותיה.

L. 7: כאשת. The preposition was inserted above the line.

L. 8: על written twice in error.

L. 9: cf. Lam 1<sup>2</sup>.

3

]מֹוֹמֹוֹ[  
 ]חללון[  
 ]ל[ ]ל[

4

]של[  
 ]מאנו[

5

]אים[

## 180. THE AGES OF CREATION

(11 XXVII)

180. THE AGES OF CREATION

(PL. XXVII)

(Already partly published in *The Annual of the Leeds University Oriental Society*, vol. iv, 1962-3, Leiden 1964, pp. 3-5)

1

פֶּשֶׁר עַל הַקְּצִים אֲשֶׁר עָשָׂה לְאֵל קִץ לְהַתְּהַלֵּךְ  
וְנִהְיָ כְּטָרָם בְּרָאָם הַכִּין פְּעוּלוֹתַי יְהוָה

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78

## DISCOVERIES IN THE JUDAEAN DESERT V

קץ לקצו והוא חרות ל]  
 קצי ממשלותם זה סרך ט  
 ] הוליד ישחק את עשרים ה<sup>5</sup>  
*vacat*  
 פשר על עזואל והמלאכים אש]  
 וי] לדו להם גברים ועל עזואל]  
 ] עולה ולהנחיל רשעה כל ]  
 ] משפטים ומשפט סוד<sup>10</sup> ]

<sup>1</sup> An interpretation concerning the ages which God made: an age for walk[ing . . .]<sup>2</sup> and is to come. Before he created them he ordained [their] works [ . . .]<sup>3</sup> an age to its age; and it was engraved upon tablets [ . . .<sup>4</sup> . . . ] the ages of their rule. This is the order of [ . . .<sup>5</sup> . . . ] Isaac begot twenty [ . . .<sup>7</sup> . . . ] *interpretation* concerning Azazel and the angels wh[o . . .<sup>8</sup> . . . and they b]ore to them giants; and concerning Azazel [ . . .<sup>9</sup> . . . ] iniquity and to make all [ . . . ] inherit wickedness [ . . .<sup>10</sup> . . . ] judgements and the judgement of the *Council* [ . . .

L. 2: כטרם בראם. Cf. ff. 2-4, ii 10; 1QH i 5, xiii 8, xv 14.

L. 3: cf. Ex 32<sup>16</sup>.

L. 8: cf. Gen 6<sup>4</sup>; 4Q181. f. 2, l. 2.

L. 9: cf. 4Q181. f. 2, l. 4; Enoch 9<sup>6</sup> 10<sup>5</sup>.

2-4: fragments 2 and 3 have been particularly badly preserved, and even infra-red photographs make their inscription barely legible.

Col. I

דָּרָךְ]  
 עַל פְּנֵי]  
*vacat*  
 יָא]  
 מָה]<sup>5</sup>  
 ° ° °]  
 אָמַר נֹחַ |  
 ° ° °]

Col. II

## Col. II

אֲשֶׁר אֵל	יֵן הוּא אֲשֶׁר שָׁכַן	יְיָ
אֵלֶּע	יְיָ אֵל	יְיָ
	שְׁלוֹשַׁת הָאֲנָשִׁים	
	מֵמֵלֶכֶת מֵלֵאכִים הַמֵּה	
	יַעֲמֹד	חֲטָאֲתָמָה

5

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## 180. THE AGES OF CREATION

79

הֶוּא מֵאֵלֶּיךָ הַיּוֹם וְאֵלֶּיךָ הַיּוֹם  
 שֶׁהָיָה לָאֵלֶּיךָ  
 בְּיָמֵיךָ אֲשֶׁר  
 דֹּבַרְתָּ ... וְאָרָאָה כִּי אֵלֶּיךָ הַיּוֹם  
 ... ] 10

<sup>1</sup> who [...] he it is who dwelt [...] <sup>2</sup> I know [...] beautiful [...] <sup>3</sup> ... three *men* [...] <sup>4</sup> ... from the oaks of Mamreh angels *they* [...] <sup>5</sup> ... will arise [...] their sin [...] <sup>9</sup> speaking [...] and I saw that all [...] <sup>10</sup> ... before he created them he knew [their] plans ...

L. 3: cf. Gen 18<sup>2</sup>.

L. 4: מִמְּרֵה. MT Gen 18<sup>1</sup> has מִמְּרֵה.

Ll. 8-10: f. 4 placed only very tentatively here, the line of the stitched upper edge corresponding roughly with the lower edge of f. 2.

5-6

לֵם  
 אֲשֶׁר כִּי תוֹב עַל הָאָרֶץ  
 דֶּרֶךְ שְׁנֵי יָמִים  
 אֶל הַר צִיּוֹן יְרוּשָׁלַיִם  
 אֲשֶׁר כָּתוּב עַל פְּרַעֲוֶה  
 ]

<sup>2</sup> ... as it is wr]itten concerning [...] <sup>3</sup> ... two days' journey [...] <sup>4</sup> ... Mount Zion, Jerusal [em ... <sup>5</sup> ... a]s it is written concerning Pharaoh [...

## 181.

(PL. XVIII)

(Already partly published in *The Annual of Leeds University Oriental Society*, vol. iv (1962-3), Leiden 1964, pp. 3-5)

1

לאשמה ביחד עם ס [ ] ע [ ] ל [ ] ל בחטאת בני אדם ולמשפטים גדולים ומחלים רעים  
 בבשר לפי גבורות אל ולעומת רשעם לפי מרדתם מסוד בני ש [מים] וארץ ליחד רשעה עד  
 קצה לעומת רחמי אל לפי טובו והפלא כבודו הגיש מכני תבל להתחשב עמו ב [סוד  
 א] לים לעדת קודש במעמד לחיי עולם ובטרל עם קדושיו ב [ ]  
 מ [לאו איש לפי גורלו אשר הפ [י] ל [ ] ל [ ]  
 לחיי ע [ו] ל [ ]

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80

## DISCOVERIES IN THE JUDAEAN DESERT V

<sup>1</sup> for guilt in the community *with* [. . .] in the sin of mankind and for great judgements and grievous ills <sup>2</sup> in the flesh according to God's mighty deeds and corresponding to their wickedness, according to their *rebellion* from the Council of the sons of h[eaven] and earth to the community of wickedness to <sup>3</sup> its end, corresponding to God's mercies, according to his goodness. But wonderfully his glory has brought near some of the children of the world, to be reckoned with him in [*the Council* <sup>4</sup> of the g]ods, for a holy congregation in the station to everlasting life and in a lot with his holy ones [. . . <sup>5</sup> . . . est]ablished a man according to his lot which *he had cast for* [. . . <sup>6</sup> . . .] to everlasting life [. . .]

L. 2: מרדתם, or possibly שרירתם. Whatever was intended latterly by the scribe, he had written it over a half-obliterated word to which perhaps the supralinear 'āleph belonged.

L. 4: חיי עולם. Cf. Dan 12:2 Sir 37<sup>26</sup>; CD iii 20 (ח" נצח).

2

  ]°[   ]°[  
  ]האדם וילד[ו] להמה גבור[ים]  
  ]א[ת ישראל בשבעים השביע ל  
  ]אוהבי עולה ומנחילי אשמה °  
  ]לעיני כול יודעיו °ש°  
  ]ולטובו אין חקר[  
  ]אלה נפלאי מדע[  
  ]תכנם באמתו ו[  
  ]בכול קצותם  
  ]בריאותיה[ °

<sup>1</sup> . . .] *Isaac* [. . . <sup>2</sup> . . .] man and there were *born* to them giant[s. . .] <sup>3</sup> Israel he has sated with plenty [. . .] <sup>4</sup> lovers of iniquity and those who cause to inherit guilt [. . .] <sup>5</sup> before the eyes of all who know him [. . .] <sup>6</sup> and his goodness is unsearchable [. . .] <sup>7</sup> these are the wonders of knowledge [. . .] <sup>8</sup> *he has measured them* by his truth and [. . .] <sup>9</sup> in all their ages [. . .] <sup>10</sup> her created things [. . .]

L. 2: cf. Gen 6<sup>4</sup>; 4Q 180, f. 1, l. 8.

L. 4: cf. 4Q 180, f. 1, l. 9.

3

]א

182. CATENA (B)

(PL. XXVII)

(PL. XXVII)

1

[ אַהרִית הַיָּמִים עַל ] ///  
[ הַ אֲשֶׁר יִקְשׂוּ אֶת עֹרְפָם ]  
[ וַיִּפְרְעוּ בִיד רָמָה לְהַחֲלִי ]  
אֲשֶׁר כִּי תֹכַח עֲלֵיהֶם בְּסֹפֵר יִרְמֵן יֵה  
[ הֵ עֵ ] [ לֵן ]

5

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## FRAGMENT 182

81

<sup>1</sup> . . . ] the end of days concerning [ . . . <sup>2</sup> . . . ] who will stiffen their necks [ . . . <sup>3</sup> . . . ] and they cast off restraint arrogantly to profane [ . . . <sup>4</sup> . . . as it is wr]itten concerning them in the book of Jerem[iah. . .

L. 1: על is followed by a semi-erased letter, probably 'ayin with a supralinear point.

2

[מִיָּא לְאַחֲרִית הַיָּמִים]  
[הָהָא לְהַכּוֹתָם]

<sup>1</sup> . . . ] at the end of d[ay]s [ . . . <sup>2</sup> . . . ] to smite them [ . . .

183.

(PL. XXVI)

1

Col. I

ם[

Col. II

אויביהם ויטמאו את מקדשם]  
מהם ויקומו למלחמות איש]  
בבריתו הושיע וימלט]  
רצון ויתן להם לב אחד ללכ]ת  
כול הון רשעה ויגורו מדר]ך  
תועי רוח ובלשון האמת ]  
וירצו את עוונם בניעי]הם  
עוונם ]  
ואשר אמר רד]ך  
]°[ ]°[ ]°°[ 10

<sup>1</sup> their enemies. And they defiled their sanctuary [ . . . ] <sup>2</sup> from them, and they arose for wars of man [ . . . ] <sup>3</sup> against his covenant. God has saved and delivered [ . . . ] <sup>4</sup> favour and gave to them a single heart to wal[k . . . ] <sup>5</sup> all wealth of wickedness, and they separated themselves from the rest . . . 10 those who are in spirit and with a truthful tongue [ . . . ] 7 and then

them a single heart to wal[k . . .] <sup>5</sup> all wealth of wickedness, and they separated themselves from the wa[y . . .] <sup>6</sup> those who err in spirit and with a truthful tongue [. . .] <sup>7</sup> and they expiated their iniquity by [their] afflictions [. . .] <sup>8</sup> their iniquity. [. . .] <sup>9</sup> and as it says [. . .]

L. 1: ויטמאו וג'. Cf. Ezek 23<sup>38</sup>; 1QpHab xii 8-9; CD xx 23 (cf. v 6, xii 1).

L. 4: cf. Ezek 11<sup>19</sup>.

L. 5: הון רשעה. Cf. CD vi 15, viii 5, xix 17.

וינורו. Cf. Lev 22<sup>2</sup>; CD vi 15, vii 1, viii 8, xix 20.

L. 6: תועי רוח. Cf. Isa 29<sup>24</sup>; 1QS xi 1.

L. 7: cf. 1QS viii 3.

#20014

31

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82a

## DISCOVERIES IN THE JUDAEAN DESERT V

2

] ִּוּ ִּוּ ִּוּ ִּוּ [

] ִּוּ ִּוּ ִּוּ [

] שִׁמְ [

3

] ִּוּ ִּוּ ִּוּ [

184.

(pl. xxviii)

(Already partly published in *Palestine Exploration Quarterly* Jan.–June 1964, pp. 53–55)

1

הוּנָה תוּצִיא הַבַּל וּבִ [ ] אַ תּוּעוֹת תִּשְׁחַר תְּמִיד [ ל ] שֶׁנֶּן דְּבַר־הָהָה  
 וְקִלְס תְּחַלֵּי [ י ] ק וְלֵהֲלִיץ יַחַד בִּשְׁ [ וּא ] עוֹל לְבָה יִבֵּן פַּחוֹ וְכִלְיוֹתֶיהָ מִקְּ  
 בַּעוֹל נִגְעָלִי הִוָּה תִּמְכּוּ שׁוֹחַ רִגְלִיָּה לְהִרְשִׁיעַ יִרְדּוּ וְלִלְכַת בְּאַשְׁמוֹת [ פִּשְׁעַ  
 מוֹסְדֵי חוֹשֶׁךְ רוֹב פִּשְׁעִים בְּכַנְפֵיהָ [ ] הָהָה תּוּעָפוֹת לֵילָה וּמִלְבָּשִׁיָּה [ ]  
 מִכְּסִיָּה אִפְלוֹת נִשְׁף וְעַדִּיָּה נְגוּעֵי שַׁחַת עֲרִשִׁיָּה יִצְוֹעִיָּה יִצוּעֵי שַׁחַת [ ] 5  
 מִעֲמֻקֵּי בּוֹר מִלּוֹנוֹתֶיהָ מִשְׁכְּבֵי חוֹשֶׁךְ וּבִאִשְׁנֵי לַיִל [ הָהָה מִמִּ ] שְׁלוֹתֶיהָ מִמוֹסְדֵי אִפְלוֹת  
 תֵּאֱהָל שַׁבַּת וְתִשְׁכּוֹן בְּאֵהֲלֵי דוּמָה בְּתוֹךְ מוֹקְדֵי עוֹלָם וְאִין נִחְלָתָה בְּתוֹךְ בְּכוֹל  
 מֵאֲזוּרֵי [ ] נִוְנָה וְהִיאָה רֵאשִׁית כּוֹל דְּרָכֵי עוֹל הוּי הוּוֹ לְכוֹל נִוְחִלִיָּה וְשִׁדְדָה לְכִ [ וּל ]  
 תּוֹמְכֵי בָהּ כִּיָּא דְרָכִיָּה דְרָכֵי מוֹת וְאוֹרְחוֹתֶיהָ שְׁבִילֵי חֲסָאָת מִעֲנֻלוֹתֶיהָ מִשְׁגוֹת  
 עוֹל וְנִתִּיבוֹ [ תִּי ] הָהָה אִשְׁמוֹת פִּשְׁעֵי שְׁעָרֵיהָ שְׁעָרֵי מוֹת בְּפִתְחָ בֵּיתָה תִּצְעַד שְׁאוֹ [ לָהָה ] 10  
 כִּ [ וּל ] [ ] [ יִשׁוּבֶךָ וְכוֹל נִוְחִלִיָּה יִרְדּוּ שַׁחַת וְהָהָה [ י ] אֵל בְּמִסְתָּרִים תֵּאֲרוּב [ ] [ ]  
 כּוֹל [ ] [ ] בְּרַחוּבוֹת עִיר תִּתְעַלֶּף וּבִשְׁעָרֵי קְרִיּוֹת תִּתְיַצֵּב וְאִין לְהִרְגִי [ יַעֲהָה ]  
 מֵהָהָה [ ] תִּתְּ [ ] [ ] עֵינֵיהָ הִנָּה וְהִגָּה יִשְׁכִּילוּ וְעַפְעָפִיָּה בְּפַחוֹ תִּרִים לְרֵאוֹ [ ת לֵא ] יִשׁ  
 צְדִיק וְתִשְׁיָגוּ וְאִישׁ [ ע ] צוֹם וְתִכְשִׁילֵהוּ יִשְׁרִים לְהַטּוֹת דֶּרֶךְ וּלְבַחֲרוֹרֵי צְדִיק

צדיק ותשיגהו ואישׁ [ע] צום ותכשילהו ישרים להטות דרך ולבחורי צדק  
 מנצור מצוה סמוכי 15 [ ] להביל בפחו והולכי ישר להשנות ה[וק] להפשיע  
 ענים מאל ולהטות פעמיהם מדרכי צדק להביא זד[ו]ן [ ] כִּמָּה בל עֲרוּכִים  
 במעגלי יושׁף להשנות אנוש בדרכי שוחה ולפתות בחלקות בני אישׁ

<sup>1</sup> *The har]lot utters vanities,  
 and [ . . ] errors;  
 She seeks continually [to] sharpen [her] words,  
 [ . . ]<sup>2</sup> she mockingly flatters*

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## FRAGMENT 184

83

and with *emp[ti]ness*] to bring altogether into derision.

Her heart's perversion prepares wantonness,  
and her emotions [. . .].

<sup>3</sup> In perversion they seized the fouled (organs) of passion,  
they descended the pit of her legs to act wickedly,  
and behave with the guilt of [*transgression* . . .

. . .] <sup>4</sup> the foundations of darkness,  
the sins in her skirts are many,

Her [. . .] is the depths of the night,  
and her clothes [. . .].

<sup>5</sup> Her garments are the shades of twilight,  
and her adornments are touched with corruption.

Her beds are couches of *corruption*,  
[. . .] <sup>6</sup> depths of the Pit.

Her lodgings are beds of darkness,  
and in the depths of the nigh[t] are her [do]minions.

From the foundations of *darkness* <sup>7</sup> she takes her dwelling,  
and she resides in the tents of the underworld,

in the midst of everlasting fire,

and she has no inheritance (in the midst of) among all <sup>8</sup> who gird themselves with light.

She is the foremost of all the ways of iniquity;

Alas! ruin shall be to all who possess her,

And desolation to a[ll] <sup>9</sup> who take hold of her.

For her ways are the ways of death,

and her path[s] are the roads to sin;

her tracks lead astray <sup>10</sup> to iniquity,

and her paths are the guilt of transgression.

Her gates are the gates of death,  
in the opening of her house it stalks.

To Sheol <sup>11</sup> a[ll] [l] [. . .] will return,  
and all who possess her will go down to the Pit.

She lies in wait in secret places,  
[. . .] <sup>12</sup> all [. . .].

In the city's broad places she displays herself,  
and in the town gates she sets herself,  
and there is none to distur[b her]<sup>13</sup> from [. . .].

Her eyes glance keenly hither and thither,

and she wantonly raises her eyelids  
to seek out <sup>14</sup> a righteous man and lead him astray,

to seek out <sup>14</sup> a righteous man and lead him astray,  
and a perfect man to make him stumble;  
upright men to divert (their) path,  
and those chosen for righteousness <sup>15</sup> from keeping the commandment;  
those sustained with [ . . . ] to make fools of them with wantonness,  
and those who walk uprightly to change the *st[atute]*;  
to make <sup>16</sup> the humble rebel from God,  
and to turn their steps from the ways of righteousness;

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## 84 DISCOVERIES IN THE JUDAEAN DESERT V

to bring *presumptuousness* [ . . . ],  
those not arraign[ed] <sup>17</sup> in the tracks of uprightness;  
to lead mankind astray in the ways of the Pit,  
and to seduce by flatteries the sons of men.

F. 1, composed of some dozens of fragments, is shown in Pl. XXIX in a partly 'exploded' form since warping of the skin prevents the document from lying flat.

The over-all metre of the poem is 3:3, and the translation has been arranged on that basis.

L. 2: תחליק. Cf. Prov. 2<sup>16</sup> 7<sup>5</sup>.

יכין. Cf. Job 15<sup>35</sup>.

L. 3: הוה. Cf. Arab *hawwan* 'passion'.

שוח. Cf. שוהה, of the harlot, Prov 23<sup>27</sup> and l. 17.

אשמות]פשע: restored after l. 10.

L. 5: שחת. Cf. בני שחת in CD vi 15 and similarly Rev 17<sup>8</sup> (Rabin *Zadokite Documents* 1954 pp. 24 f.).

ערשיה. BH has the plural in ות " (Am 6<sup>4</sup>).

יצועיה apparently an error for the following word and half-erased.

L. 6: אישני לילה. Cf. Prov 7<sup>9</sup>.

L. 7: אהלי דומה. Cf. Ps 94<sup>17</sup> 115<sup>17</sup>.

מוקדי עולם. Cf. Isa 33<sup>14</sup>.

בתוך, an error for the following בכול?

L. 8: מאירי, or possibly מאורי; cf. Isa 50<sup>11</sup> and vrs. for the same confusion.

נגה is preceded by an erased letter.

הוה 'destruction' with perhaps a play on the alternative meaning 'passion' in l. 3, above.

L. 11: תארוכ. Cf. Prov 7<sup>12</sup>.

L. 12: תתעלף lit. 'enwrapped', probably a euphemism, cf. Gen 38<sup>14</sup>.

L. 15: מנצור מצוה. Cf. Prov 6<sup>29</sup> 13<sup>13</sup>.

L. 17: במענלי יושר. Cf. Prov 4<sup>11</sup>.

2

]נפשכה[

בכה ובתורה[

]ב[ ]גל עליו וה[

]לב נדכה התחנן לון[

]ורום עינים לב ערל[ 5

]ם רום לבב ואף אף ה[

This fragment is in private hands.

L. 4: לב נדכה. Cf. Ps 51<sup>19</sup>.

3

4

]ֿ[ תחֿלֿץ  
 ]ֿ[ תמיד הבר אליו  
 פ]רוש אליו כפיכה בתפ]לה  
 ]ֿ[ הֿר ממכה עול ציֿ  
 ]ֿ[ עם אישוני פחו וֿ

F. 4, l. 5: אשמות מעל. Cf. 1QH iv 30, xi 11.

]ֿ[  
 ]ֿ[ע]מוקי  
 ]ֿ[ כמים ימלא וא  
 ]ֿ[ בן אדם ורוחו  
 ]ֿ[ לוא באשמות מע]ל

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## FRAGMENT 184

85

5

]°°[  
 ]°ותיה[ ]מע°[  
 ]לונ° אל תלח[  
 ]ל באזן ובח[  
 ]מש[פֹּט וחֹק] 5

6

]ברחובותי[ה  
 ]אל תבוא ב[  
 ]°°[

185.

(PL. XXIX-XXX)

1-2  
 Col. I

]כִּי°[  
 ]טהור וקדוש[  
 ]מתו ו°°°°°[ 5  
 ]ש ועד עשר פעמים[  
 ]ואין כח לעמוד לפניו ואין מקוה  
 ]ל°°[ומי יכלכל לעמוד לפני מלאכיו כי כאשר  
 ]להבה ישפטו[ ]י רוחתיו ואתם בני אדם א[ ]כי הנה  
 ]כח[צ]יר יצמח מארצו ופרה כציץ חסדו נשב[ה ]רוחו 10  
 ]יבש °°°°° וציצו תשא רוח עד איקום לע[ ]ד  
 ]ולא ימצא מרוח יבקשוהו ולא ימצאהו ואין מקוה  
 ]והוא כצל י°°°°° על האו[ר ]ועתה שמעו נא עמי והשכילו  
 ]לי פתאום °תמו מן [ח]בורת אלהים יזכרו ופלאים עשה  
 ]במצרים ומופתיו°[ ]יערץ לבבכם מפני פחדו 15

Col. II

]ועשו ר°[  
 ]לחיים מסלה[  
 ]נפשכם כחסדיו הטבים חקרו לכם דרך  
 ]לשארית לבניכם אחריכם ולמה תתנו

[ לשארית לבניכם אחריכם ולמה תתנו	לחיים מסלה]
מ]שפט שמעתי בני יצל תמרו דברי יהוה	] [ כם לשא ]
י]עקב חתימה חקק לישחק הלוא טב יום	אל תצעו]
[ יראתו ולא לעתת מפחד ומפח יקוש	אחד] [ מעשר]ה
[ מן מלאכיו כי אין השך	י [ ]
[ יעי ידעתי ואתם	מה ת [ ]
[ לפניו תצא רעה לכל עם אשרי אדם נתנה לו	

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suddenly [ . . . ] be *destroyed* by the [chast]isement of God, they shall remember the wonders he did <sup>15</sup> in Egypt and his portents [ . . . ] your hearts [ . . . ] terrified before his visitation.

Col. II. <sup>1</sup> and they shall do [ . . . ] your [*sou*]ls according to his good mercies, they have sought out for you a way, <sup>2</sup> for life a high road [ . . . ] for a remnant, for your children after you. And why do you give <sup>3</sup> *your* [ . . . ] to [ . . . *ju*]dgement. I have heard, my children, '*Let him deliver!*' Ye rebel against the words of Yahweh; <sup>4</sup> do not *step* [ . . . *fa*]cob the formula he inscribed for Isaac: 'is not one <sup>5</sup> day [ . . . ] better than ten [ . . . *to*] fear him, and not for periods from punishment and the fowler's snare [ . . . <sup>6</sup> . . . ] his angels for there is no darkness

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## FRAGMENT 185

87

[. . . 7 . . .] I have knowledge; and ye, <sup>8</sup> what [. . .] before him there shall go out evil to all people. Happy is the man to whom is given <sup>9</sup> from [. . .]. And let not the wicked boast, saying, it shall not be accounted <sup>10</sup> to me and not [. . .] to Israel, and with the *meas[ure of good]ness* he will measure her and all *his* people [he will] redeem, <sup>11</sup> but he will slay those [. . .] says: She who [. . .] herself he will lift up [. . .] <sup>12</sup> and will find her [. . .] *by her he will sustain her* and with her [. . .] and *sparkling eyes* and joyful heart [. . .] <sup>13</sup> and his mercies her youth and the salvation [. . .]. Happy is the man who does it and is not *willing* [. . .] <sup>14</sup> deceit he does not seek her and with flatteries does not apprehend her: as she is given to his fathers, so shall he inherit her [. . .] <sup>15</sup> with all the power of his strength and with all his immeasurable [. . .], and he shall give her as an inheritance to his offspring. I have knowledge *concerning* [. . .]

Col. III. <sup>1</sup> to her, for *the face of* [. . .] <sup>2</sup> and from the *luminaries* [. . . <sup>11</sup> . . .] he has done to *his* house and [. . .] <sup>12</sup> to all the innermost parts of the body, and he sought his destruction [. . .] <sup>13</sup> the tongue of Him Who Knows has spoken: God made the hands [. . . <sup>14</sup> . . .] good, and if [. . . <sup>15</sup> . . .] *with devi[ces] . . .*

Col. I. Ll. 10–11: cf. Isa 40<sup>6-8</sup>.

L. 11: אִיִּקוּם 'non-existence'; the second *yōdh* has been inserted supralinearly.

Col. II. Ll. 1–2: דֶּרֶךְ לַחַיִּים. Cf. 1QH xv 22: דֶּרֶךְ כּוֹל חַי.

L. 3: תִּמְרוּ is written over a partly erased word.

L. 4: תִּצְעֲדוּ or possibly תִּצְעֲרוּ 'do not treat as insignificant', i.e. hiph. of צָעַר (defect.).

L. 7: יִדְעָתִי; as in l. 15 possibly an introductory formula to the following revelation; cf. לְשׁוֹן יִדְעָתִי דְבָרָה in iii 13.

3

[ ] ם כֹּ  
אל[הים יבחן כל  
עשה דברי ברי[ת  
ש]פט במסורת]

4

Col. II

ולעמי]

ונריבה ו]

Col. I

לעול]

[וטי . . . ויש . . .]

[קודש]

וּנְרִיבָהּ וְ]ֹ

5

]ֹ

]מִיפְ

]הִיֹ

]קֹדֶשׁ

6

]מֵֹ

]וְהֵֹ אֲתִיֹ אֵֹ

]בֵֹ

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88

## DISCOVERIES IN THE JUDAEAN DESERT V

186.

(PL. XXXI)

(Already partly published in *Journal of Semitic Studies* ix (1964) 291-4)

1  
Col. I

oo[

ה[

*vacat*

ק[ היה רשא שאו

5 אבבא זאבא זאבא זאבא

[שיה ראש אולו מיברועמ

Decipherment (on the basis of reversing the order of the letters and transliterating the Greek, proto-hebraic, and cryptic alphabets used).

]oo

]ה

*vacat*

ואיש אשר יהיה ק]

5 רחבים וגלגלים]

מעורבים ולוא שאר היש]

Col. II

[

]אמט ג

]אבן צונם]

]יע שיא]

]א[ו]מ'נ'ה[נ]הו א'oo]

א[ו]י/ו ה[נ]הו אוֹו ]

5 וילגר אועבצאו אוקדו אוכורא ויקושו  
ינשה דומעה נמ האוהו אוכוראו תוקד  
יובא שולשו שש אא א א זא זא ול חור  
וילע דולי האוה שא דלומה האוה הזו כשא אא  
רוש ותמהב הזו היזי ינע רושה לנרב

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## FRAGMENT 186

89

### Decipherment

[ג טמא

[אבן צונם

[איש עי]

[...ות וה[נ]ה נְצִי[ו]ת

5 ושוקיו ארוכות ודקות ואצבעות רגליו

דקות וארוכות והואה מן העמוד השני

רוח לו בבית האור שש ושלוש בבור

החושך וזה הואה המולד אשר הואה ילוד עליו

ברגל השור עני יהיה וזה בהמתו שור

### Col. III

[Ab]

[ושוארו

[אועבצאו רבאל אומר וינשו]

תחאל רע[ש] תואלמו תובע ויקושו אובע וידי

5 [ש]אול חורו אורצקו תובע וילגר תועבצאו

[שיאו רואה איבמ תחאו הנמ[ש] כשוחה]

### Decipherment

[ואה]

[וראשו]

[מיראות] [ושניו רומות לאבר ואצבעות

ידיו עבות ושוקיו עבות ומלאות [ש]ער לאחת

5 ואצבעות רגליו עבות וקצרות ורוח לו בבית

[החושך ש]מונה ואחת מבית האור ואיש

### Col. IV

[הלא המש]

[כות היה]

[ל]

### Decipherment

[שמה אלה]

[יהיה תוך]

[ל]

]7

7[

Col. I. . . .] <sup>4</sup> and a man who will become [. . .] <sup>5</sup> broad and *rounded* [. . .] <sup>6</sup> *pleasing* and not the *flesh* of [. . .

Col. II. <sup>1</sup> . . .] unclean [<sup>2</sup> . . .] granite [<sup>3</sup> . . .] a man of [<sup>4</sup> . . .] <sup>5</sup> and his thighs are long and thin, and his toes <sup>6</sup> are thin and long, and he is of the Second Vault. <sup>7</sup> He has six (parts) spirit in the House of Light, and three in the Pit of <sup>8</sup> Darkness. And this is the time of birth on which he is brought forth— <sup>9</sup> on the festival of Taurus. He will be poor; and this is his beast— Taurus.

233314

N

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## DISCOVERIES IN THE JUDAEAN DESERT V

Col. III. 2 And his head [. . . 3 . . .] and his teeth are . . . and the fingers of 4 his hands are thick, and his thighs are thick and each covered with [h]air; 5 and his toes are thick and short. He has [ei]ght (parts) spirit in the House of [6 Darkness] and one (part) from the House of Light. And a man . . .

A	B	>	≠	≡	z<	ll	u	z	m	A	o	x	b
א	ב	ג	ה	ח	י	ל	מ	ו	צ	ך	ת	?	

Greek, proto-hebraic and cryptic scripts used in 4Q186.

Col. I. L. 5: גלגלים: Cf. NH Aram גלגל 'eyeball'?

L. 6: מעורבים, *pu'al* part. of ערב 'be sweet, pleasing'? Cf. f. 2, ii 2.

Col. II. L. 2: אבן צונם (written uncoded): NH Aram 'hard stone'.

L. 3: איש עין; perhaps to be reconstructed עיש, i.e. the constellation of Jb 38<sup>22</sup> (9°).

L. 4: ת[ו]נצ. The second letter is clearly a proto-hebraic *šādē*.

L. 6: העמוד השני. Cf. f. 2, i 7 and עמודי שמים of Jb 26<sup>11</sup>, explained as 'vaults' in Enoch 18<sup>1</sup>.

L. 7: רוח לו. Cf. iii 7; f. 2, i 6.

בית האור, written less cryptically in iii 6.

בכור. The last letter is a cursive *rēsh* used cryptically.

ll. 7-8: for the apportionment of the spirits of light and darkness, cf. esp. 1QS iii 19, 25; iv 16.

L. 8: אשר. The *rēsh* was omitted and inserted above the line.

Col. III. L. 3: מיראות, perhaps erroneously for מילאות, cf. l. 4.

רומות לאבר, presumably indicating a meaning opposite to על טרכמה of the teeth of the more favoured individual of f. 2, i 3; so perhaps here = 'lying askew' or the like.

2

Col. I

ונקזו אירמנה [ני]בו אורוחש ניב ויני[ע] כרס

וינשו הינע ולוק תבו לגרת האיהו] צצ

כורא אול האוהו המכרס לע אובשויו אוקד

אוקד וידי אועבצא[ו] ליממ האוהו רצק אולו

וילגר תופכו אוקלה ויקושו אין[כ]וראו

5

[ו]ל חורו המכרס לע אובשויו [ל]

[ו]ל חורו המכרס לע אובשוי ]ל[  
תח]או הנמש ינשה דומע]  
וילע הא]זה דולי ודלוצ]  
[... ותבהב האנה  
]תוז ינ.  
]ל[...]

10

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## FRAGMENT 186

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## Decipherment

סרכ־ [ע]יניו בין שחורות וב[ין] הנמריות ווקנו  
 ממ־ [ ] והיאה תרגל ובת קולו עניה ושניו  
 דקות ויושבות על סרכמה והואה לוא ארוך  
 ולוא קצר והואה ממיל־ [ו]אצבעות ידיו דקות  
 וארו[כ]ות ושוקיו חלקות וכפות רגליו 5  
 [ ] ל[ ] יושבות על סרכמה ורוח ל[ו]  
 [עמוד השני שמונה וא]חת  
 [מולדו ילוד הו]אה עליו  
 ה[ואה בהבתו]־־־  
 [גי זות] 10  
 [ל]־־־[

## Col. II

אוה]  
 ברוע]מ  
 גולש]

## Decipherment

הוא]  
 מ]עורב  
 שלוג, גולש]

[. . .] order. His [ey]es are both black and glowing coals, and his beard <sup>2</sup> [. . .] and it is curly. And the pitch of his speech (?) is subdued, and his teeth <sup>3</sup> are fine and well ordered. He is neither tall <sup>4</sup> nor short, and he is [. . . and] the fingers of his hands are fine <sup>5</sup> and tapering. His thighs are smooth and the soles of his feet [ <sup>6</sup> . . . ] arranged in good order. [He] has of spirit [ <sup>7</sup> . . . ] Second Vault eight (parts) and o[ne <sup>8</sup> . . . ] his time of birth [at which] he is born [. . . <sup>9</sup> th]at is his beast [. . .

(The straight cut through the centre of the fragment has been made to facilitate arranging the pieces where the skin has warped.)

Col. I. L. 1: הנמריות. Cf. Aram גומרא, but the 'gentilic' form is strange unless it presupposes an adjective \*גומרי 'glowing'. Possibly here an error for גומרות.

L. 2: תרגל. Cf. Arab *rajila* 'of a quality between lankness and crispness or curliness'; II 'make curly' or 'comb' (Lane I iii 1043).

L. 9: בהמתו for בהבתו; cf. f. 1, ii 9.

Col. II. L. 2: cf. f. 1, i 6.

L. 3: שלוג, גולש. If to be deciphered in the usual way, the word is presumably connected with שלג 'snow' and indicates 'fairness' of skin, or the like (cf. Lam 4<sup>2</sup>); but more probably to be understood as uncoded like אבן צונם of f. 1, ii 2 and connected with the hair, as in Cant 4<sup>1</sup> 6<sup>5</sup>.

of L. 1, if 2 and connected with the next, as in Cant 4' 0°.

3

[ יבמ ]

[ תכב ]

[ יפוי ]

This f. possibly belongs above f. 1, col. iii, l.h. side.

Decipherment

] מבי

] בכת

] [ופוי]

- 5Q15

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