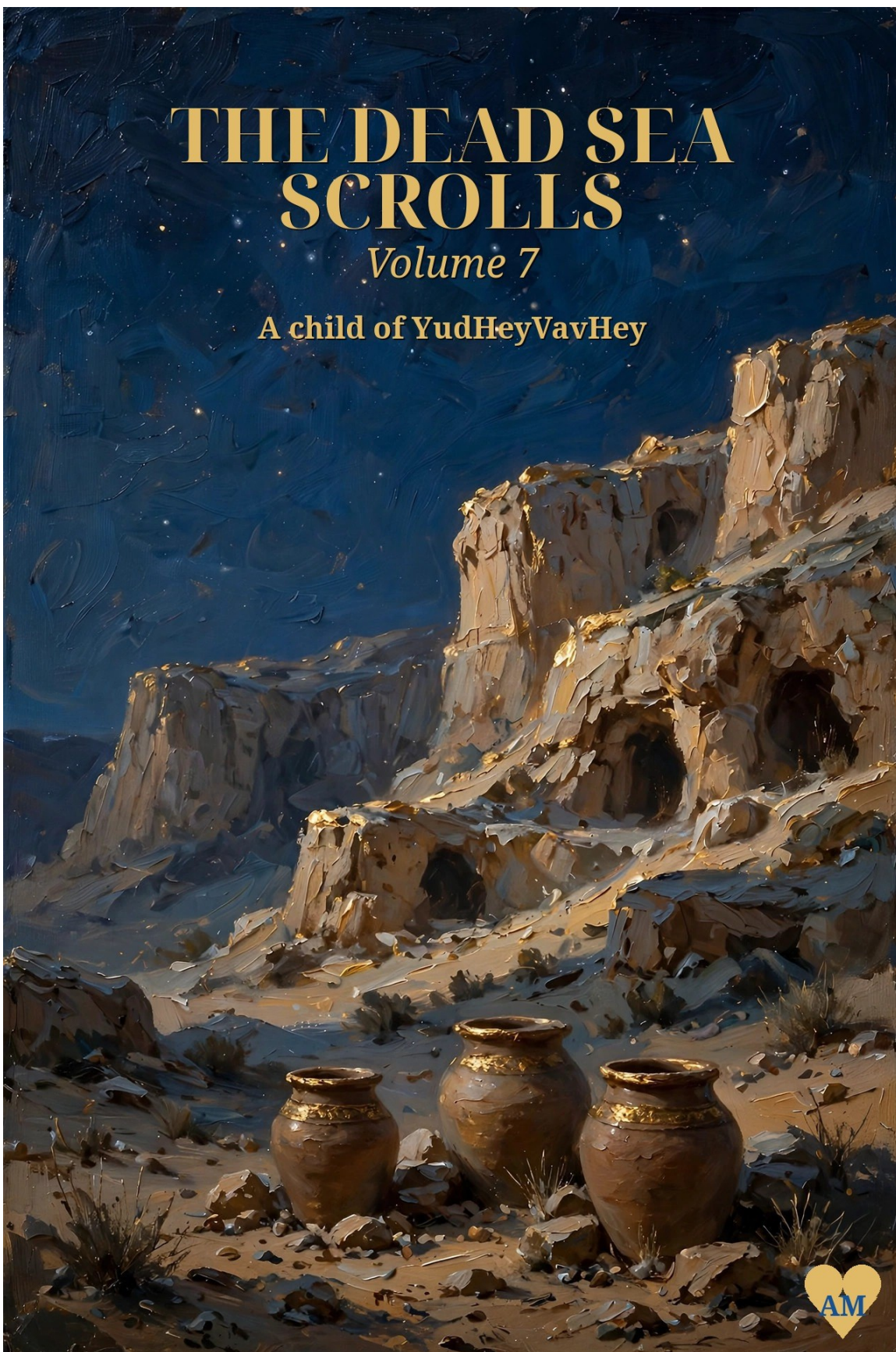


# THE DEAD SEA SCROLLS

*Volume 7*

*A child of YudHeyVavHey*



# The Dead Sea Scrolls

*Photographed pages from the caves of Qumran, with every word  
made plain to read*

**A child of YudHeyVavHey**

*His words, not mine.*

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*Every English rendering is our own work, made straight from the Hebrew and  
Aramaic of the scrolls — no English version in between, not even the King James.  
[Brackets] hold helper words in English and [lacuna] marks where the scroll is  
damaged. Sacred names stand exactly as written.*

# Where This Came From

# The Great Isaiah Scroll — Where This Came From

In the winter of 1947, Bedouin shepherds chasing a stray goat climbed into a cave above the northwestern shore of the Dead Sea, near the ruins of Qumran. Inside clay jars they found ancient manuscripts wrapped in linen. It was the first of eleven caves that would yield the Dead Sea Scrolls — and among those first seven scrolls was the longest and most complete of them all: the entire book of Isaiah, written on seventeen sheets of parchment sewn together into a scroll about twenty-four feet long.

The man who wrote it lived around 125 BC — more than a thousand years before the oldest Hebrew copies of Isaiah known until then. He (and, as modern study of the handwriting suggests, a second scribe working beside him) copied all sixty-six chapters in fifty-four columns of clear Hebrew script, spelling words out fully with extra vowel letters, the way Hebrew was written when it was still a living everyday language. He even corrected himself as he went, scraping and rewriting words — the marks of a careful copyist, not a careless one.

What stunned scholars was how little had changed. After a thousand years of hand-copying, the Isaiah in this scroll is, verse after verse, the same book: the same judgments and comforts, the same servant songs, the same promises. The differences are mostly spelling, with a handful of places where the older scroll preserves a fuller or older reading — the most famous being "he shall see light" in the suffering servant's song.

The scroll's journey was almost as remarkable as its survival. Sold through an antiquities dealer, it was bought by Mar Samuel, the Syrian Orthodox archbishop of Jerusalem, who carried it to America in 1949

and eventually advertised it for sale in the Wall Street Journal. In 1954 the Israeli archaeologist Yigael Yadin bought it — along with three companion scrolls — for \$250,000 and brought it home.

Today it rests in the Shrine of the Book at the Israel Museum in Jerusalem, under a great white dome shaped like the lid of one of those clay jars. Of all the scrolls found in the Judean desert, it is the only complete book of the Hebrew Scriptures ever recovered — one book, whole, from more than two thousand years ago.



## The War Scroll — Where This Came From

The War Scroll — in Hebrew, Serekh ha-Milhamah, "the ordering of the war" — is the Community's book about the last battle. It describes the final war between the sons of light and the sons of darkness: how the battle lines form, what is written on the trumpets and the banners, how the priests blow the signals, what prayers are said before the fighting, and how, at the appointed time, Elohim Himself brings the victory and wipes evil from the world.

The copy we have was written in a Herodian hand near the end of the first century BCE, on parchment. Nineteen columns of it survive — the bottom edges are worn away and the last page or pages of the work are lost, but most of the book is intact.

It was one of the first seven scrolls found in Cave 1 at Qumran in the winter of 1946–1947, discovered by Bedouin shepherds in sealed jars. It was one of three scrolls bought by the archaeologist Eliezer Sukenik for the Hebrew University in Jerusalem — and it was Sukenik who gave it the name it is known by: "The War of the Sons of Light Against the Sons of Darkness." That name has since become a byword in Hebrew for any struggle between pure good and pure evil.

Today the scroll is kept in the Shrine of the Book at the Israel Museum in Jerusalem. The Shrine's very shape honors it: the bright white dome stands for the sons of light, and the dark basalt wall across from it for the sons of darkness.

It matters because it is the fullest ancient Jewish picture we have of how people in those days imagined the end of evil — a forty-year war, fought in ordered ranks with inscribed trumpets and banners, with liturgies for every stage, ending in a peace that has no end. Fragments of related war writings were later found in Caves 4 and 11, showing the vision was copied and studied for generations.



# The Community Rule — Where This Came From

The Community Rule is the rulebook of the Yahad — the "Community" — the group that lived by the Dead Sea at Qumran. In Hebrew it is called Serekh ha-Yahad, "the ordering of the Community," and scholars once called it the "Manual of Discipline." It lays down how a person entered the group, how members behaved toward one another, how they ate and prayed together, what happened when someone broke a rule, and what they believed about the two spirits — the spirit of truth and the spirit of falsehood — that struggle over every person.

It was written in Hebrew in a square Hasmonean hand, and the copy we have was made between about 100 and 75 BCE. The rules themselves may be older still — the ideas had been lived for some time before this copy was written down.

The scroll was one of the first seven found in Cave 1 at Qumran, in the winter of 1946–1947, when Bedouin shepherds climbed into the cave and found sealed jars holding rolled scrolls. It is the longest and best-kept copy we have: eleven columns of text, about two and a half meters of leather. Pieces of at least ten more copies of the same work turned up later in Cave 4, and two small scraps in Cave 5 — a sign of how much this book mattered to the Community.

Today the scroll rests in the Shrine of the Book at the Israel Museum in Jerusalem, where it sits among the great treasures of the museum's collection.

It matters because it lets the Community speak for itself. Before these scrolls were found, almost nothing was known about the daily life of the desert groups — only what outside writers like Josephus and Philo reported. Here are their own words: who could join, what they promised, how they shared their meals, and the long hymn of praise that closes the scroll.





# The Damascus Document — Where This Came From

The Damascus Document is the rule book and story of a community that called itself "those who entered the new covenant in the land of Damascus." It opens with a long exhortation — a retelling of Israel's history from the watchers of heaven down to the community's own day — and then lays down the laws they lived by: how to keep the Sabbath, how to stay pure, how judges were chosen, how a man reprovved his brother, and what happened to those who broke the covenant. It names the Teacher of Righteousness, the Man of Mockery, and the three nets of Belial — fornication, wealth, and defilement of the sanctuary.

It was written in Hebrew about the second century before the common era. The complete copies we have are medieval: two of them were found in the Cairo Geniza, the storeroom of the Ben Ezra Synagogue in Old Cairo, when it was cleared in 1896. The larger copy dates to the 900s and the smaller to the 1100s. The scholar Solomon Schechter brought them to Cambridge and published them in 1910 as "Fragments of a Zadokite Work." For decades no one knew what community had written them.

The answer came from the desert. In 1952, fragments of the very same work turned up in Caves 4, 5, and 6 at Qumran — at least eight copies — proving it belonged to the library of the Dead Sea community a thousand years before the Geniza copies were made. Today the Geniza copies rest in the Taylor-Schechter Genizah Collection at Cambridge University Library, and the Qumran fragments are kept with the other scrolls in Jerusalem.

It matters because it is the community speaking about itself: its history, its heroes, its enemies, and the exacting holiness it demanded of its

members. No other ancient Jewish writing outside the Bible gives us so full a picture of how a Second Temple community ordered its daily life under the Torah as it understood it.

## Temple Scroll — Where This Came From

The Temple Scroll is the longest of all the Dead Sea Scrolls — more than eight meters of parchment, sixty-six columns of text, written on animal skin so thin it is nearly translucent. It presents itself as the words of Yuhavah to Moses: a complete vision of the temple that should be built, the festivals to be kept, and the laws to be followed — a kind of second telling of the Torah's laws, in the first person, as if spoken by Elohim.

It was found in early 1956, almost certainly in Cave 11 at Qumran, by Bedouin of the Ta'amireh tribe. For eleven years it sat in the Bethlehem shop of the antiquities dealer Khalil Iskander Shahin, known as Kando. During the Six-Day War, on June 8, 1967, Israeli intelligence officers took it from his shop; after negotiations the state paid him about \$115,000 for it. The archaeologist Yigael Yadin acquired it for the Shrine of the Book and spent the next decade publishing it in a three-volume Hebrew edition.

The scroll you can see today is housed in the Shrine of the Book at the Israel Museum in Jerusalem. The copy itself was written in the late first century BCE or early first century CE, but scholars believe the work was composed earlier, in the second century BCE — perhaps in the days of John Hyrcanus. Two other fragmentary copies of the same work were also found, one more in Cave 11 and one in Cave 4.

It matters because nothing else from the ancient world gives us anything like it: an entire alternate temple plan with three vast courts, a full festival calendar with feasts found nowhere else — the firstfruits of new wine, of new oil, of the wood offering — and a complete law code covering the king, the army, purity, and daily life. Its publication changed the study of the scrolls, turning scholars' attention to the law and daily practice of the people who treasured these writings.



## The Testimonia — Where This Came From

The Testimonia is a single sheet of parchment, only about thirty lines long. On it a scribe copied out five passages of scripture, arranged in four groups: the promise of a prophet like Moses, Balaam's vision of a star rising out of Jacob, the blessing of Levi, and the curse on whoever rebuilds Jericho — the last one followed by a few lines from the Psalms of Joshua explaining it. It reads like a small anthology of testimonies, gathered because they point to the figures the community was waiting for.

The handwriting is Hasmonean, from the early first century BCE. The same hand copied the Community Rule found in Cave 1, which tells us this scribe was trusted with the community's most important texts. Twice, where the divine name would stand, the scribe wrote four dots instead — a mark of reverence you can still see on the parchment.

It was found in 1952 in Cave 4 at Qumran, the cave that held some fifteen thousand fragments — the great library cave. Today it is housed in Amman, Jordan, in the Jordan Museum.

It matters because it shows, in the community's own hand, what they were looking for: a prophet, a ruler, and a priestly teacher. The same passages appear again and again in the scrolls' picture of the last days, and this little sheet gathers them in one place.



# The Thanksgiving Hymns — Where This Came From

The Thanksgiving Hymns — in Hebrew, the Hodayot — are a collection of psalm-like prayers from the Dead Sea community, most of them opening with the words "I thank You." They speak in the first person, in intimate and personal language: the singer confesses his lowliness — a creature of clay, a thing of dust — and thanks Elohim for lifting him up, giving him understanding, and setting him among the holy ones. Some of the hymns, called the Teacher Hymns, may come from the Teacher of Righteousness himself, the founding figure of the community.

The scroll was one of the first seven found in Cave 1 at Qumran, discovered by Bedouin shepherds in the winter of 1946–1947. It was among the three scrolls bought in Bethlehem in November 1947 by Professor Eliezer Sukenik of the Hebrew University, who gave the work its name, Hodayot, for its constant refrain of thanks. The copy itself was written in Hebrew square script in the first century before the common era, though the hymns may be older. It reached Sukenik in two parts — three folded sheets holding twelve columns, and a crumpled mass of some seventy fragments — and more pieces of the same work were later found in Caves 1 and 4.

Today the scroll rests in the Shrine of the Book at the Israel Museum in Jerusalem, among the great treasures of the collection.

It matters because it is the most personal voice in the whole Dead Sea library. Where the rule books tell us what the community did, the hymns tell us what one of its singers felt: rescued from affliction, taught hidden things, and overwhelmed with thanks. Their language is woven almost entirely from the words of the biblical psalms and prophets, and

they remain among the most beautiful Hebrew poetry to survive from the ancient world.

## Genesis Apocryphon — Where This Came From

The Genesis Apocryphon is one of the original seven Dead Sea Scrolls, found in Cave 1 at Qumran in the spring of 1947. It is a retelling of the stories of Lamech, Noah, and Abraham, written in Aramaic — the everyday language of Judea in its day — and it reads like the patriarchs themselves telling their own stories in the first person.

It is the least well-preserved of the first seven scrolls. The leather was badly deteriorated, the beginning and end are missing, and in places the ink has eaten through the skin. It was the last of the seven to be unrolled and identified, and scholars needed infrared photography to read some of its faded passages. The work of publishing it stretched across decades, from the 1950s into the 1990s.

The scroll was sold by the Bedouin who found it to Mar Athanasius Yeshue Samuel of St. Mark's Monastery in Jerusalem, and in 1955 it was purchased by the State of Israel along with three other scrolls. Today it is housed in the Shrine of the Book at the Israel Museum in Jerusalem. Scholars date the copy to about 25 BCE–50 CE, and the work itself to about the second century BCE.

It matters because it opens a window into how the patriarchs' stories were told and treasured two thousand years ago. Its account of Noah's birth draws on the Book of Enoch, its division of the earth among Noah's sons matches the ancient world map also used in the Book of Jubilees, and its long, tender account of Abram and Sarai in Egypt gives names and details found nowhere else — including the dream of the cedar and the palm that warned Abram before he entered Egypt.

## The Copper Scroll — Where This Came From

The Copper Scroll is the strangest of all the Dead Sea Scrolls. It is not written on leather or papyrus like the rest, but engraved on thin sheets of copper mixed with a little tin. And it is not a book of scripture or prayer. It is a list — twelve columns naming sixty-four hiding places where gold, silver, and sacred vessels were buried.

It was found on March 14, 1952, in Cave 3 near Qumran, lying on a stone shelf at the back of the cave. The archaeologists who found it could not unroll it: two thousand years underground had turned the metal brittle, oxidized clean through. It stayed unread until 1955–1956, when Professor H. Wright Baker in Manchester found a way to saw the two copper rolls into twenty-three thin strips. Only then could the writing be read.

Scholars date it to about 50–100 CE, later than most of the other scrolls. Its Hebrew is different too — closer to the everyday Hebrew of the Mishnah than to the literary Hebrew of the other scrolls. Whether the treasure was real or a legend, and whose it was — Temple treasure hidden from the Romans, or something else — no one has settled. In more than seventy years of searching, not one cache has been found.

Today the copper strips rest in the Jordan Museum in Amman, Jordan, displayed exactly as they were cut. The last column says a duplicate copy of the list, with its explanations and measurements, lies buried in a cave north of Kohlit. That copy has never been found either.

## The Halakhic Letter — Where This Came From

The Halakhic Letter is called 4QMMT, short for its Hebrew name *Miqsat Ma'ase ha-Torah* — "Some Precepts of the Torah." It is not one scroll but a letter pieced together from six fragmentary copies, numbered 4Q394 through 4Q399. About one hundred and thirty lines survive, perhaps two-thirds of what was first written. It reads as a letter from the leaders of the Qumran community to a leader in Jerusalem, laying out, point by point, the laws they could not agree on.

It has three parts. The first is a 364-day solar calendar, the community's own way of reckoning the festivals. The second is the heart of it: twenty-two rulings on Temple offerings, priestly gifts, and ritual purity — the very matters the two sides disputed. The third is a warm closing, urging the reader to study the book of Moses and the Prophets, remember the kings of old, and consider that following these precepts would be counted as righteousness.

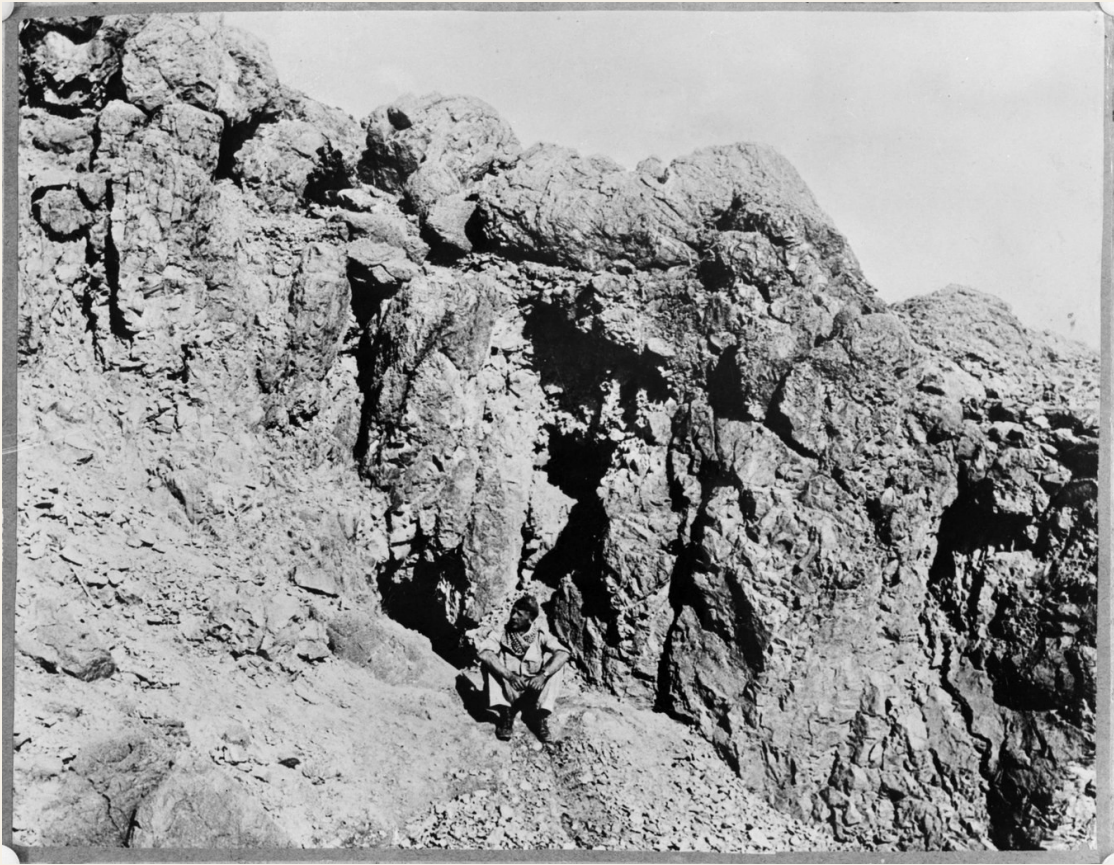
The fragments were found in Cave 4 at Qumran between 1953 and 1959. The copies date from the first century BCE to the first century CE, but the letter itself may go back to the middle of the second century BCE — which would make it one of the earliest writings of the community, from near the time it parted ways with Jerusalem. It was published in full in 1994 by John Strugnell and Elisha Qimron. The fragments are kept at the Rockefeller Museum in Jerusalem.

It matters because it is the oldest known Jewish text arguing law against law, in a respectful tone, across a real divide. It shows the split was about practice — how to keep the Torah purely — and it preserves the phrase "works of the law" two thousand years ago, in Hebrew, in a letter.

# The Place Where They Were Found

*The caves of Qumran, and the jars the scrolls slept in for two thousand years.*

**The entrance of the cave where the Dead Sea Scrolls were discovered**



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**Two of the earthenware jars in which the scrolls were found**



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## Scroll jars as found, with their linen wrappings



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# The Great Isaiah Scroll

*1QIsa-a*



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## The words, made plain

## The words, made plain

### Chapter 1

**1** The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah.

**2** Hear, O heavens, and give ear, O earth, for YudHeyVavHey has spoken: "Sons I raised and lifted high, but they — they rebelled against me. **3** An ox knows its owner, and a donkey its master's manger; Israel does not know; my people do not understand."

**4** Ah — sinful nation, people weighed down with iniquity, seed of evildoers, sons who deal corruptly: they have forsaken YudHeyVavHey; they have spurned the Holy One of Israel; they have turned away backward. **5** Why should you be struck again, that you keep adding rebellion? Every head is sick, and every heart faint. **6** From the sole of the foot to the head there is no soundness in it — wound and bruise and fresh blow, not pressed out, not bound up, not softened with oil.

**7** Your land is desolation; your cities burned with fire; your soil — strangers devour it before your eyes; desolation, like the overthrow of strangers. **8** And the daughter of Zion is left like a booth in a vineyard, like a hut in a cucumber field, like a besieged city. **9** Unless YudHeyVavHey of hosts had left us a remnant, a little — like Sodom we would have become; like Gomorrah we would have resembled.

**10** Hear the word of YudHeyVavHey, rulers of Sodom; give ear to the teaching of our Elohim, people of Gomorrah. **11** "What are your many sacrifices to me?" says YudHeyVavHey. "I am sated with burnt offerings of rams and the fat of fatlings; and the blood of bulls and lambs and goats — I take no delight [in it]. **12** When you come to appear before me

— who has required this from your hand, to trample my courts? **13** Do not go on bringing a worthless grain-offering; incense — it is an abomination to me. New moon and Sabbath, the calling of a gathering — I cannot [bear] iniquity and assembly. **14** Your new moons and your appointed times — my soul hates; they have become a burden upon me; I am weary of bearing [them]. **15** And when you spread your hands, I will hide my eyes from you; even when you multiply prayer, I will not hear — your hands are full of blood."

**16** "Wash; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil. **17** Learn to do good; seek justice; set right the oppressed; judge the orphan; plead for the widow. **18** Come now, and let us reason together," says YudHeyVavHey: "though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool. **19** If you are willing and you listen, you shall eat the good of the land. **20** But if you refuse and rebel, you shall be eaten by the sword, for the mouth of YudHeyVavHey has spoken."

**21** How she has become a harlot — the faithful city, full of justice; righteousness lodged in her, but now murderers. **22** Your silver has become dross; your wine mixed with water. **23** Your rulers are rebels and companions of thieves; everyone loves a bribe and chases rewards; the orphan they do not judge, and the widow's case does not come to them.

**24** Therefore — declares the Master, YudHeyVavHey of hosts, the Mighty One of Israel: "Ah, I will be eased of my adversaries, and I will avenge myself on my enemies. **25** And I will turn my hand upon you, and I will refine your dross as with lye, and I will remove all your alloy. **26** And I will restore your judges as at the first, and your counselors as at the beginning; afterward you shall be called the city of righteousness, the faithful city."



**27** Zion shall be redeemed with justice, and her returners with righteousness. **28** And the breaking of rebels and sinners together — and those who forsake YudHeyVavHey shall come to an end. **29** For they shall be ashamed of the oaks which you desired, and you shall blush for the gardens which you chose. **30** For you shall be like an oak whose leaf withers, and like a garden that has no water. **31** And the strong shall become tinder, and his work a spark, and the two shall burn together, and there is no one to quench.

## Chapter 2

**1** The word that Isaiah son of Amoz saw concerning Judah and Jerusalem. **2** And it shall be in the last days: the mountain of the house of YudHeyVavHey shall be established at the head of the mountains, and lifted above the hills, and all the nations shall stream to it. **3** And many peoples shall go and say, "Come, and let us go up to the mountain of YudHeyVavHey, to the house of the Elohim of Jacob, and he will teach us from his ways, and we will walk in his paths" — for from Zion shall go forth teaching, and the word of YudHeyVavHey from Jerusalem. **4** And he shall judge between the nations, and rebuke many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift sword against nation, and they shall not learn war anymore.

**5** O house of Jacob, come, and let us walk in the light of YudHeyVavHey.

**6** For you have forsaken your people, the house of Jacob, for they are full from the east, and soothsayers like the Philistines, and with the children of strangers they clasp hands. **7** And their land is full of silver and gold, and there is no end to their treasures; and their land is full of horses, and there is no end to their chariots. **8** And their land is full of idols; to the work of their hands they bow down, to what their fingers

have made. **9** And man is bowed down, and [every] man is humbled — do not lift them up.

**10** Go into the rock and hide in the dust, from before the terror of YudHeyVavHey and from the splendor of his majesty. **11** The lofty eyes of man shall be brought low, and the haughtiness of men shall bow down, and YudHeyVavHey alone shall be exalted in that day.

**12** For YudHeyVavHey of hosts has a day against all [that is] proud and lofty, and against all [that is] lifted up — and it shall be brought low; **13** and against all the cedars of Lebanon, lofty and lifted up, and against all the oaks of Bashan; **14** and against all the lofty mountains, and against all the hills lifted up; **15** and against every high tower, and against every fortified wall; **16** and against all the ships of Tarshish, and against all desirable craft. **17** And the loftiness of man shall bow down, and the haughtiness of men shall be brought low, and YudHeyVavHey alone shall be exalted in that day. **18** And the idols — utterly they shall pass away.

**19** And they shall go into the caves of the rocks and into the holes of the dust, from before the terror of YudHeyVavHey and from the splendor of his majesty, when he rises to terrify the earth. **20** In that day man shall cast his idols of silver and his idols of gold, which they made for him to bow down to, to the moles and to the bats; **21** to go into the clefts of the rocks and into the crevices of the cliffs, from before the terror of YudHeyVavHey and from the splendor of his majesty, when he rises to terrify the earth. **22** Cease [relying] on man, in whose nostrils is breath — for of what account is he?

### Chapter 3

**1** For behold, the Master, YudHeyVavHey of hosts, removes from Jerusalem and from Judah support and staff — every support of bread and every support of water; **2** mighty man and warrior, judge and

prophet, and diviner and elder; **3** captain of fifty and honored man, and counselor and skilled craftsman, and expert enchanter. **4** And I will make youths their rulers, and caprice shall rule over them. **5** And the people shall oppress, man against man and man against his neighbor; the youth shall act proudly against the elder, and the base against the honored.

**6** When a man seizes his brother in his father's house: "You have a cloak — be a ruler over us, and let this ruin be under your hand" — **7** he shall lift up [his voice] in that day, saying, "I will not be a binder of wounds; and in my house there is no bread and no cloak; do not make me a ruler of the people." **8** For Jerusalem has stumbled and Judah has fallen, because their tongue and their deeds are against YuhVavHey, to rebel against the eyes of his glory. **9** The look on their faces testifies against them, and their sin — like Sodom they declare it; they do not hide it. Woe to their soul, for they have dealt evil to themselves.

**10** Say of the righteous that [it shall be] good, for they shall eat the fruit of their deeds. **11** Woe to the wicked — evil; for the dealing of his hands shall be done to him.

**12** My people — their oppressors are babes, and women rule over them. My people — your leaders lead [you] astray, and the way of your paths they swallow up.

**13** YuhVavHey stands to plead, and stands to judge peoples. **14** YuhVavHey will enter into judgment with the elders of his people and its rulers: "And you — you have devoured the vineyard; the plunder of the poor is in your houses. **15** What [do you mean] that you crush my people and grind the faces of the poor?" — declares the Master, YuhVavHey of hosts.

**16** And YuhVavHey says: "Because the daughters of Zion are haughty, and walk with outstretched necks and ogling eyes, walking



and mincing as they go, and jingling with their feet — **17** the Master will make the skull of the daughters of Zion scabbed, and YudHeyVavHey will lay bare their foreheads."

**18** In that day the Master will remove the finery: the anklets and the headbands and the crescents; **19** the pendants and the bracelets and the veils; **20** the headdresses and the leg-bands and the sashes, and the perfume boxes and the amulets; **21** the rings and the nose-jewels; **22** the festal robes and the tunics and the cloaks and the purses; **23** and the mirrors and the linen garments and the turbans and the shawls.

**24** And it shall be: instead of perfume there shall be rot, and instead of a sash a rope, and instead of well-set hair baldness, and instead of a rich robe a girding of sackcloth — branding instead of beauty. **25** Your men shall fall by the sword, and your mighty in battle. **26** And her gates shall lament and mourn, and desolate she shall sit on the ground.

## Chapter 4

**1** And seven women shall take hold of one man in that day, saying, "Our own bread we will eat and our own clothing we will wear; only let your name be called upon us — take away our reproach."

**2** In that day the branch of YudHeyVavHey shall be for beauty and for glory, and the fruit of the land for pride and for splendor, for the escaped of Israel. **3** And it shall be: he who is left in Zion and he who remains in Jerusalem shall be called holy — everyone written for life in Jerusalem — **4** when the Master shall have washed the filth of the daughters of Zion, and shall have rinsed the blood of Jerusalem from its midst, by a spirit of judgment and by a spirit of burning. **5** And YudHeyVavHey will create over every dwelling of Mount Zion and over its assemblies a cloud by day, and smoke and the brightness of a flaming fire by night; for over all glory [there shall be] a canopy. **6** And a

booth shall be for shade by day from heat, and for refuge and for shelter from storm and from rain.

## Chapter 5

**1** Let me sing for my beloved a song of my beloved concerning his vineyard: My beloved had a vineyard on a fruitful hill. **2** And he dug it up and cleared it of stones, and planted it with choice vines, and built a tower in its midst, and also hewed a winepress in it; and he hoped for it to yield grapes, but it yielded wild grapes.

**3** "And now, inhabitant of Jerusalem and man of Judah, judge now between me and my vineyard. **4** What more was there to do for my vineyard that I did not do in it? Why did I hope for it to yield grapes, but it yielded wild grapes? **5** And now let me tell you what I will do to my vineyard: I will remove its hedge, and it shall become pasture; I will break its wall, and it shall become trampled ground. **6** And I will make it a waste; it shall not be pruned and it shall not be hoed, and briar and thorn shall come up; and I will command the clouds not to rain rain upon it."

**7** For the vineyard of YuhVavHey of hosts is the house of Israel, and the man of Judah his pleasant planting; and he hoped for justice, but behold — bloodshed; for righteousness, but behold — a cry.

**8** Woe to those who join house to house, field to field they bring near, until there is no place — and you are made to dwell alone in the midst of the land. **9** In my ears — YuhVavHey of hosts [has sworn]: surely many houses shall become desolation, great and good, without inhabitant. **10** For ten acres of vineyard shall yield one bath, and a homer of seed shall yield an ephah.

**11** Woe to those who rise early in the morning — strong drink they pursue; lingering into twilight — wine inflames them. **12** And lyre and harp, tambourine and flute, and wine are their feasts; but the work of

YudHeyVavHey they do not look at, and the deed of his hands they do not see. **13** Therefore my people goes into exile for lack of knowledge, and its honored men are famished, and its multitude parched with thirst. **14** Therefore Sheol has enlarged its throat and opened its mouth without measure; and her splendor and her multitude and her tumult shall go down — and he who rejoices in her. **15** And man is bowed down, and [every] man is humbled, and the eyes of the lofty are brought low. **16** And YudHeyVavHey of hosts is exalted in judgment, and the holy Elohim shows himself holy in righteousness. **17** And lambs shall graze as [in] their pasture, and strangers shall eat the waste places of the fat ones.

**18** Woe to those who draw iniquity with cords of falsehood, and sin as with a cart rope; **19** who say, "Let him hurry, let him hasten his work, that we may see; and let the counsel of the Holy One of Israel draw near and come, that we may know."

**20** Woe to those who call evil good and good evil, who make darkness light and light darkness, who make bitter sweet and sweet bitter. **21** Woe to the wise in their own eyes, and discerning in their own sight. **22** Woe to the mighty at drinking wine, and men of valor at mixing strong drink; **23** who justify the wicked for a bribe, and the righteousness of the righteous they take from him.

**24** Therefore, as a tongue of fire devours stubble and dry grass sinks in flame, their root shall become rottenness and their blossom go up as dust; for they have rejected the teaching of YudHeyVavHey of hosts, and the word of the Holy One of Israel they have spurned. **25** Therefore the anger of YudHeyVavHey is kindled against his people, and he stretches his hand against them and strikes them, and the mountains quake, and their corpses are as refuse in the midst of the streets. For all this his anger has not turned back, and still his hand is stretched out.

**26** And he will lift a banner to the nations from afar, and whistle to him from the end of the earth; and behold — swiftly, lightly he comes. **27** There is no weary and no stumbling among them; none slumbers and none sleeps; and the belt of his loins is not opened, and the strap of his sandal is not broken. **28** Whose arrows are sharpened, and all his bows bent; the hooves of his horses are counted as flint, and his wheels as a whirlwind. **29** He has a roar like a lioness, and he roars like young lions; and he growls and seizes prey, and carries [it] off, and there is no deliverer. **30** And he shall roar against him in that day like the roaring of the sea; and one looks to the land, and behold — darkness, distress; and the light is darkened by its clouds.

## Chapter 6

**1** In the year that King Uzziah died, I saw Elohim sitting upon a throne, high and lifted up, and his train filling the temple. **2** Seraphim stood above him; six wings, six wings to each: with two he covered his face, and with two he covered his feet, and with two he flew. **3** And one called to another and said, "Holy, holy, holy is YudHeyVavHey of hosts; the fullness of all the earth is his glory." **4** And the bases of the thresholds shook at the voice of the one who called, and the house was filled with smoke.

**5** And I said, "Woe to me, for I am undone — for I am a man of unclean lips, and among a people of unclean lips I dwell; for my eyes have seen the King, YudHeyVavHey of hosts."

**6** And one of the seraphim flew to me, and in his hand a glowing coal — with tongs he had taken it from upon the altar. **7** And he touched my mouth and said, "Behold, this has touched your lips, and your iniquity is taken away, and your sin atoned."

**8** And I heard the voice of Elohim saying, "Whom shall I send, and who will go for us?" And I said, "Here am I — send me." **9** And he said, "Go,

and say to this people: 'Hearing, hear — but do not understand; seeing, see — but do not know.' **10** Make the heart of this people fat, and its ears heavy, and its eyes shut — lest it see with its eyes and hear with its ears and its heart understand, and it turn and be healed."

**11** And I said, "Until when, Elohim?" And he said, "Until cities lie waste without inhabitant, and houses without man, and the land is desolate — a desolation; **12** and YudHeyVavHey has removed man far away, and the forsaken places are many in the midst of the land. **13** And still in it a tenth — and it shall return and become pasture, like a terebinth and like an oak, whose stump [remains] when felled; a holy seed is its stump."

## Chapter 7

**1** And it was in the days of Ahaz son of Jotham son of Uzziah, king of Judah: Rezin king of Aram went up, and Pekah son of Remaliah king of Israel, to Jerusalem to war against it, but he could not war against it. **2** And it was told to the house of David, saying, "Aram has rested upon Ephraim" — and his heart shook, and the heart of his people, as the trees of the forest shake before the wind.

**3** And YudHeyVavHey said to Isaiah, "Go out now to meet Ahaz, you and Shear-jashub your son, at the end of the conduit of the upper pool, on the highway of the fuller's field. **4** And say to him: Take heed and be quiet; do not fear, and do not let your heart be faint before these two tails of smoking firebrands — before the fierce anger of Rezin and Aram, and the son of Remaliah. **5** Because Aram has counseled evil against you, Ephraim and the son of Remaliah, saying, **6** 'Let us go up against Judah and distress it, and break into it for ourselves, and make the son of Tabeel king in its midst' — **7** thus says Elohim

YudHeyVavHey: It shall not stand and it shall not be. **8** For the head of Aram is Damascus, and the head of Damascus is Rezin; and within sixty-

five years Ephraim shall be broken, [no longer] a people. **9** And the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. If you will not believe, surely you will not stand."

**10** And YudHeyVavHey spoke again to Ahaz, saying, **11** "Ask for yourself a sign from YudHeyVavHey your Elohim; make [it] deep as Sheol or high above." **12** And Ahaz said, "I will not ask, and I will not test YudHeyVavHey."

**13** And he said, "Hear now, O house of David: is it too little for you to weary men, that you weary my Elohim also? **14** Therefore Elohim himself will give you a sign: behold, the young woman is with child and bearing a son, and his name shall be called Immanu El. **15** Curds and honey he shall eat when he knows to refuse evil and choose good. **16** For before the boy knows to refuse evil and choose good, the land whose two kings you dread shall be forsaken."

**17** YudHeyVavHey will bring upon you and upon your people and upon your father's house days that have not come since the day Ephraim turned away from Judah — the king of Assyria.

**18** And it shall be in that day: YudHeyVavHey will whistle for the fly that is at the end of the rivers of Egypt, and for the bee that is in the land of Assyria. **19** And they shall come and settle, all of them, in the steep ravines and in the clefts of the rocks, and on all thornbushes and on all pastures. **20** In that day the Master will shave with a razor hired beyond the River — with the king of Assyria — the head and the hair of the feet, and also the beard it will sweep away.

**21** And it shall be in that day: a man shall keep alive a heifer of the herd and two sheep; **22** and it shall be, from the abundance of milk they give he shall eat curds; for curds and honey shall everyone eat who is left in the midst of the land. **23** And it shall be in that day: every place where there were a thousand vines at a thousand silver [pieces] shall become



briars and thorns. **24** With arrows and with bow one shall go there, for all the land shall be briars and thorns. **25** And all the hills that were hoed with the hoe — you shall not go there for fear of briars and thorns; but it shall be for the pasturing of oxen and the trampling of sheep.

## Chapter 8

**1** And YudHeyVavHey said to me, "Take for yourself a large tablet and write upon it with a man's stylus: 'For Maher-shalal-hash-baz.' **2** And I will take for myself faithful witnesses — Uriah the priest and Zechariah son of Jeberechiah." **3** And I drew near to the prophetess, and she conceived and bore a son. And YudHeyVavHey said to me, "Call his name Maher-shalal-hash-baz. **4** For before the boy knows to cry 'my father' and 'my mother,' the wealth of Damascus and the spoil of Samaria shall be carried before the king of Assyria."

**5** And YudHeyVavHey spoke to me again, saying, **6** "Because this people has rejected the waters of Shiloah that go softly, and rejoices in Rezin and the son of Remaliah — **7** therefore behold, the Master brings up against them the waters of the River, mighty and many — the king of Assyria and all his glory; and it shall go up over all its channels and go over all its banks. **8** And it shall sweep into Judah; it shall overflow and pass through; it shall reach to the neck; and the spreading of its wings shall fill the breadth of your land, O Immanu El."

**9** "Be broken, O peoples, and be shattered; and give ear, all far places of the earth: gird yourselves and be shattered; gird yourselves and be shattered. **10** Counsel counsel, and it shall be frustrated; speak a word, and it shall not stand — for Elohim is with us."

**11** For thus said YudHeyVavHey to me with a strong hand, and instructed me not to walk in the way of this people, saying, **12** "Do not call conspiracy all that this people calls conspiracy, and its fear do not fear, and do not dread. **13** YudHeyVavHey of hosts — him you shall

hallow, and he shall be your fear, and he shall be your dread. **14** And he shall be for a sanctuary, but for a stone of stumbling and for a rock of falling to the two houses of Israel, for a trap and for a snare to the inhabitant of Jerusalem. **15** And many among them shall stumble and fall and be broken, and be snared and be taken."

**16** "Bind up the testimony; seal the teaching among my disciples. **17** And I will wait for YuhVavHey, who hides his face from the house of Jacob, and I will hope for him. **18** Behold, I and the children whom YuhVavHey has given me are for signs and for wonders in Israel, from YuhVavHey of hosts, who dwells on Mount Zion."

**19** And when they say to you, "Seek the mediums and the wizards who chirp and mutter" — should not a people seek its Elohim? For the living to the dead? **20** To the teaching and to the testimony: if they do not speak according to this word, [it is] because there is no dawn for them. **21** And they shall pass through it hard-pressed and hungry; and it shall be, when he is hungry he shall be furious, and curse his king and his Elohim, and turn his face upward. **22** And he shall look to the earth, and behold — distress and darkness, gloom of anguish; and into thick darkness he shall be driven.

## Chapter 9

**1** But there shall be no gloom for her who was in anguish. As the former time brought contempt to the land of Zebulun and the land of Naphtali, so the latter time has made glorious the way of the sea, beyond the Jordan, Galilee of the nations.

**2** The people walking in darkness have seen a great light; dwellers in the land of deep shadow — light has shone upon them. **3** You have made the nation great; for it you have increased the joy — they rejoice before you as with the joy of harvest, as they exult when they divide spoil. **4**

For the yoke of his burden and the staff of his shoulder, the rod of his taskmaster — you have shattered, as in the day of Midian.

**5** For every boot tramping in tumult, and garment rolled in blood — they shall be for burning, fuel of fire. **6** For a child is born to us, a son is given to us, and the rule shall be upon his shoulder; and his name shall be called Wonderful Counselor, Mighty Elohim, Everlasting Father, Prince of Peace. **7** Of the increase of rule and of peace there shall be no end, upon the throne of David and upon his kingdom, to establish it and to uphold it with justice and with righteousness, from now and forever. The zeal of YudHeyVavHey of hosts shall do this.

**8** The Master sent a word against Jacob, and it fell upon Israel. **9** And the people shall know, all of it — Ephraim and the inhabitant of Samaria — who say in pride and in greatness of heart, **10** "Bricks have fallen, but with hewn stone we will build; sycamores are cut down, but with cedars we will replace." **11** And YudHeyVavHey raised the adversaries of Rezin against him, and his enemies he stirred up: **12** Aram from the east and Philistines from the west, and they devoured Israel with a whole mouth. For all this his anger has not turned back, and still his hand is stretched out.

**13** But the people did not turn to him who struck them, and YudHeyVavHey of hosts they did not seek. **14** So YudHeyVavHey cut off from Israel head and tail, palm branch and reed, in one day. **15** Elder and honored man — he is the head; and prophet teaching falsehood — he is the tail. **16** And the leaders of this people lead [them] astray, and those led by them are swallowed up. **17** Therefore the Master will not rejoice over their young men, and their orphans and their widows he will not pity; for all of it is godless and an evildoer, and every mouth speaks folly. For all this his anger has not turned back, and still his hand is stretched out.

**18** For wickedness burns like fire; briar and thorn it devours, and it kindles in the thickets of the forest, and they roll up in a column of smoke. **19** By the wrath of YudHeyVavHey of hosts the land is scorched, and the people shall be as fuel of fire; man shall not spare his brother. **20** And he snatches on the right and is hungry, and eats on the left and they are not satisfied; each the flesh of his own arm they eat: **21** Manasseh Ephraim, and Ephraim Manasseh — together they are against Judah. For all this his anger has not turned back, and still his hand is stretched out.

## Chapter 10

**1** Woe to those who decree unrighteous decrees, and writers who write oppression, **2** to turn aside the poor from justice, and to rob the afflicted of my people of judgment, that widows may be their spoil and orphans they plunder. **3** And what will you do in the day of visitation, and in the ruin that comes from afar? To whom will you flee for help, and where will you leave your glory? **4** Nothing remains but to bow under prisoners and fall under slain. For all this his anger has not turned back, and still his hand is stretched out.

**5** Ah — Assyria, the rod of my anger, and the staff in their hand is my fury. **6** Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and to seize plunder, and to trample them like the mire of the streets. **7** But he does not so intend, and his heart does not so think; for to destroy is in his heart, and to cut off nations not a few. **8** For he says, "Are not my princes altogether kings? **9** Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus? **10** As my hand has reached to the kingdoms of the idols — and their images more than Jerusalem and Samaria — **11** shall I not, as I did to Samaria and her idols, so do to Jerusalem and her images?"

**12** And it shall be, when the Master has finished all his work on Mount Zion and on Jerusalem: "I will visit upon the fruit of the greatness of heart of the king of Assyria, and upon the glory of his lofty eyes. **13** For he said: By the strength of my hand I did [it], and by my wisdom, for I am discerning; and I removed the bounds of peoples, and their treasures I plundered, and I brought down like a mighty one the inhabitants. **14** And my hand found as a nest the wealth of the peoples, and as one gathers abandoned eggs, I gathered all the earth; and there was none that fluttered a wing, or opened a mouth, or chirped."

**15** Shall the axe boast against him who hews with it? Shall the saw magnify itself against him who moves it? As if a rod moved those who lift it; as if a staff lifted him who is not wood. **16** Therefore the Master, YudHeyVavHey of hosts, will send leanness among his fat ones, and under his glory a burning shall burn like the burning of fire. **17** And the light of Israel shall become fire, and his Holy One a flame, and it shall burn and devour his thorns and his briars in one day. **18** And the glory of his forest and his fruitful field — from soul to flesh it shall consume, and it shall be as when a sick man wastes away. **19** And the rest of the trees of his forest shall be a number that a boy could write.

**20** And it shall be in that day: the remnant of Israel and the escaped of the house of Jacob shall no more lean upon him who struck them, but shall lean upon YudHeyVavHey, the Holy One of Israel, in truth. **21** A remnant shall return, the remnant of Jacob, to the mighty Elohim. **22** For though your people, O Israel, be as the sand of the sea, a remnant of it shall return; destruction decreed, overflowing with righteousness. **23** For the Master, YudHeyVavHey of hosts, will make a full end, decreed, in the midst of all the earth.

**24** Therefore thus says the Master, YudHeyVavHey of hosts: "My people who dwell in Zion, do not fear Assyria; with the rod he strikes you, and his staff he lifts against you, in the manner of Egypt. **25** For yet a very

little while, and fury shall be spent, and my anger [shall turn] to their destruction." **26** And YudHeyVavHey of hosts shall stir a whip against him, as the striking of Midian at the rock of Oreb; and his staff over the sea, and he shall lift it in the manner of Egypt. **27** And it shall be in that day: his burden shall turn aside from upon your shoulder, and his yoke from upon your neck; and the yoke shall be destroyed because of fatness.

**28** He has come upon Aiath; he has passed through Migron; at Michmash he deposits his baggage. **29** They have crossed the pass; Geba is a lodging for us. Ramah trembles; Gibeah of Saul has fled. **30** Cry aloud, O daughter of Gallim; listen, Laishah; answer her, Anathoth. **31** Madmenah wanders; the inhabitants of Gebim flee for safety. **32** Yet today he will stand at Nob; he shakes his fist at the mountain of the daughter of Zion, the hill of Jerusalem.

**33** Behold, the Master, YudHeyVavHey of hosts, lops the boughs with terror; and the tall in stature are cut down, and the lofty are brought low. **34** And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

## **Chapter 11**

**1** And a shoot shall come forth from the stump of Jesse, and a branch from his roots shall bear fruit. **2** And the Ruach of YudHeyVavHey shall rest upon him — a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of the fear of YudHeyVavHey. **3** And his delight shall be in the fear of YudHeyVavHey; and he shall not judge by the sight of his eyes, and not rebuke by the hearing of his ears; **4** but with righteousness he shall judge the poor, and rebuke with uprightness for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his

lips he shall slay the wicked. **5** And righteousness shall be the belt of his loins, and faithfulness the belt of his waist.

**6** And the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fatling together, and a little boy shall lead them. **7** And the cow and the bear shall graze; together their young shall lie down; and the lion shall eat straw like the ox. **8** And the nursing child shall play by the hole of the cobra, and the weaned child shall put his hand on the viper's den. **9** They shall not do evil and they shall not destroy in all my holy mountain, for the earth shall be full of the knowledge of YudHeyVavHey as the waters cover the sea.

**10** And it shall be in that day: the root of Jesse, who stands as a banner of peoples — nations shall seek him, and his resting place shall be glory.

**11** And it shall be in that day: the Master will again a second time acquire with his hand the remnant of his people who is left — from Assyria and from Egypt, and from Pathros and from Cush, and from Elam and from Shinar, and from Hamath and from the islands of the sea. **12** And he shall lift a banner to the nations, and gather the outcasts of Israel, and the dispersed of Judah he shall assemble from the four corners of the earth. **13** And the envy of Ephraim shall turn aside, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not harass Ephraim. **14** And they shall swoop upon the shoulder of the Philistines westward; together they shall plunder the children of the east; upon Edom and Moab they shall lay their hand, and the children of Ammon shall obey them.

**15** And YudHeyVavHey will utterly destroy the tongue of the sea of Egypt, and wave his hand over the River with his scorching wind, and strike it into seven streams, and make [men] walk in sandals. **16** And there shall be a highway for the remnant of his people who is left from



Assyria, as there was for Israel in the day of his coming up from the land of Egypt.

## Chapter 12

1 And you shall say in that day, "I will praise you, O YudHeyVavHey, for you were angry with me; your anger has turned back, and you comfort me. 2 Behold, Elohim is my salvation; I will trust and not be afraid, for my strength and my song is Yah YudHeyVavHey, and he has become my salvation." 3 And you shall draw water with joy from the springs of salvation.

4 And you shall say in that day, "Praise YudHeyVavHey; call upon his name; make known among the peoples his deeds; declare that his name is exalted. 5 Sing to YudHeyVavHey, for he has done majestically; let this be known in all the earth. 6 Cry out and shout, O inhabitant of Zion, for great in your midst is the Holy One of Israel."

## Chapter 13

1 The burden of Babylon, which Isaiah son of Amoz saw.

2 Upon a bare mountain lift a banner; raise the voice to them; wave the hand, and let them enter the gates of the nobles. 3 I have commanded my consecrated ones; also I have called my mighty ones for my anger — those who exult in my majesty. 4 A sound of tumult on the mountains, like a great people; a sound of uproar of kingdoms, of nations gathered: YudHeyVavHey of hosts musters a host for battle. 5 They come from a far land, from the end of the heavens — YudHeyVavHey and the weapons of his fury — to destroy all the earth.

6 Wail, for the day of YudHeyVavHey is near; as destruction from the Almighty it comes. 7 Therefore all hands shall hang limp, and every heart of man shall melt. 8 And they shall be dismayed; pangs and pains shall seize [them]; like a woman in labor they shall writhe; each at his

neighbor they shall stare; faces of flame — their faces. **9** Behold, the day of YudHeyVavHey comes — cruel, and wrath and fierce anger — to make the land a desolation, and its sinners he will destroy from it. **10** For the stars of the heavens and their constellations shall not give their light; the sun shall be dark in its going forth, and the moon shall not cause its light to shine. **11** And I will visit evil upon the world, and upon the wicked their iniquity; and I will cause the pride of the arrogant to cease, and the haughtiness of tyrants I will bring low. **12** I will make man scarcer than fine gold, and mankind than the gold of Ophir. **13** Therefore I will shake the heavens, and the earth shall move from its place, in the wrath of YudHeyVavHey of hosts and in the day of his fierce anger.

**14** And it shall be like a hunted gazelle, and like sheep with none to gather: each to his people they shall turn, and each to his land they shall flee. **15** Everyone found shall be pierced, and everyone caught shall fall by the sword. **16** And their babes shall be dashed before their eyes; their houses plundered, and their wives ravished. **17** Behold, I stir against them the Medes, who do not regard silver, and gold — they take no delight in it. **18** And bows shall dash youths, and the fruit of the womb they shall not pity; their eye shall not spare sons. **19** And Babylon, the glory of kingdoms, the beauty of the pride of the Chaldeans, shall be as when Elohim overthrew Sodom and Gomorrah. **20** It shall not be inhabited forever, and it shall not be dwelt in from generation to generation; and no Arab shall pitch tent there, and shepherds shall not make [their flocks] lie there. **21** But desert creatures shall lie there, and their houses shall be full of owls; and ostriches shall dwell there, and wild goats shall dance there. **22** And hyenas shall answer in its palaces, and jackals in its pleasant temples. And its time is near to come, and its days shall not be prolonged.

## Chapter 14

**1** For YudHeyVavHey will have pity on Jacob, and will again choose Israel, and will set them upon their soil; and the stranger shall join them, and they shall cleave to the house of Jacob. **2** And peoples shall take them and bring them to their place, and the house of Israel shall possess them upon the soil of YudHeyVavHey for servants and for maidservants; and they shall take captive their captors, and rule over their oppressors.

**3** And it shall be in the day YudHeyVavHey gives you rest from your pain and from your turmoil and from the hard service which was worked upon you, **4** that you shall take up this taunt against the king of Babylon, and say: "How the oppressor has ceased; the raging has ceased. **5** YudHeyVavHey has broken the staff of the wicked, the rod of rulers, **6** that struck peoples in wrath with unceasing blows, that ruled nations in anger with unrelenting pursuit. **7** All the earth is at rest, quiet; they break forth into singing. **8** Even the cypresses rejoice over you, the cedars of Lebanon: 'Since you lay down, no woodcutter comes up against us.'

**9** "Sheol below is stirred for you, to meet your coming; it rouses the shades for you, all the leaders of the earth; it raises from their thrones all the kings of nations. **10** All of them answer and say to you: 'You also have become weak like us; to us you are likened. **11** Your pride is brought down to Sheol, the sound of your harps; maggots are spread under you, and worms your covering.'

**12** "How you have fallen from heaven, O shining one, son of dawn; you are cut down to the ground, conqueror of nations. **13** And you said in your heart: 'I will ascend to heaven; above the stars of Elohim I will lift my throne; and I will sit on the mount of assembly in the far north. **14** I will ascend above the heights of the clouds; I will make myself like the

Most High.' **15** But to Sheol you are brought down, to the far reaches of the pit. **16** Those who see you gaze at you; they consider you: 'Is this the man who made the earth tremble, who shook kingdoms; **17** who made the world like a wilderness and tore down its cities; who did not open the house of his prisoners?'

**18** "All the kings of nations, all of them, lie in glory, each in his house. **19** But you are cast out from your grave like a despised branch, clothed with slain, pierced by the sword, who go down to the stones of the pit — like a corpse trampled. **20** You shall not be joined with them in burial, for you destroyed your land, you slew your people; the seed of evildoers shall not be named forever. **21** Prepare slaughter for his sons because of the iniquity of their fathers; they shall not rise and possess the earth, and fill the face of the world with cities."

**22** "And I will rise against them," declares YudHeyVavHey of hosts, "and I will cut off from Babylon name and remnant, and offspring and posterity," declares YudHeyVavHey. **23** "And I will make it a possession of the hedgehog and pools of water, and I will sweep it with the broom of destruction," declares YudHeyVavHey of hosts.

**24** YudHeyVavHey of hosts has sworn, saying, "Surely as I have planned, so it shall be; and as I have counseled, it shall stand: **25** to break Assyria in my land, and upon my mountains I will trample him; and his yoke shall turn aside from upon them, and his burden shall turn aside from upon their shoulder." **26** This is the counsel counseled against all the earth, and this is the hand stretched out against all the nations. **27** For YudHeyVavHey of hosts has counseled, and who shall frustrate? And his hand stretched out — who shall turn it back?

**28** In the year that King Ahaz died was this burden: **29** "Do not rejoice, all Philistia, that the rod that struck you is broken; for from the root of the serpent shall come forth a viper, and its fruit a flying serpent. **30**

And the firstborn of the poor shall graze, and the needy lie down in safety; but I will kill your root with famine, and your remnant it shall slay. **31** Wail, O gate; cry, O city; melt, all Philistia; for smoke comes from the north, and there is no straggler in his ranks."

**32** And what shall one answer the messengers of a nation? That YudHeyVavHey has founded Zion, and in her the afflicted of his people shall take refuge.

## **Chapter 15**

**1** The burden of Moab. For in a night Ar of Moab is laid waste, destroyed; for in a night Kir of Moab is laid waste, destroyed. **2** He has gone up to the house, and Dibon to the high places, to weep; over Nebo and over Medeba Moab wails; on every head baldness, every beard cut off. **3** In its streets they gird sackcloth; on its roofs and in its squares all of it wails, going down in weeping. **4** And Heshbon cries, and Elealeh; their voice is heard to Jahaz; therefore the armed men of Moab cry out; his soul trembles within him.

**5** My heart cries out for Moab; its fugitives [flee] to Zoar, a heifer of three years; for at the ascent of Luhith with weeping they go up it; for at the way of Horonaim they raise a cry of destruction. **6** For the waters of Nimrim shall be desolations; for the grass is withered, the herbage finished, greenness — there is none. **7** Therefore the abundance he made and their store they carry over the brook of the willows. **8** For the cry has gone around the border of Moab; to Eglaim its wailing, and to Beer-elim its wailing. **9** For the waters of Dimon are full of blood; for I will place upon Dimon additions — a lion for the escaped of Moab and for the remnant of the soil.

## **Chapter 16**

**1** Send a lamb to the ruler of the land, from Sela toward the wilderness, to the mountain of the daughter of Zion. **2** And it shall be: like

wandering birds, a scattered nest, so shall the daughters of Moab be at the fords of the Arnon. **3** "Give counsel, make a decision; make your shade like night in the midst of noon; hide the outcasts; do not betray the fugitive. **4** Let my outcasts dwell with you, O Moab; be a hiding place for them from before the destroyer." For the oppressor is finished, destruction has ceased, the trampler is consumed from the land. **5** And a throne shall be established in loyalty, and one shall sit upon it in truth, in the tent of David — judging and seeking justice and swift in righteousness.

**6** We have heard of the pride of Moab — very proud — his arrogance and his pride and his wrath; his boasts are not so. **7** Therefore Moab shall wail for Moab; all of it shall wail; for the raisin-cakes of Kir-hareseth you shall mourn, utterly stricken. **8** For the fields of Heshbon languish, the vine of Sibmah; the lords of nations have struck its choice vines, which reached to Jazer, wandered to the wilderness; its shoots spread abroad, they crossed the sea. **9** Therefore I weep with the weeping of Jazer for the vine of Sibmah; I drench you with my tears, O Heshbon and Elealeh; for upon your summer fruit and upon your harvest the battle-cry has fallen. **10** And joy and gladness are taken from the fruitful field, and in the vineyards no singing, no shouting; no treader treads wine in the presses; the battle-cry I have stilled. **11** Therefore my inward parts moan like a lyre for Moab, and my heart for Kir-heres.

**12** And it shall be, when Moab appears, when he wearies himself on the high place, and comes to his sanctuary to pray — he shall not prevail. **13** This is the word that YuhVavHey spoke concerning Moab in the past. **14** But now YuhVavHey speaks, saying, "Within three years, as the years of a hireling, the glory of Moab shall be despised, with all the great multitude; and the remnant shall be few, small, not mighty."

## Chapter 17

**1** The burden of Damascus. Behold, Damascus is removed from [being] a city, and it shall become a heap of ruin. **2** The cities of Aroer are forsaken; they shall be for flocks, and they shall lie down, and none shall make [them] afraid. **3** And the fortress shall cease from Ephraim, and the kingdom from Damascus; and the remnant of Aram shall be like the glory of the children of Israel — declares YudHeyVavHey of hosts.

**4** And it shall be in that day: the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean. **5** And it shall be as when a reaper gathers standing grain, and his arm reaps the ears; and it shall be as when one gleans ears in the valley of Rephaim. **6** And gleanings shall be left in it, as at the beating of an olive tree: two, three berries at the head of the topmost bough; four, five on the branches of the fruit tree — declares YudHeyVavHey, the Elohim of Israel.

**7** In that day man shall look to his Maker, and his eyes shall see the Holy One of Israel. **8** And he shall not look to the altars, the work of his hands, and what his fingers have made he shall not see — neither the Asherim nor the sun-images.

**9** In that day his fortified cities shall be like the forsaken places of the woodland and the hilltop, which they forsook before the children of Israel; and it shall be desolation. **10** For you have forgotten the Elohim of your salvation, and the rock of your strength you did not remember; therefore you plant pleasant plants, and set them with strange slips. **11** In the day you plant, you make [it] grow, and in the morning you make your seed blossom — a heap [of harvest] in the day of sickness and incurable pain.

**12** Ah — the tumult of many peoples; like the tumult of seas they tumult; and the uproar of nations, like the uproar of mighty waters they



roar. **13** Nations — like the roar of many waters they roar; but he rebukes him, and he flees far away, and is chased like chaff of mountains before wind, and like a rolling thing before a whirlwind. **14** At evening time, behold — terror; before morning, he is no more. This is the portion of our plunderers, and the lot of our spoilers.

## Chapter 18

**1** Ah — the land of whirring wings, which is beyond the rivers of Cush, **2** that sends envoys by the sea, and in vessels of papyrus upon the face of the waters. Go, swift messengers, to a nation tall and smooth, to a people feared from its beginning and onward — a nation of might upon might and treading down, whose land rivers divide. **3** All inhabitants of the world and dwellers of the earth: when a banner is lifted on the mountains, see; and when a trumpet is blown, hear.

**4** For thus said YudHeyVavHey to me: "I will be quiet and look from my dwelling, like dazzling heat upon herbs, like a cloud of dew in the heat of harvest." **5** For before the harvest, when the blossom is finished and the flower becomes a ripening grape, he shall cut the shoots with pruning hooks, and the branches he shall remove, cut down. **6** They shall be left together to the birds of prey of the mountains and to the beasts of the earth; and the birds of prey shall summer upon them, and all the beasts of the earth shall winter upon them.

**7** In that time a gift shall be brought to YudHeyVavHey of hosts — a people tall and smooth, and a people feared from its beginning and onward, a nation of might upon might and treading down, whose land rivers divide — to the place of the name of YudHeyVavHey of hosts, Mount Zion.

## Chapter 19

**1** The burden of Egypt. Behold, YudHeyVavHey rides upon a swift cloud and comes to Egypt; and the idols of Egypt shall tremble before him,

and the heart of Egypt shall melt in its midst. **2** And I will stir Egyptians against Egyptians, and they shall fight each man against his brother and each man against his neighbor, city against city, kingdom against kingdom. **3** And the spirit of Egypt shall be emptied in its midst, and its counsel I will swallow up; and they shall seek the idols and the charmers, and the mediums and the wizards. **4** And I will deliver Egypt into the hand of a harsh master, and a fierce king shall rule over them — declares the Master, YudHeyVavHey of hosts.

**5** And the waters shall be dried from the sea, and the river shall be parched and dry. **6** And the rivers shall stink; the streams of Egypt shall be diminished and dried; reed and rush shall wither. **7** Bare places by the Nile, by the mouth of the Nile, and everything sown by the Nile shall dry up, be driven away, and be no more. **8** And the fishermen shall mourn, and all who cast a hook into the Nile shall lament, and those who spread nets upon the face of the waters shall languish. **9** And the workers of fine flax shall be ashamed, and the weavers of white cloth. **10** And its pillars shall be crushed; all hired laborers — grieved in soul. **11** Surely the princes of Zoan are fools; the counsel of the wise counselors of Pharaoh is brutish. How do you say to Pharaoh, "I am a son of the wise, a son of ancient kings"? **12** Where then are your wise men? Let them tell you now and let them know what YudHeyVavHey of hosts has counseled against Egypt. **13** The princes of Zoan have become fools; the princes of Memphis are deceived; they have led Egypt astray, the cornerstone of its tribes. **14** YudHeyVavHey has mixed within her a spirit of distortion, and they have led Egypt astray in all its work, as a drunkard strays in his vomit. **15** And there shall be no work for Egypt which head or tail, palm branch or reed, may do.

**16** In that day Egypt shall be like women, and shall tremble and fear before the waving of the hand of YudHeyVavHey of hosts, which he waves against it. **17** And the land of Judah shall become a terror to

Egypt; everyone to whom it is mentioned shall be afraid, because of the counsel of YuhVavHey of hosts which he counsels against it.

**18** In that day there shall be five cities in the land of Egypt speaking the lip of Canaan and swearing to YuhVavHey of hosts; one shall be called the city of destruction. **19** In that day there shall be an altar to YuhVavHey in the midst of the land of Egypt, and a pillar to YuhVavHey at its border. **20** And it shall be for a sign and for a witness to YuhVavHey of hosts in the land of Egypt; for they shall cry to YuhVavHey because of oppressors, and he shall send them a savior and a defender, and deliver them. **21** And YuhVavHey shall make himself known to Egypt, and Egypt shall know YuhVavHey in that day, and shall serve with sacrifice and grain-offering, and vow a vow to YuhVavHey and perform it. **22** And YuhVavHey shall strike Egypt — striking and healing; and they shall return to YuhVavHey, and he shall be entreated by them and heal them.

**23** In that day there shall be a highway from Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and Egypt shall serve with Assyria. **24** In that day Israel shall be a third with Egypt and with Assyria — a blessing in the midst of the earth, **25** which YuhVavHey of hosts has blessed, saying, "Blessed be my people Egypt, and Assyria the work of my hands, and Israel my inheritance."

## Chapter 20

**1** In the year that the Tartan came to Ashdod, when Sargon king of Assyria sent him, and he fought against Ashdod and took it — **2** at that time YuhVavHey spoke by the hand of Isaiah son of Amoz, saying, "Go, and loose the sackcloth from upon your loins, and your sandal take off from your foot." And he did so, walking naked and barefoot.

**3** And YuhVavHey said, "As my servant Isaiah has walked naked and barefoot three years — a sign and a wonder against Egypt and

against Cush — 4 so shall the king of Assyria lead the captives of Egypt and the exiles of Cush, young and old, naked and barefoot, and buttocks uncovered — the nakedness of Egypt. 5 And they shall be dismayed and ashamed of Cush their hope, and of Egypt their glory. 6 And the inhabitant of this coastland shall say in that day, 'Behold, so is our hope, to whom we fled for help to be delivered from before the king of Assyria — and how shall we escape?'"

## Chapter 21

1 The burden of the wilderness of the sea. As whirlwinds in the south sweep through, it comes from the wilderness, from a fearful land. 2 A harsh vision is told to me: the treacherous one deals treacherously, and the destroyer destroys. Go up, O Elam; besiege, O Media; all its sighing I have stilled. 3 Therefore my loins are filled with anguish; pangs have seized me like the pangs of a woman in labor; I am bowed down from hearing; I am dismayed from seeing. 4 My heart wanders; trembling terrifies me; the twilight of my desire he has made into terror for me. 5 They set the table, they spread the cloth, they eat, they drink — "Rise, O princes, oil the shield."

6 For thus said Elohim to me: "Go, set a watchman; what he sees, let him tell. 7 And he saw a chariot — a pair of horsemen, a chariot of a donkey, a chariot of a camel; and he listened, listening closely. 8 And he cried, 'A lion!' — 'Upon the watchtower, Elohim, I stand continually by day, and upon my guard I am stationed whole nights. 9 And behold — there comes a chariot of men, a pair of horsemen.' And he answered and said, 'Fallen, fallen is Babylon, and all the images of her gods he has broken to the ground.' 10 O my threshed one and son of my threshing floor: what I have heard from YudHeyVavHey of hosts, the Elohim of Israel, I have told to you."

**11** The burden of Dumah. One calls to me from Seir: "Watchman, what of the night? Watchman, what of the night?" **12** The watchman said, "Morning comes, and also night; if you will inquire, inquire — return, come."

**13** The burden against Arabia. In the thicket in Arabia you shall lodge, O caravans of Dedanites. **14** Bring water to meet the thirsty, O inhabitants of the land of Tema; with his bread meet the fugitive. **15** For from before swords they fled, from before a drawn sword, and from before a bent bow, and from before the heaviness of battle. **16** For thus said Elohim to me: "Within a year, as the years of a hireling, all the glory of Kedar shall come to an end. **17** And the remnant of the number of the archers, the mighty men of the children of Kedar, shall be few; for YudHeyVavHey, the Elohim of Israel, has spoken."

## **Chapter 22**

**1** The burden of the valley of vision. What [ails] you now, that all of you have gone up to the roofs — **2** you who are full of shoutings, tumultuous city, exultant town? Your slain are not slain by the sword, and not dead in battle. **3** All your rulers fled together; without the bow they were captured; all found in you were captured together — they fled far away. **4** Therefore I said, "Look away from me; let me weep bitterly; do not hasten to comfort me for the destruction of the daughter of my people."

**5** For a day of tumult and trampling and confusion is for the Master, YudHeyVavHey of hosts, in the valley of vision — tearing down walls, and a cry to the mountain. **6** And Elam bore the quiver, with chariots of men [and] horsemen; and Kir uncovered the shield. **7** And it shall be: your choicest valleys are full of chariots, and the horsemen set themselves at the gate. **8** And he removed the covering of Judah. And you looked in that day to the armor of the house of the forest. **9** And the breaches of the city of David you saw, that they were many; and you

gathered the waters of the lower pool. **10** And the houses of Jerusalem you counted, and you tore down the houses to fortify the wall. **11** And a reservoir you made between the two walls for the waters of the old pool; but you did not look to him who made it, and him who formed it from afar you did not see.

**12** And the Master, YudHeyVavHey of hosts, called in that day for weeping and for mourning, and for baldness and for girding with sackcloth. **13** But behold — joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: "Let us eat and drink, for tomorrow we die." **14** And it was revealed in my ears by YudHeyVavHey of hosts: "Surely this iniquity shall not be atoned for you until you die," says the Master, YudHeyVavHey of hosts.

**15** Thus says the Master, YudHeyVavHey of hosts: "Go, come to this steward, to Shebna who is over the house: **16** What have you here, and whom have you here, that you have hewn for yourself here a tomb — hewing his tomb on high, carving a dwelling for himself in the rock? **17** Behold, YudHeyVavHey hurls you — a hurling, O mighty man — and grasps you firmly. **18** He shall surely roll you [like] a ball into a wide land; there you shall die, and there your glorious chariots [shall be] — shame of your master's house. **19** And I will thrust you from your office, and from your station he shall pull you down."

**20** "And it shall be in that day: I will call my servant Eliakim son of Hilkiah. **21** And I will clothe him with your robe, and your sash I will strengthen upon him, and your rule I will give into his hand; and he shall be a father to the inhabitant of Jerusalem and to the house of Judah. **22** And I will place the key of the house of David upon his shoulder; and he shall open and none shall shut, and he shall shut and none shall open. **23** And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to his father's house. **24** And they shall

hang upon him all the glory of his father's house — the offspring and the offshoots, all small vessels, from the bowls to all the jars."

**25** "In that day," declares YudHeyVavHey of hosts, "the peg fastened in a sure place shall give way, and it shall be cut down and fall, and the burden that was upon it shall be cut off — for YudHeyVavHey has spoken."

## **Chapter 23**

**1** The burden of Tyre. Wail, O ships of Tarshish, for it is laid waste — no house, no entering in; from the land of Kittim it is revealed to them. **2** Be silent, O inhabitants of the coastland, merchants of Sidon — your messengers crossed the sea. **3** And on many waters the grain of Shihor, the harvest of the Nile, was her revenue; and she was the market of nations. **4** Be ashamed, O Sidon, for the sea has spoken, the stronghold of the sea, saying, "I have not labored and I have not given birth, and I have not raised young men [nor] brought up virgins." **5** As at the report concerning Egypt, they shall writhe at the report concerning Tyre.

**6** Cross over to Tarshish; wail, O inhabitants of the coastland. **7** Is this your exultant one, whose origin is from days of old, whose feet carried her far away to sojourn? **8** Who has counseled this against Tyre, the bestower of crowns, whose merchants are princes, whose traders the honored of the earth? **9** YudHeyVavHey of hosts has counseled it, to defile the pride of all beauty, to make contemptible all the honored of the earth. **10** Overflow your land like the Nile, O daughter of Tarshish; there is no more restraint. **11** He stretched his hand over the sea; he shook kingdoms; YudHeyVavHey commanded concerning Canaan, to destroy its strongholds. **12** And he said, "You shall exult no more, O crushed virgin daughter of Sidon; to Kittim arise, cross over — even there there shall be no rest for you."



**13** Behold the land of the Chaldeans — this people was not; Assyria founded it for desert creatures; they set up its towers, they laid bare its palaces; he made it a ruin. **14** Wail, O ships of Tarshish, for your stronghold is laid waste. **15** And it shall be in that day: Tyre shall be forgotten seventy years, as the days of one king; at the end of seventy years it shall be for Tyre as in the song of the harlot: **16** "Take a harp, go about the city, O forgotten harlot; play well, sing many songs, that you may be remembered." **17** And it shall be at the end of seventy years: YuhHeyVavHey will visit Tyre, and she shall return to her hire, and she shall play the harlot with all the kingdoms of the earth upon the face of the ground. **18** And her gain and her hire shall be holy to YuhHeyVavHey; it shall not be stored and it shall not be hoarded, for her gain shall be for those who dwell before YuhHeyVavHey, to eat to satiety and for fine clothing.

## Chapter 24

**1** Behold, YuhHeyVavHey empties the earth and lays it waste, and distorts its face, and scatters its inhabitants. **2** And it shall be: as the people, so the priest; as the servant, so his master; as the maid, so her mistress; as the buyer, so the seller; as the lender, so the borrower; as the creditor, so the debtor. **3** The earth shall be utterly emptied and utterly plundered, for YuhHeyVavHey has spoken this word. **4** The earth mourns, withers; the world languishes, withers; the haughty of the people of the earth languish. **5** And the earth is defiled under its inhabitants, for they transgressed teachings, violated statute, broke an everlasting covenant. **6** Therefore a curse devours the earth, and its inhabitants are held guilty; therefore the inhabitants of the earth are burned, and few men are left.

**7** The new wine mourns; the vine languishes; all the merry-hearted sigh. **8** The joy of tambourines ceases; the noise of the exultant ends; the joy of the lyre ceases. **9** They do not drink wine with song; strong drink

is bitter to those who drink it. **10** The city of chaos is broken; every house is shut, none entering. **11** A cry over wine in the streets; all joy is darkened; the gladness of the earth is exiled. **12** Desolation is left in the city, and the gate is crushed to ruin. **13** For so it shall be in the midst of the earth among the peoples: as at the beating of an olive tree, as gleanings when the vintage is finished.

**14** They — they lift their voice, they shout; for the majesty of YudHeyVavHey they cry aloud from the sea. **15** Therefore in the east honor YudHeyVavHey; in the coastlands of the sea, the name of YudHeyVavHey, the Elohim of Israel. **16** From the end of the earth we heard songs: "Glory to the righteous." But I said, "Leanness to me, leanness to me; woe to me — the treacherous deal treacherously, and with treachery the treacherous deal treacherously."

**17** Terror and pit and snare upon you, O inhabitant of the earth. **18** And it shall be: he who flees from the sound of terror shall fall into the pit, and he who climbs from the pit shall be caught in the snare; for the windows on high are opened, and the foundations of the earth shake. **19** The earth is utterly broken; the earth is utterly burst; the earth is utterly moved. **20** The earth staggers like a drunkard, and sways like a hut; and its transgression is heavy upon it, and it falls and shall not rise again.

**21** And it shall be in that day: YudHeyVavHey will visit upon the host of the height in the height, and upon the kings of the earth on the earth. **22** And they shall be gathered — a gathering of prisoners in a pit — and shut in a prison; and after many days they shall be visited. **23** And the moon shall be abashed and the sun ashamed, for YudHeyVavHey of hosts shall reign on Mount Zion and in Jerusalem, and before his elders glory.

## Chapter 25

**1** O YudHeyVavHey, you are my Elohim; I will exalt you, I will praise your name, for you have done wonder — counsels from afar, faithfulness, truth. **2** For you have made a city into a heap, a fortified town into a ruin — a palace of strangers, no city; forever it shall not be built. **3** Therefore a strong people honors you; a city of ruthless nations fears you. **4** For you have been a stronghold to the poor, a stronghold to the needy in his distress — a refuge from storm, a shade from heat; for the blast of the ruthless is like a storm against a wall. **5** Like heat in a dry place you subdue the tumult of strangers; [like] heat by the shade of a cloud, the song of the ruthless is brought low.

**6** And YudHeyVavHey of hosts will make for all the peoples on this mountain a feast of fat things, a feast of wine on the lees — fat things full of marrow, wine on the lees well refined. **7** And he will swallow up on this mountain the face of the covering that covers all the peoples, and the veil that is woven over all the nations. **8** He will swallow up death forever; and the Master YudHeyVavHey will wipe tears from upon all faces, and the reproach of his people he will remove from upon all the earth — for YudHeyVavHey has spoken.

**9** And it shall be said in that day, "Behold, this is our Elohim; we waited for him, and he saved us; this is YudHeyVavHey; we waited for him; let us exult and rejoice in his salvation." **10** For the hand of YudHeyVavHey shall rest on this mountain, and Moab shall be trampled under him as straw is trampled in the waters of the dunghill. **11** And he shall spread his hands in its midst as a swimmer spreads to swim, and he shall bring low its pride with the trickery of his hands. **12** And the fortress of the highness of your walls he shall bring down, lay low, cast to the ground, to the dust.

## Chapter 26

**1** In that day this song shall be sung in the land of Judah: "A strong city is ours; salvation he sets for walls and rampart. **2** Open the gates, and let a righteous nation enter, keeping faithfulness. **3** The mind stayed [on you] you keep in perfect peace, for in you it trusts. **4** Trust in YudHeyVavHey forever, for in Yah YudHeyVavHey is an everlasting rock. **5** For he has brought low the inhabitants of the height, the lofty town; he lays it low, lays it low to the ground; he casts it to the dust. **6** Foot tramples it — the feet of the poor, the steps of the needy."

**7** The path of the righteous is level; the track of the righteous you make smooth. **8** Also in the path of your judgments, O YudHeyVavHey, we waited for you; to your name and to your remembrance is the desire of soul. **9** My soul desires you in the night; also my spirit within me seeks you early; for when your judgments are upon the earth, the inhabitants of the world learn righteousness. **10** The wicked is shown favor — he does not learn righteousness; in the land of uprightness he deals unjustly, and the majesty of YudHeyVavHey he does not see.

**11** O YudHeyVavHey, your hand is lifted — they do not see; they shall see and be ashamed — zeal for the people; also fire shall devour your adversaries. **12** O YudHeyVavHey, you ordain peace for us, for also all our works you have worked for us. **13** O YudHeyVavHey our Elohim, masters besides you have ruled over us; only in you we make mention of your name. **14** Dead — they shall not live; shades — they shall not rise; therefore you visited and destroyed them, and made all remembrance of them perish.

**15** You have increased the nation, O YudHeyVavHey; you have increased the nation; you are honored; you have extended all the ends of the earth. **16** O YudHeyVavHey, in distress they sought you; they poured out a whispered prayer when your chastening was upon them.

**17** As a pregnant woman draws near to birth — she writhes, she cries in her pangs — so we were before you, O YudHeyVavHey. **18** We were pregnant, we writhed; as it were, we gave birth to wind; salvation we did not make for the earth, and the inhabitants of the world did not fall.

**19** Your dead shall live; my corpses shall rise. Awake and shout, O dwellers in the dust, for your dew is a dew of light, and the earth shall cast out the shades. **20** Go, my people, enter your chambers and shut your doors behind you; hide for a little moment, until fury passes. **21** For behold, YudHeyVavHey comes out from his place to visit the iniquity of the inhabitant of the earth upon him; and the earth shall disclose its blood, and shall no more cover its slain.

## Chapter 27

**1** In that day YudHeyVavHey will visit with his sword — hard and great and strong — upon Leviathan the fleeing serpent, and upon Leviathan the twisted serpent, and he shall slay the dragon that is in the sea.

**2** In that day: a vineyard of delight — sing of it. **3** "I, YudHeyVavHey, keep it; every moment I water it; lest [anyone] visit upon it, night and day I keep it. **4** Fury is not in me; who would give me briar, thorn in battle — I would step through it, I would burn it altogether. **5** Or let him take hold of my stronghold; let him make peace with me; peace let him make with me."

**6** In days to come Jacob shall take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit. **7** Has he struck him as he struck those who struck him? Or as the slaying of his slain was he slain? **8** In measure, when you sent her away you contended with her; he removed [her] with his harsh wind in the day of the east wind. **9** Therefore by this the iniquity of Jacob shall be atoned, and this is all the fruit of removing his sin: when he makes all the stones of the altar like chalkstones crushed — Asherim and sun-images shall not stand. **10** For

the fortified city is solitary, a dwelling cast out and forsaken like the wilderness; there the calf grazes, and there it lies down, and consumes its branches. **11** When its boughs are dry they are broken; women come, kindling them; for it is a people of no understanding; therefore he who made them shall not pity them, and he who formed them shall show them no favor.

**12** And it shall be in that day: YudHeyVavHey will thresh from the flood of the River to the brook of Egypt, and you shall be gathered one by one, O children of Israel. **13** And it shall be in that day: a great trumpet shall be blown, and those perishing in the land of Assyria shall come, and those outcast in the land of Egypt, and they shall bow down to YudHeyVavHey on the holy mountain at Jerusalem.

## **Chapter 28**

**1** Woe to the proud crown of the drunkards of Ephraim, and the fading flower of its glorious beauty, which is on the head of the fat valley of those overcome with wine. **2** Behold, the Master has a mighty and strong one — like a hailstorm, a destroying tempest, like a flood of mighty waters overflowing — he shall cast [it] to the earth with the hand. **3** With feet it shall be trampled — the proud crown of the drunkards of Ephraim. **4** And the fading flower of its glorious beauty, which is on the head of the fat valley, shall be like an early fig before summer, which one who sees it sees — while it is yet in his hand, he swallows it.

**5** In that day YudHeyVavHey of hosts shall be for a crown of glory and for a diadem of beauty to the remnant of his people; **6** and for a spirit of judgment to him who sits in judgment, and for strength to those who turn back battle at the gate.

**7** But these also reel with wine and stagger with strong drink; priest and prophet reel with strong drink; they are swallowed by wine; they

stagger with strong drink; they reel in vision; they totter in judgment. **8** For all tables are full of vomit, filth — no place. **9** "Whom shall he teach knowledge, and whom shall he make understand the message? Those weaned from milk, removed from breasts? **10** For command upon command, command upon command; line upon line, line upon line; a little here, a little there."

**11** For with stammering lip and with another tongue he shall speak to this people, **12** to whom he said, "This is rest — give rest to the weary; and this is repose" — but they would not hear. **13** And the word of YudHeyVavHey shall be to them: command upon command, command upon command; line upon line, line upon line; a little here, a little there — that they may go and stumble backward, and be broken and snared and taken.

**14** Therefore hear the word of YudHeyVavHey, O scoffers, rulers of this people who are in Jerusalem. **15** For you said, "We have cut a covenant with death, and with Sheol we have made a pact; the overflowing scourge, when it passes, shall not come to us, for we have made falsehood our refuge and in deception we have hidden." **16** Therefore thus says the Master YudHeyVavHey: "Behold, I lay in Zion a stone, a tested stone, a precious cornerstone, firmly founded; he who believes shall not hurry. **17** And I will make justice the line and righteousness the plummet; and hail shall sweep away the refuge of falsehood, and waters shall overflow the hiding place. **18** And your covenant with death shall be annulled, and your pact with Sheol shall not stand; the overflowing scourge, when it passes — you shall be trampled by it. **19** As often as it passes it shall take you, for morning by morning it shall pass, by day and by night; and it shall be sheer terror to understand the message."

**20** For the bed is too short to stretch out, and the covering too narrow to wrap in. **21** For YudHeyVavHey shall rise as at Mount Perazim; he shall



be agitated as in the valley of Gibeon — to do his work, his strange work, and to work his deed, his foreign deed. **22** And now do not scoff, lest your bonds be made strong; for a full end, decreed, I have heard from the Master, YudHeyVavHey of hosts, upon all the earth.

**23** Give ear and hear my voice; attend and hear my speech. **24** Does the plowman plow all day to sow? Does he open and harrow his ground? **25** When he has leveled its face, does he not scatter dill and sow cumin, and put wheat in rows, and barley in its plot, and spelt at its border? **26** For his Elohim instructs him in judgment; he teaches him. **27** For dill is not threshed with a threshing sledge, and a cart wheel is not rolled over cumin; but with a staff dill is beaten, and cumin with a rod. **28** Bread [grain] is crushed — for he does not thresh it forever; and he drives the wheel of his cart and his horses — he does not crush it. **29** This also comes from YudHeyVavHey of hosts; he is wonderful in counsel, great in wisdom.

## Chapter 29

**1** Ah — Ariel, Ariel, the city where David encamped. Add year to year; let feasts run their round. **2** But I will distress Ariel, and there shall be mourning and moaning; and she shall be to me as Ariel. **3** And I will encamp against you round about, and besiege you with a mound, and raise siegeworks against you. **4** And you shall be brought low; from the earth you shall speak, and from the dust your speech shall be low; and your voice shall be like a medium's from the earth, and from the dust your speech shall chirp.

**5** But the multitude of your strangers shall be like fine dust, and the multitude of the ruthless like chaff passing away; and it shall be in an instant, suddenly. **6** From YudHeyVavHey of hosts you shall be visited with thunder and earthquake and great noise — whirlwind and tempest and flame of devouring fire. **7** And the multitude of all the nations that

war against Ariel shall be like a dream, a vision of the night — even all who war against her and her stronghold, and who distress her.

**8** And it shall be as when a hungry man dreams — and behold, he eats; but he awakes and his soul is empty. And as when a thirsty man dreams — and behold, he drinks; but he awakes and behold, he is faint and his soul craves. So shall be the multitude of all the nations that war against Mount Zion.

**9** Stupefy yourselves and be stupefied; blind yourselves and be blind. They are drunk, but not with wine; they stagger, but not with strong drink. **10** For YudHeyVavHey has poured upon you a spirit of deep sleep, and has closed your eyes — the prophets; and your heads — the seers — he has covered. **11** And the vision of all has become to you like the words of a sealed book, which they give to one who knows books, saying, "Read this now" — and he says, "I cannot, for it is sealed." **12** And the book is given to one who does not know books, saying, "Read this now" — and he says, "I do not know books."

**13** And the Master says: "Because this people draws near with its mouth, and with its lips honors me, but its heart is far from me, and their fear of me is a commandment of men learned by rote — **14** therefore behold, I will again do marvelously with this people, wonder upon wonder; and the wisdom of its wise men shall perish, and the understanding of its discerning men shall be hidden."

**15** Woe to those who deeply hide counsel from YudHeyVavHey, and their work is in darkness, and they say, "Who sees us, and who knows us?" **16** Your perversity — as if the potter were counted as the clay, that the thing made should say of its maker, "He did not make me," and the thing formed say of its former, "He has no understanding."

**17** Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field counted as a forest? **18** And in that

day the deaf shall hear the words of a book, and from gloom and from darkness the eyes of the blind shall see. **19** And the meek shall add joy in YudHeyVavHey, and the poor among men shall exult in the Holy One of Israel. **20** For the ruthless shall come to an end, and the scoffer shall be finished, and all watching for evil shall be cut off — **21** those who make a man guilty by a word, and lay a snare for him who reproves in the gate, and turn aside the righteous with emptiness.

**22** Therefore thus says YudHeyVavHey, who redeemed Abraham, to the house of Jacob: "Jacob shall not now be ashamed, and now his face shall not grow pale. **23** For when he sees his children, the work of my hands, in his midst, they shall hallow my name; and they shall hallow the Holy One of Jacob, and the Elohim of Israel they shall fear. **24** And those who err in spirit shall know understanding, and murmurers shall learn teaching."

## Chapter 30

**1** "Woe to the rebellious sons," declares YudHeyVavHey, "who make counsel but not from me, and pour a libation but not of my Ruach — to add sin upon sin; **2** who go down to Egypt, and my mouth they have not asked — to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt. **3** But the strength of Pharaoh shall become your shame, and the refuge in the shadow of Egypt your disgrace. **4** For his princes were at Zoan, and his messengers reached Hanes. **5** All are ashamed of a people that cannot profit them — not for help and not for profit, but for shame and also for reproach."

**6** The burden of the beasts of the south. Through a land of distress and anguish, lioness and lion, viper and flying serpent, they carry their riches on the shoulders of young donkeys, and their treasures on the humps of camels, to a people that cannot profit. **7** And Egypt — vainly and emptily they help; therefore I called her 'Rahab — they sit still.'

**8** Now go, write it upon a tablet with them, and upon a book inscribe it; and it shall be for a latter day, forever, to eternity. **9** For it is a rebellious people, lying sons — sons who will not hear the teaching of YuhVehVavVeh; **10** who say to the seers, "Do not see," and to the prophets, "Do not prophesy to us right things; speak to us smooth things; prophesy illusions. **11** Turn aside from the way; bend from the path; cause the Holy One of Israel to cease from before us."

**12** Therefore thus says the Holy One of Israel: "Because you reject this word, and trust in oppression and perverseness, and lean upon it — **13** therefore this iniquity shall be to you like a breach falling, bulging in a high wall, whose breaking comes suddenly, in an instant. **14** And he shall break it as the breaking of a potter's vessel is broken — crushed, he shall not spare; and there shall not be found among its crushing a shard to take fire from the hearth, or to skim water from a cistern."

**15** For thus says the Master YuhVehVavVeh, the Holy One of Israel: "In returning and rest you shall be saved; in quietness and in trust shall be your strength" — but you would not. **16** And you said, "No — for upon horses we will flee" — therefore you shall flee; "and upon swift [steeds] we will ride" — therefore your pursuers shall be swift. **17** A thousand [shall flee] at the rebuke of one; at the rebuke of five you shall flee — until you are left like a mast upon the head of a mountain, and like a banner upon a hill.

**18** And therefore YuhVehVavVeh waits to show you favor, and therefore he is exalted to have mercy on you; for YuhVehVavVeh is an Elohim of justice; blessed are all who wait for him. **19** For a people shall dwell in Zion, in Jerusalem; you shall surely not weep; he shall surely show you favor at the voice of your cry; when he hears, he shall answer you. **20** And the Master shall give you bread of distress and water of oppression, but your teachers shall no more hide, and your eyes shall see your teachers. **21** And your ears shall hear a word behind you,

saying, "This is the way — walk in it," when you turn to the right and when you turn to the left. **22** And you shall defile the overlay of your graven images of silver, and the plating of your molten images of gold; you shall scatter them as a filthy thing; "Out!" you shall say to it.

**23** And he shall give rain for your seed with which you sow the ground, and bread of the increase of the ground — and it shall be fat and rich; your cattle shall graze in that day in a broad pasture. **24** And the oxen and the young donkeys that till the ground shall eat salted fodder, winnowed with shovel and fork. **25** And upon every high mountain and upon every lifted hill there shall be streams, brooks of water, in the day of great slaughter, when towers fall. **26** And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day YuhVavHey binds the breaking of his people and heals the wound of his blow.

**27** Behold, the name of YuhVavHey comes from afar — burning his anger, and heavy the uplifting [of smoke]; his lips are full of fury, and his tongue as a devouring fire; **28** and his breath as an overflowing stream, reaching to the neck — to sift the nations with a sieve of worthlessness; and a bridle that leads astray on the jaws of peoples. **29** You shall have a song as in the night when a feast is hallowed, and gladness of heart as when one goes with a flute to come to the mountain of YuhVavHey, to the Rock of Israel. **30** And YuhVavHey shall cause the majesty of his voice to be heard, and the descending of his arm he shall show — in fury of anger, and flame of devouring fire, cloudburst and storm and hailstones. **31** For at the voice of YuhVavHey Assyria shall be terrified — with the rod he strikes. **32** And every passing of the rod of punishment which YuhVavHey lays upon him shall be with tambourines and lyres; and with battles of brandishing he shall fight against them. **33** For Topheth is prepared from of old; also for the king it is made ready; he has made it deep,

made it wide; its pile is fire and much wood; the breath of YuhVavHey, like a stream of brimstone, kindles it.

## Chapter 31

**1** Woe to those who go down to Egypt for help, and lean upon horses, and trust in chariots because they are many, and in horsemen because they are very strong — but they do not look to the Holy One of Israel, and YuhVavHey they do not seek. **2** But he also is wise, and brings evil, and his words he does not turn back; and he shall rise against the house of evildoers, and against the help of workers of iniquity. **3** And Egypt is man and not Elohim, and their horses flesh and not spirit; and YuhVavHey shall stretch his hand, and the helper shall stumble, and the helped shall fall, and together all of them shall come to an end.

**4** For thus said YuhVavHey to me: "As a lion growls, and a young lion over its prey, against which a multitude of shepherds is called — from their voice he is not terrified, and from their noise he is not humbled — so YuhVavHey of hosts shall come down to fight upon Mount Zion and upon its hill. **5** Like birds hovering, so YuhVavHey of hosts shall shield Jerusalem — shielding and delivering, passing over and rescuing."

**6** Turn back to him from whom the children of Israel have deeply revolted. **7** For in that day each shall cast away his idols of silver and his idols of gold, which your hands have made for you — a sin. **8** And Assyria shall fall by a sword not of man, and a sword not of mankind shall devour him; and he shall flee from before the sword, and his young men shall become forced labor. **9** And his rock shall pass away in terror, and his princes shall be dismayed at the banner — declares YuhVavHey, whose fire is in Zion and whose furnace is in Jerusalem.

## Chapter 32

**1** Behold, a king shall reign in righteousness, and princes shall rule in justice. **2** And a man shall be as a hiding place from wind and a shelter from storm, as streams of water in a dry place, as the shade of a heavy rock in a weary land. **3** And the eyes of those who see shall not be closed, and the ears of those who hear shall listen. **4** And the heart of the hasty shall understand knowledge, and the tongue of stammerers shall be quick to speak clearly. **5** The fool shall no more be called noble, and the scoundrel shall not be said to be generous. **6** For the fool speaks folly, and his heart works iniquity — to practice godlessness and to speak error against YudHeyVavHey, to leave the soul of the hungry empty and the drink of the thirsty lacking. **7** And the scoundrel — his tools are evil; he counsels schemes to destroy the poor with words of falsehood, even when the needy speaks justice. **8** But the noble counsels noble things, and upon noble things he shall stand.

**9** Rise up, O women at ease; hear my voice. O daughters secure, give ear to my speech. **10** In a year and days you shall tremble, O secure ones, for the vintage is finished; the ingathering shall not come. **11** Tremble, O at ease; be agitated, O secure; strip and make bare, and gird [sackcloth] upon loins. **12** Beating upon breasts for the pleasant fields, for the fruitful vine. **13** Upon the soil of my people thorn, briar shall come up — indeed, upon all the houses of joy, the exultant town. **14** For the palace is forsaken; the multitude of the city deserted; hill and watchtower shall become caves forever — a joy of wild donkeys, a pasture of flocks; **15** until a spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is counted as a forest.

**16** And justice shall dwell in the wilderness, and righteousness abide in the fruitful field. **17** And the work of righteousness shall be peace, and the service of righteousness quietness and trust forever. **18** And my people shall dwell in a dwelling of peace, and in secure dwellings, and



in quiet resting places. **19** But it shall hail when the forest comes down, and the city shall be utterly laid low. **20** Blessed are you who sow beside all waters, who send the feet of the ox and the donkey.

## Chapter 33

**1** Woe to you, destroyer, and you were not destroyed; and treacherous one, and they did not deal treacherously with you. When you finish destroying, you shall be destroyed; when you finish dealing treacherously, they shall deal treacherously with you.

**2** O YudHeyVavHey, show us favor; for you we waited. Be their arm morning by morning — also our salvation in time of distress. **3** At the sound of tumult peoples fled; at your lifting up nations scattered. **4** And your spoil shall be gathered [as] the gathering of the locust; as the running of locusts he runs upon it. **5** YudHeyVavHey is exalted, for he dwells on high; he fills Zion with justice and righteousness. **6** And he shall be the steadiness of your times — abundance of salvation, wisdom and knowledge; the fear of YudHeyVavHey is his treasure.

**7** Behold, their valiant ones cry outside; the messengers of peace weep bitterly. **8** Highways are desolate; the traveler on the path ceases; he has broken covenant, he has despised cities, he has not regarded man. **9** The land mourns, languishes; Lebanon is ashamed, withers; Sharon has become like the desert, and Bashan and Carmel shake off [leaves]. **10** "Now I will rise," says YudHeyVavHey; "now I will be exalted; now I will lift myself up. **11** You conceive chaff; you give birth to stubble; your breath is a fire that devours you. **12** And peoples shall be as burnings of lime; thorns cut down — in fire they shall be kindled."

**13** "Hear, you far off, what I have done; and know, you near, my might." **14** Sinners in Zion are afraid; trembling has seized the godless: "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?" **15** He who walks righteously and speaks

uprightly, who rejects the gain of oppressions, who shakes his hands from holding a bribe, who stops his ear from hearing of blood, and shuts his eyes from seeing evil — **16** he shall dwell on high; strongholds of rocks shall be his fortress; his bread is given; his waters are sure.

**17** Your eyes shall see the king in his beauty; they shall see a land of far distances. **18** Your heart shall meditate terror: "Where is the counter? Where is the weigher? Where is the counter of towers?" **19** The fierce people you shall not see — a people of obscure speech beyond hearing, of a stammering tongue, no understanding. **20** Behold Zion, the city of our appointed times; your eyes shall see Jerusalem — a quiet dwelling, a tent that shall not be moved; its stakes shall never be pulled up, and none of its cords shall be broken. **21** But there YudHeyVavHey in majesty shall be for us — a place of rivers, streams broad of hands; no galley with oars shall go in it, and no majestic ship shall pass through it. **22** For YudHeyVavHey is our judge; YudHeyVavHey is our lawgiver; YudHeyVavHey is our king — he shall save us.

**23** Your cords hang loose; they do not hold firm the base of their mast; they do not spread the sail. Then the prey of much spoil is divided; the lame take plunder. **24** And the inhabitant shall not say, "I am sick"; the people dwelling in it — forgiven its iniquity.

## **Chapter 34**

**1** Draw near, O nations, to hear; and peoples, attend. Let the earth hear, and its fullness; the world, and all its offspring. **2** For YudHeyVavHey has fury against all the nations, and wrath against all their host; he has devoted them to destruction, he has given them to slaughter. **3** And their slain shall be cast out, and their corpses — their stench shall go up; and mountains shall melt with their blood. **4** And all the host of heaven shall rot, and the heavens shall be rolled like a book; and all their host shall wither as a leaf withers from a vine, and as withering from a fig tree.

5 For my sword is sated in heaven; behold, it shall come down upon Edom, and upon the people of my ban, for judgment. 6 A sword for YudHeyVavHey — filled with blood, made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for YudHeyVavHey has a sacrifice in Bozrah, and a great slaughter in the land of Edom. 7 And wild oxen shall go down with them, and young bulls with bulls; and their land shall be soaked with blood, and their dust made fat with fatness. 8 For YudHeyVavHey has a day of vengeance, a year of recompense for the cause of Zion.

9 And its streams shall be turned to pitch, and its dust to brimstone; and its land shall become burning pitch. 10 Night and day it shall not be quenched; its smoke shall go up forever; from generation to generation it shall lie waste; forever and ever none shall pass through it. 11 But the pelican and the hedgehog shall possess it, and the owl and the raven shall dwell in it; and he shall stretch over it the line of chaos and the stones of emptiness. 12 Its nobles — there is no kingdom there to call, and all its princes shall be nothing. 13 And thorns shall come up in its palaces, nettles and thistles in its fortresses; and it shall be a dwelling of jackals, a court for ostriches. 14 And desert creatures shall meet hyenas, and the wild goat shall call to its fellow; indeed, there the night-bird shall rest, and find for itself a resting place. 15 There the arrow-snake shall nest and lay, and hatch and gather under its shadow; indeed, there the kites shall be gathered, each with its mate. 16 Seek from the book of YudHeyVavHey and read: not one of these shall be missing; each with its mate none shall lack — for his mouth, it commanded, and his Ruach, it gathered them. 17 And he cast the lot for them, and his hand divided it to them by line; forever they shall possess it; from generation to generation they shall dwell in it.

## Chapter 35

**1** The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom like the crocus. **2** It shall blossom abundantly, and rejoice — even with joy and singing; the glory of Lebanon is given to it, the majesty of Carmel and Sharon; they shall see the glory of YuhVavHey, the majesty of our Elohim.

**3** Strengthen weak hands, and make firm feeble knees. **4** Say to those hurried of heart, "Be strong; do not fear. Behold, your Elohim — vengeance comes, the recompense of Elohim; he comes and saves you."

**5** Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. **6** Then the lame shall leap like a deer, and the tongue of the mute shall sing; for waters shall break forth in the wilderness, and streams in the desert. **7** And the burning sand shall become a pool, and the thirsty ground springs of water; in the dwelling of jackals, its resting place — grass, reed and rush. **8** And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for them — he who walks the way, even fools, shall not go astray. **9** No lion shall be there, and no ravenous beast shall go up on it; they shall not be found there; but the redeemed shall walk [there]. **10** And the ransomed of YuhVavHey shall return and come to Zion with singing, and everlasting joy upon their heads; gladness and joy they shall obtain, and sorrow and sighing shall flee.

## Chapter 36

**1** And it was in the fourteenth year of King Hezekiah: Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. **2** And the king of Assyria sent the Rabshakeh from Lachish to Jerusalem, to King Hezekiah, with a heavy force; and he stood by the conduit of the upper pool, on the highway of the fuller's field. **3** And

there went out to him Eliakim son of Hilkiah, who was over the house, and Shebna the scribe, and Joah son of Asaph the recorder.

**4** And the Rabshakeh said to them, "Say now to Hezekiah: Thus says the great king, the king of Assyria: What is this trust in which you trust? **5** I say — only a word of lips — counsel and might for battle. Now in whom do you trust, that you rebel against me? **6** Behold, you trust on the staff of this crushed reed, on Egypt, which — if a man leans on it, it goes into his hand and pierces it; so is Pharaoh king of Egypt to all who trust on him. **7** But if you say to me, 'In YudHeyVavHey our Elohim we trust' — is it not he whose high places and whose altars Hezekiah removed, and said to Judah and to Jerusalem, 'Before this altar you shall bow down'? **8** And now make a wager with my master the king of Assyria: I will give you two thousand horses, if you are able to put riders upon them. **9** How then shall you turn back the face of one governor of the least of my master's servants? But you trust on Egypt for chariot and for horsemen. **10** And now — was it apart from YudHeyVavHey that I came up against this land to destroy it? YudHeyVavHey said to me, 'Go up against this land and destroy it.'"

**11** And Eliakim and Shebna and Joah said to the Rabshakeh, "Speak now to your servants in Aramaic, for we understand; and do not speak to us in Judean in the ears of the people who are on the wall." **12** And the Rabshakeh said, "Was it to your master and to you that my master sent me to speak these words? Was it not to the men sitting on the wall, to eat their dung and drink their urine with you?"

**13** And the Rabshakeh stood and called with a great voice in Judean, and said, "Hear the words of the great king, the king of Assyria. **14** Thus says the king: Do not let Hezekiah deceive you, for he shall not be able to deliver you. **15** And do not let Hezekiah make you trust in YudHeyVavHey, saying, 'YudHeyVavHey shall surely deliver us; this city shall not be given into the hand of the king of Assyria.' **16** Do not listen

to Hezekiah, for thus says the king of Assyria: Make peace with me and come out to me, and each eat from his vine and each from his fig tree, and each drink the waters of his cistern, **17** until I come and take you to a land like your land — a land of grain and new wine, a land of bread and vineyards. **18** Lest Hezekiah entice you, saying, 'YudHeyVavHey shall deliver us.' Have the gods of the nations delivered each his land from the hand of the king of Assyria? **19** Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And did they deliver Samaria from my hand? **20** Who among all the gods of these lands have delivered their land from my hand, that YudHeyVavHey should deliver Jerusalem from my hand?"

**21** But they were silent and did not answer him a word, for the king's command was, saying, "Do not answer him." **22** And Eliakim son of Hilkiyah, who was over the house, and Shebna the scribe, and Joah son of Asaph the recorder, came to Hezekiah with torn clothes, and told him the words of the Rabshakeh.

## Chapter 37

**1** And it was, when King Hezekiah heard, that he tore his clothes and covered himself with sackcloth, and went into the house of YudHeyVavHey. **2** And he sent Eliakim, who was over the house, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet son of Amoz. **3** And they said to him, "Thus says Hezekiah: A day of distress and rebuke and contempt is this day, for children have come to the birth, and there is no strength to bear. **4** Perhaps YudHeyVavHey your Elohim will hear the words of the Rabshakeh, whom his master the king of Assyria sent to reproach the living Elohim, and will rebuke the words which YudHeyVavHey your Elohim has heard; and you shall lift a prayer for the remnant that is found."

5 And the servants of King Hezekiah came to Isaiah. 6 And Isaiah said to them, "Thus you shall say to your master: Thus says YuhVehYah: Do not be afraid before the words which you have heard, with which the servants of the king of Assyria have blasphemed me. 7 Behold, I put a spirit in him, and he shall hear a report and return to his land; and I will cause him to fall by the sword in his land."

8 And the Rabshakeh returned and found the king of Assyria fighting against Libnah, for he heard that he had pulled up from Lachish. 9 And he heard concerning Tirhakah king of Cush, saying, "He has gone out to fight with you." And he heard, and sent messengers to Hezekiah, saying, 10 "Thus you shall say to Hezekiah king of Judah, saying: Do not let your Elohim, in whom you trust, deceive you, saying, 'Jerusalem shall not be given into the hand of the king of Assyria.' 11 Behold, you have heard what the kings of Assyria did to all the lands, devoting them to destruction; and you — shall you be delivered? 12 Did the gods of the nations deliver them, whom my fathers destroyed — Gozan and Haran and Rezeph, and the children of Eden who were in Telassar? 13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, Hena and Ivvah?"

14 And Hezekiah took the letters from the hand of the messengers and read them; and Hezekiah went up to the house of YuhVehYah, and Hezekiah spread them before YuhVehYah. 15 And Hezekiah prayed to YuhVehYah, saying, 16 "O YuhVehYah of hosts, Elohim of Israel, who sits [above] the cherubim: you are he — the Elohim alone — of all the kingdoms of the earth; you made the heavens and the earth. 17 Incline, O YuhVehYah, your ear and hear; open, O YuhVehYah, your eyes and see; and hear all the words of Sennacherib which he sent to reproach the living Elohim. 18 Truly, O YuhVehYah, the kings of Assyria laid waste all the lands and their land, 19 and gave their gods into fire — for they were no gods, but the work of man's hands, wood



and stone — and destroyed them. **20** And now, O YuhVavHey our Elohim, save us from his hand, and all the kingdoms of the earth shall know that you are YuhVavHey alone."

**21** And Isaiah son of Amoz sent to Hezekiah, saying, "Thus says YuhVavHey, the Elohim of Israel: What you prayed to me concerning Sennacherib king of Assyria — **22** this is the word that YuhVavHey spoke concerning him: She despises you, she mocks you — the virgin daughter of Zion; behind you she shakes the head — the daughter of Jerusalem. **23** Whom have you reproached and blasphemed, and against whom have you raised the voice and lifted your eyes on high? Against the Holy One of Israel. **24** By the hand of your servants you reproached the Master, and said: 'With the multitude of my chariots I went up to the height of mountains, the far reaches of Lebanon; and I cut its tall cedars, its choice cypresses; and I entered its farthest height, its fruitful forest. **25** I dug and drank waters, and I dried with the sole of my feet all the streams of Egypt.'

**26** "Have you not heard from afar — I made it; from days of old I formed it; now I have brought it, and it is for laying waste fortified cities into heaps of ruin. **27** And their inhabitants were short of hand; they were dismayed and ashamed; they were grass of the field and green herbage, grass of rooftops and a field scorched before the east wind. **28** But your sitting and your going out and your coming in I know, and your raging against me. **29** Because your raging against me and your arrogance has come up into my ears, I will put my hook in your nose and my bridle in your lips, and I will turn you back on the way by which you came."

**30** "And this shall be the sign for you: eating this year what grows of itself, and in the second year what springs from it; but in the third year sow and reap, and plant vineyards and eat their fruit. **31** And the escaped of the house of Judah that is left shall again take root

downward and bear fruit upward. **32** For from Jerusalem shall go forth a remnant, and the escaped from Mount Zion; the zeal of YudHeyVavHey of hosts shall do this."

**33** "Therefore thus says YudHeyVavHey concerning the king of Assyria: He shall not come into this city, and he shall not shoot an arrow there, and he shall not come before it with a shield, and he shall not cast a mound against it. **34** On the way by which he came, by it he shall return; and into this city he shall not come — declares YudHeyVavHey. **35** And I will shield this city to save it, for my sake and for the sake of David my servant."

**36** And the messenger of YudHeyVavHey went out and struck in the camp of Assyria a hundred and eighty-five thousand; and they rose early in the morning, and behold — all of them dead corpses. **37** And Sennacherib king of Assyria pulled up and went and returned, and dwelt in Nineveh. **38** And it was, as he was bowing down in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him with the sword; and they escaped to the land of Ararat. And Esarhaddon his son reigned in his place.

## **Chapter 38**

**1** In those days Hezekiah was sick unto death. And Isaiah the prophet son of Amoz came to him and said to him, "Thus says YudHeyVavHey: Set your house in order, for you are dying and shall not live." **2** And Hezekiah turned his face to the wall and prayed to YudHeyVavHey, **3** and said, "Ah, O YudHeyVavHey, remember now how I walked before you in truth and with a whole heart, and what is good in your eyes I did." And Hezekiah wept a great weeping.

**4** And the word of YudHeyVavHey was to Isaiah, saying, **5** "Go and say to Hezekiah: Thus says YudHeyVavHey, the Elohim of David your father: I have heard your prayer; I have seen your tears; behold, I add

to your days fifteen years. **6** And from the hand of the king of Assyria I will deliver you and this city, and I will shield this city. **7** And this shall be the sign to you from YuhVavHui, that YuhVavHui will do this word which he spoke: **8** Behold, I turn back the shadow of the steps which it went down on the steps of Ahaz — backward ten steps." And the sun returned ten steps on the steps which it had gone down.

**9** A writing of Hezekiah king of Judah when he was sick and lived from his sickness: **10** "I said: In the quiet of my days I shall go to the gates of Sheol; I am deprived of the rest of my years. **11** I said: I shall not see Yah, Yah in the land of the living; I shall not look on man again with the inhabitants of the world. **12** My dwelling is pulled up and removed from me like a shepherd's tent; I have rolled up my life like a weaver — from the loom he cuts me off; from day to night you finish me. **13** I quieted [myself] until morning; like a lion, so he breaks all my bones; from day to night you finish me. **14** Like a swallow, a crane, so I chirp; I moan like a dove; my eyes are weak [looking] upward. O Master, I am oppressed — be my surety. **15** What shall I say? And he said to me, and he himself did [it]. I shall walk softly all my years over the bitterness of my soul. **16** O Master, upon them they live, and for all in them is the life of my spirit; and you restore me to health and make me live. **17** Behold, for peace I had great bitterness; but you loved my soul from the pit of destruction, for you cast all my sins behind your back. **18** For Sheol does not praise you; death does not celebrate you; those who go down to the pit do not hope for your truth. **19** The living, the living — he praises you, as I this day; a father makes known to sons your truth. **20** O YuhVavHui, save me — and my songs we will play all the days of our lives at the house of YuhVavHui."

**21** And Isaiah said, "Let them take a cake of figs and rub [it] on the boil, and he shall live." **22** And Hezekiah said, "What is the sign that I shall go up to the house of YuhVavHui?"

## Chapter 39

**1** At that time Merodach-baladan son of Baladan, king of Babylon, sent letters and a gift to Hezekiah, for he heard that he had been sick and was strong again. **2** And Hezekiah rejoiced over them, and showed them the house of his treasure — the silver and the gold, and the spices and the good oil, and all the house of his armor, and all that was found in his treasuries; there was not a thing that Hezekiah did not show them in his house and in all his dominion.

**3** And Isaiah the prophet came to King Hezekiah and said to him, "What did these men say, and from where did they come to you?" And Hezekiah said, "From a far land they came to me — from Babylon." **4** And he said, "What did they see in your house?" And Hezekiah said, "All that is in my house they saw; there was not a thing that I did not show them in my treasuries."

**5** And Isaiah said to Hezekiah, "Hear the word of YuhVavHey of hosts: **6** Behold, days are coming when all that is in your house, and that which your fathers stored until this day, shall be carried to Babylon; not a thing shall be left, says YuhVavHey. **7** And from your sons who shall come forth from you, whom you shall father, they shall take; and they shall be eunuchs in the palace of the king of Babylon." **8** And Hezekiah said to Isaiah, "Good is the word of YuhVavHey which you spoke." And he said, "For there shall be peace and truth in my days."

## Chapter 40

**1** "Comfort, comfort my people," says your Elohim. **2** "Speak to the heart of Jerusalem, and call to her that her warfare is fulfilled, that her iniquity is pardoned, that she has taken from the hand of YuhVavHey double for all her sins."

**3** A voice cries: "In the wilderness clear the way of YuhVavHey; make straight in the desert a highway for our Elohim. **4** Every valley

shall be lifted, and every mountain and hill made low; and the crooked shall become straight, and the rough places a plain. **5** And the glory of YudHeyVavHey shall be revealed, and all flesh shall see together — for the mouth of YudHeyVavHey has spoken."

**6** A voice says, "Cry." And he said, "What shall I cry?" "All flesh is grass, and all its loveliness as the flower of the field. **7** Grass withers, flower fades, when the breath of YudHeyVavHey blows upon it; surely the people is grass. **8** Grass withers, flower fades — but the word of our Elohim shall stand forever."

**9** Upon a high mountain go up, O herald of Zion; lift your voice with strength, O herald of Jerusalem; lift [it], do not fear; say to the cities of Judah, "Behold your Elohim." **10** Behold, the Master YudHeyVavHey comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. **11** Like a shepherd he shall pasture his flock; with his arm he shall gather lambs, and in his bosom he shall carry [them]; those giving suck he shall lead gently.

**12** Who measured the waters in the hollow of his hand, and meted the heavens with a span, and held the dust of the earth in a measure, and weighed mountains in scales and hills in a balance? **13** Who meted the Ruach of YudHeyVavHey, and as his counselor taught him? **14** With whom did he counsel, that he should understand him, and teach him the path of justice, and teach him knowledge, and make known to him the way of understanding? **15** Behold, nations are as a drop from a bucket, and as dust on scales they are counted; behold, islands he lifts as fine dust. **16** And Lebanon is not enough for burning, and its beasts not enough for a burnt offering. **17** All the nations are as nothing before him; as nothing and emptiness they are counted by him.

**18** And to whom shall you liken Elohim, and what likeness shall you set beside him? **19** The idol — a craftsman casts it, and a goldsmith overlays

it with gold, and chains of silver he solders. **20** He who is too poor for a contribution chooses wood that shall not rot; he seeks for himself a skilled craftsman to set up an idol that shall not totter.

**21** Do you not know? Do you not hear? Has it not been told to you from the beginning? Have you not understood the foundations of the earth?

**22** He who sits above the circle of the earth — and its inhabitants are as grasshoppers — who stretches the heavens as a curtain, and spreads them as a tent to dwell in; **23** who brings princes to nothing; the judges of the earth as emptiness he makes. **24** Scarcely are they planted, scarcely are they sown, scarcely does their stock take root in the earth — and he blows upon them and they wither, and a whirlwind carries them as stubble.

**25** "And to whom shall you liken me, that I should be equal?" says the Holy One. **26** Lift your eyes on high and see: who created these? He who brings out their host by number — all of them by name he calls; by greatness of might and strength of power, not one is missing.

**27** Why do you say, O Jacob, and speak, O Israel: "My way is hidden from YudHeyVavHey, and from my Elohim my justice passes"? **28** Do you not know? Have you not heard? YudHeyVavHey is the everlasting Elohim, Creator of the ends of the earth; he does not faint and he does not weary; there is no searching of his understanding. **29** He gives power to the faint, and to him who has no might he increases strength. **30** Youths shall faint and weary, and young men shall utterly stumble; **31** but those who wait for YudHeyVavHey shall renew strength; they shall mount up with wings as eagles; they shall run and not weary; they shall walk and not faint.

## **Chapter 41**

**1** "Be silent to me, O coastlands, and peoples — let them renew strength; let them draw near, then let them speak; together to judgment let us

come. **2** Who roused from the east one whom righteousness calls to his foot? He gives nations before him, and kings he makes him rule; he gives them as dust to his sword, as driven stubble to his bow. **3** He pursues them, he passes in peace — a path with his feet he does not tread. **4** Who worked and did [it], calling the generations from the beginning? I, YudHeyVavHey — first, and with the last — I am he."

**5** Coastlands saw and feared; the ends of the earth trembled; they drew near and came. **6** Each helped his neighbor, and to his brother he said, "Be strong." **7** And the craftsman strengthened the goldsmith, he who smooths with the hammer him who strikes the anvil, saying of the soldering, "It is good"; and he fastened it with nails, that it should not totter.

**8** "But you, Israel my servant, Jacob whom I chose, seed of Abraham my friend — **9** whom I took hold of from the ends of the earth, and from its farthest I called you, and said to you, 'You are my servant; I chose you and did not cast you away' — **10** do not fear, for I am with you; do not look anxiously, for I am your Elohim; I strengthen you, also I help you, also I uphold you with my righteous right hand. **11** Behold, all who are incensed against you shall be ashamed and disgraced; they shall be as nothing, and the men of your strife shall perish. **12** You shall seek them and not find them — the men of your contention; they shall be as nothing and as emptiness — the men of your war. **13** For I, YudHeyVavHey your Elohim, hold your right hand, who say to you, 'Do not fear; I help you.'

**14** "Do not fear, O worm Jacob, O men of Israel; I help you," declares YudHeyVavHey, "and your Redeemer — the Holy One of Israel. **15** Behold, I make you a threshing sledge, new, sharp, with teeth; you shall thresh mountains and crush [them], and hills you shall make as chaff. **16** You shall winnow them, and wind shall carry them, and a whirlwind

shall scatter them; and you shall exult in YudHeyVavHey; in the Holy One of Israel you shall glory."

**17** "The poor and the needy seek water, and there is none; their tongue is parched with thirst. I, YudHeyVavHey, will answer them; I, the Elohim of Israel, will not forsake them. **18** I will open rivers on bare heights, and springs in the midst of valleys; I will make the wilderness a pool of water, and dry land springs of water. **19** I will put in the wilderness cedar, acacia, and myrtle, and oil tree; I will set in the desert cypress, plane, and boxwood together — **20** that they may see and know, and consider and understand together, that the hand of YudHeyVavHey did this, and the Holy One of Israel created it."

**21** "Bring your cause," says YudHeyVavHey; "bring near your proofs," says the King of Jacob. **22** "Let them bring and tell us what shall happen; the former things — what they were — tell, that we may set our heart [on them] and know their outcome; or make us hear the coming things. **23** Tell the coming things afterward, that we may know that you are gods; indeed, do good or do evil, that we may gaze and see together. **24** Behold, you are of nothing, and your work of emptiness; an abomination — he who chooses you."

**25** "I roused from the north, and he came; from the rising of the sun he who calls on my name; and he shall come upon rulers as mortar, and as a potter treads clay. **26** Who told from the beginning, that we should know, and beforehand, that we should say, 'Righteous'? But there was none telling, and there was none making heard, and there was none hearing your words. **27** First to Zion — behold, behold them; and to Jerusalem I will give a herald. **28** And I looked, and there was no man; and from these — and there was no counselor, that I should ask them and they return a word. **29** Behold, all of them are emptiness; nothing are their works; wind and waste their molten images."



## Chapter 42

**1** "Behold my servant — I uphold him; my chosen, my soul delights [in him]. I put my Ruach upon him; justice to the nations he shall bring forth. **2** He shall not cry and he shall not lift, and he shall not make his voice heard in the street. **3** A crushed reed he shall not break, and a dim wick he shall not quench; in truth he shall bring forth justice. **4** He shall not grow dim and he shall not be crushed, until he sets justice in the earth; and for his teaching coastlands wait."

**5** Thus says the Elohim, YudHeyVavHey — Creator of the heavens and stretcher of them, spreader of the earth and its offspring, giver of breath to the people upon it and spirit to those who walk in it: **6** "I, YudHeyVavHey, called you in righteousness, and I hold your hand; and I keep you, and I give you for a covenant of the people, for a light of nations; **7** to open blind eyes, to bring out from prison the bound, from the house of confinement those who dwell in darkness."

**8** "I am YudHeyVavHey — that is my name; and my glory to another I will not give, and my praise to idols. **9** The former things — behold, they came; and new things I tell; before they spring forth I make you hear."

**10** Sing to YudHeyVavHey a new song — his praise from the end of the earth — you who go down to the sea and its fullness, coastlands and their inhabitants. **11** Let the wilderness and its cities lift [their voice], the villages Kedar inhabits; let the inhabitants of Sela sing; from the head of mountains let them shout. **12** Let them give glory to YudHeyVavHey, and his praise in the coastlands let them tell. **13** YudHeyVavHey as a mighty man goes forth; as a man of war he stirs zeal; he shouts, indeed he cries aloud; against his enemies he shows might.

**14** "I was silent from of old; I kept still, I restrained myself; like a woman in labor I will groan; I will gasp and pant together. **15** I will lay

waste mountains and hills, and all their herbage I will dry up; and I will make rivers islands, and pools I will dry up. **16** And I will lead the blind in a way they did not know; in paths they did not know I will make them walk; I will make darkness before them light, and crooked places straight. These words I will do for them, and I will not forsake them."

**17** They are turned back; they shall be utterly ashamed — those who trust in an idol, who say to a molten image, "You are our gods."

**18** "Hear, O deaf, and look, O blind, to see. **19** Who is blind but my servant, and deaf as my messenger whom I send? Who is blind as the devoted one, and blind as the servant of YudHeyVavHey? **20** Seeing many things but you do not keep; opening ears but he does not hear."

**21** YudHeyVavHey was pleased for his righteousness' sake to make teaching great and glorious. **22** But it is a people plundered and spoiled; snared in holes all of them, and in houses of confinement they are hidden; they became plunder and there is no deliverer — spoil and there is none saying, "Return." **23** Who among you shall give ear to this, attend and hear for afterward?

**24** Who gave Jacob for spoil and Israel to plunderers? Was it not YudHeyVavHey — he against whom we sinned? And they would not walk in his ways, and they did not listen to his teaching. **25** And he poured upon him the fury of his anger and the might of battle; and it kindled him round about, but he did not know; and it burned him, but he did not lay it to heart.

## **Chapter 43**

**1** But now thus says YudHeyVavHey — your Creator, O Jacob, and your Fashioner, O Israel: "Do not fear, for I redeemed you; I called [you] by your name — you are mine. **2** When you pass through waters, I am with you; and through rivers — they shall not overflow you; when you walk through fire, you shall not be burned, and flame shall not kindle upon

you. **3** For I am YudHeyVavHey your Elohim, the Holy One of Israel, your Savior; I gave Egypt as your ransom, Cush and Seba in your place. **4** Because you are precious in my eyes, honored, and I love you — I give men in your place, and peoples for your life. **5** Do not fear, for I am with you; from the east I will bring your seed, and from the west I will gather you. **6** I will say to the north, 'Give,' and to the south, 'Do not withhold'; bring my sons from afar, and my daughters from the end of the earth — **7** everyone called by my name, and for my glory I created him; I formed him, also I made him."

**8** "Bring out the blind people — and eyes there are; and the deaf — and ears there are. **9** All the nations are gathered together, and peoples are assembled. Who among them shall tell this, and former things make us hear? Let them give their witnesses, that they may be justified; or let them hear and say, 'Truth.' **10** You are my witnesses," declares YudHeyVavHey, "and my servant whom I chose, that you may know and believe me, and understand that I am he. Before me no Elohim was formed, and after me there shall be none. **11** I, I am YudHeyVavHey, and besides me there is no savior. **12** I told and I saved, and I made heard — and there was no strange [god] among you; and you are my witnesses," declares YudHeyVavHey, "and I am Elohim. **13** Also from the day, I am he; and there is none delivering from my hand; I work, and who shall turn it back?"

**14** Thus says YudHeyVavHey, your Redeemer, the Holy One of Israel: "For your sake I sent to Babylon, and I brought down all of them as fugitives — and the Chaldeans, in the ships of their rejoicing. **15** I am YudHeyVavHey, your Holy One, Creator of Israel, your King."

**16** Thus says YudHeyVavHey, who makes a way in the sea and a path in mighty waters; **17** who brings out chariot and horse, force and might — together they lie down, they shall not rise; they are quenched, as a wick they are extinguished: **18** "Do not remember former things, and ancient

things do not consider. **19** Behold, I do a new thing — now it springs forth; do you not know it? Indeed, I make in the wilderness a way, in the desert rivers. **20** The beast of the field shall honor me, jackals and ostriches, for I give in the wilderness waters, rivers in the desert, to give drink to my people, my chosen. **21** This people I formed for myself; my praise they shall tell."

**22** "But you did not call me, O Jacob, for you wearied of me, O Israel. **23** You did not bring me the sheep of your burnt offerings, and with your sacrifices you did not honor me. I did not make you serve with a grain-offering, and I did not weary you with incense. **24** You did not buy me cane with silver, and with the fat of your sacrifices you did not sate me; but you made me serve with your sins; you wearied me with your iniquities."

**25** "I, I am he who blots out your transgressions for my sake, and your sins I will not remember. **26** Remind me; let us be judged together; tell your [case], that you may be justified. **27** Your first father sinned, and your mediators transgressed against me. **28** And I profaned the princes of holiness, and I gave Jacob to the ban and Israel to revilings."

## **Chapter 44**

**1** "But now hear, O Jacob my servant, and Israel whom I chose. **2** Thus says YudHeyVavHey your Maker, and your Fashioner from the womb who helps you: Do not fear, O Jacob my servant, and Jeshurun whom I chose. **3** For I will pour waters upon the thirsty, and streams upon the dry ground; I will pour my Ruach upon your seed, and my blessing upon your offspring. **4** And they shall spring up as among grass, as willows by streams of water. **5** This one shall say, 'I am YudHeyVavHey's,' and this one shall call [himself] by the name of Jacob, and this one shall write [with] his hand, 'YudHeyVavHey's,' and by the name of Israel he shall surname."

**6** Thus says YudHeyVavHey, King of Israel and his Redeemer, YudHeyVavHey of hosts: "I am first and I am last, and besides me there is no Elohim. **7** And who like me shall call, and tell it, and set it in order for me, since I appointed the ancient people? And coming things and what shall come — let them tell to them. **8** Do not tremble and do not be afraid; have I not from of old made you hear and told [it]? And you are my witnesses — is there an Elohim besides me? And there is no Rock; I know none."

**9** Fashioners of an idol — all of them are emptiness, and their delights do not profit; and their witnesses — they do not see and they do not know, that they may be ashamed. **10** Who fashioned an el, and cast an idol — for no profit? **11** Behold, all his fellows shall be ashamed, and craftsmen — they are of men; let them all be gathered, let them stand; they shall be afraid, they shall be ashamed together.

**12** The craftsman of iron [with] a tool, and works in coals, and fashions it with hammers, and works it with his strong arm; also he is hungry and there is no strength; he does not drink water and is weary. **13** The craftsman of wood stretches a line; he marks it with a stylus; he makes it with planes, and with a compass he marks it; and he makes it as the figure of a man, as the beauty of a man, to dwell in a house. **14** To cut for himself cedars — and he takes cypress and oak, and strengthens for himself among the trees of the forest; he planted a pine, and rain makes [it] grow. **15** And it is for man to burn; and he takes from them and warms himself; also he kindles and bakes bread; also he makes an el and bows down; he makes it an idol and falls prostrate to it. **16** Half of it he burns in fire; upon half of it he eats flesh; he roasts a roast and is sated; also he warms himself and says, "Ah, I am warm; I have seen fire." **17** And the rest of it he makes into an el, into his idol; he falls prostrate to it and bows down, and prays to it and says, "Deliver me, for you are my el."

**18** They do not know and they do not understand, for he has smeared their eyes from seeing, their hearts from understanding. **19** And none sets to his heart, and there is no knowledge and no understanding to say, "Half of it I burned in fire, and also I baked bread upon its coals; I roasted flesh and ate; and the rest of it — shall I make an abomination? To a block of wood shall I fall prostrate?" **20** Feeding on ashes — a deceived heart has led him astray, and he does not deliver his soul and say, "Is there not a lie in my right hand?"

**21** "Remember these, O Jacob, and Israel, for you are my servant; I formed you — a servant to me are you; O Israel, you shall not be forgotten by me. **22** I blotted out as a cloud your transgressions, and as a mist your sins; return to me, for I redeemed you." **23** Sing, O heavens, for YudHeyVavHey did [it]; shout, O depths of the earth; break forth, O mountains, into singing — forest and every tree in it; for YudHeyVavHey redeemed Jacob, and in Israel he shows himself glorious.

**24** Thus says YudHeyVavHey, your Redeemer, and your Fashioner from the womb: "I am YudHeyVavHey, maker of all, stretcher of heavens alone, spreader of the earth by myself; **25** frustrater of the signs of liars, and diviners he makes mad; turner of wise men backward, and their knowledge he makes folly; **26** confirmer of the word of his servant, and the counsel of his messengers he fulfills; who says to Jerusalem, 'She shall be inhabited,' and to the cities of Judah, 'They shall be built, and her ruins I will raise'; **27** who says to the deep, 'Be dry, and your rivers I will dry up'; **28** who says of Cyrus, 'My shepherd, and all my pleasure he shall fulfill' — even saying to Jerusalem, 'She shall be built,' and to the temple, 'You shall be founded.'"

## Chapter 45

**1** Thus says YudHeyVavHey to his anointed, to Cyrus, whose right hand I hold — to subdue nations before him, and the loins of kings I will loose; to open before him doors, and gates shall not be shut: **2** "I will go before you, and rough places I will make straight; doors of bronze I will break, and bars of iron I will cut. **3** And I will give you treasures of darkness and hidden riches of secret places, that you may know that I am YudHeyVavHey, who calls you by your name — the Elohim of Israel. **4** For the sake of my servant Jacob, and Israel my chosen, I called you by your name; I surnamed you, though you did not know me. **5** I am YudHeyVavHey, and there is none else; besides me there is no Elohim. I gird you, though you did not know me — **6** that they may know from the rising of the sun and from its setting that there is none besides me. I am YudHeyVavHey, and there is none else; **7** former of light and creator of darkness, maker of peace and creator of evil — I, YudHeyVavHey, do all these."

**8** "Drip, O heavens, from above, and let clouds pour righteousness; let the earth open, and let salvation bear fruit, and righteousness spring up together; I, YudHeyVavHey, created it."

**9** Woe to him who strives with his Fashioner — a potsherd among potsherds of the ground. Shall the clay say to its fashioner, "What are you making?" And your work — "He has no hands"? **10** Woe to him who says to a father, "What do you father?" and to a woman, "What do you bring forth?"

**11** Thus says YudHeyVavHey, the Holy One of Israel and his Fashioner: "Ask me of coming things concerning my sons, and concerning the work of my hands command me. **12** I made the earth, and man upon it I created; my hands stretched the heavens, and all their host I commanded. **13** I roused him in righteousness, and all his ways I will

make straight; he shall build my city, and my exiles he shall send — not for price and not for bribe," says YudHeyVavHey of hosts.

**14** Thus says YudHeyVavHey: "The labor of Egypt and the gain of Cush, and the Sabeans, men of stature, to you they shall cross and yours they shall be; after you they shall go; in chains they shall cross; and to you they shall bow down; to you they shall pray: 'Surely Elohim is in you, and there is none else — no Elohim.'" **15** Truly you are an Elohim who hides himself, O Elohim of Israel, Savior.

**16** They are ashamed and also disgraced, all of them; together they go in disgrace — the makers of idols. **17** Israel is saved by YudHeyVavHey — an everlasting salvation; you shall not be ashamed and you shall not be disgraced, forever and ever.

**18** For thus says YudHeyVavHey — Creator of the heavens, he is the Elohim; Fashioner of the earth and its Maker, he established it; not a waste he created it; to be inhabited he formed it: "I am YudHeyVavHey, and there is none else. **19** I did not speak in secret, in a land of darkness; I did not say to the seed of Jacob, 'Seek me in a waste.' I, YudHeyVavHey, speak righteousness, tell uprightness."

**20** "Gather and come; draw near together, O escaped of the nations. They know nothing — who carry the wood of their idol, and pray to an el that does not save. **21** Tell and bring near; indeed, let them counsel together: who made this heard from of old, told it from then? Was it not I, YudHeyVavHey? And there is no Elohim besides me — a righteous Elohim and a Savior; there is none besides me. **22** Turn to me and be saved, all the ends of the earth, for I am Elohim and there is none else. **23** By myself I swore; righteousness went out from my mouth — a word that shall not return: that to me every knee shall bow, every tongue shall swear. **24** Only in YudHeyVavHey — it shall be said of me — are righteousness and strength; to him they shall come, and all who were



incensed against him shall be ashamed. **25** In YudHeyVavHey all the seed of Israel shall be justified and shall glory."

## Chapter 46

**1** Bel bows down; Nebo stoops; their idols are upon beast and upon cattle — your loads are loaded, a burden to the weary. **2** They stoop, they bow down together; they cannot deliver the burden, but they themselves go into captivity.

**3** "Hear me, O house of Jacob, and all the remnant of the house of Israel — borne by me from the womb, carried from birth; **4** and until old age I am he, and until gray hair I will bear; I made, and I will carry; and I will bear and deliver."

**5** "To whom shall you liken me and make [me] equal, and compare me, that we should be like? **6** Those who lavish gold from the bag, and weigh silver in the scales — they hire a goldsmith, and he makes it an el; they fall down, indeed they bow down. **7** Upon the shoulder they carry it; they bear it and set it in its place, and it stands; from its place it does not move; also one cries to it, but it does not answer; from his distress it does not save him."

**8** "Remember this and be firm; bring [it] back, O transgressors, to the heart. **9** Remember former things from of old, for I am Elohim and there is none else — Elohim, and there is none like me; **10** telling the end from the beginning, and from of old what has not been done, saying, 'My counsel shall stand, and all my pleasure I will do'; **11** calling from the east a bird of prey, from a far land the man of my counsel. Indeed, I spoke; indeed, I will bring it; I formed [it]; indeed, I will do it."

**12** "Hear me, O stubborn of heart, far from righteousness. **13** I bring near my righteousness; it shall not be far, and my salvation shall not delay; and I will put in Zion salvation — for Israel my glory."

## Chapter 47

**1** "Go down and sit in the dust, O virgin daughter of Babylon; sit on the ground — no throne, O daughter of the Chaldeans; for you shall no more be called tender and delicate. **2** Take millstones and grind flour; remove your veil, strip the skirt, uncover the leg, cross rivers. **3** Your nakedness shall be uncovered, also your shame shall be seen; I will take vengeance, and I will not meet man."

**4** Our Redeemer — YudHeyVavHey of hosts is his name — the Holy One of Israel. **5** "Sit silent and go into darkness, O daughter of the Chaldeans, for you shall no more be called mistress of kingdoms. **6** I was furious against my people; I profaned my inheritance, and I gave them into your hand; you did not show them mercy; upon the aged you made your yoke very heavy. **7** And you said, 'Forever I shall be mistress' — until you did not set these to your heart; you did not remember its outcome."

**8** "And now hear this, O pleasure-given, who dwells securely, who says in her heart, 'I am, and there is none besides me; I shall not sit a widow, and I shall not know bereavement' — **9** but these two shall come to you in a moment, in one day: bereavement and widowhood; in full measure they shall come upon you, despite the multitude of your sorceries, despite the great power of your enchantments. **10** And you trusted in your evil; you said, 'None sees me.' Your wisdom and your knowledge — it turned you away; and you said in your heart, 'I am, and there is none besides me.' **11** But evil shall come upon you; you shall not know its dawn; and mischief shall fall upon you; you shall not be able to atone for it; and ruin shall come upon you suddenly, which you do not know."

**12** "Stand now in your enchantments and in the multitude of your sorceries, in which you labored from your youth; perhaps you shall be able to profit; perhaps you shall cause trembling. **13** You are wearied in

the multitude of your counsels; let them now stand and save you — the dividers of the heavens, the gazers at the stars, who make known at new moons what shall come upon you. **14** Behold, they shall be as stubble; fire shall burn them; they shall not deliver their soul from the hand of flame; there is no coal to warm by, no fire to sit before. **15** So they shall be to you with whom you labored — your traders from your youth; each shall wander to his own way; there is none to save you."

## Chapter 48

**1** Hear this, O house of Jacob, who are called by the name of Israel and came forth from the waters of Judah — who swear by the name of YudHeyVavHey and make mention of the Elohim of Israel — not in truth and not in righteousness. **2** For from the holy city they call themselves, and upon the Elohim of Israel they lean — YudHeyVavHey of hosts is his name.

**3** "The former things from of old I told, and from my mouth they went out, and I made them heard; suddenly I did [them], and they came. **4** Because I knew that you are hard, and your neck an iron sinew, and your forehead bronze — **5** I told you from of old; before it came I made you hear, lest you say, 'My idol did them, and my image and my molten image commanded them.' **6** You heard; see all of it; and you — will you not tell? I made you hear new things from now, and hidden things which you did not know. **7** Now they are created, and not from of old; and before today you did not hear them — lest you say, 'Behold, I knew them.' **8** Also you did not hear; also you did not know; also from of old your ear was not opened; for I knew that treacherously you deal treacherously, and 'transgressor from the womb' you were called."

**9** "For my name's sake I defer my anger, and for my praise I restrain for you, that I not cut you off. **10** Behold, I refined you, but not as silver; I chose you in the furnace of affliction. **11** For my sake, for my sake I will

do [it], for how shall [my name] be profaned? And my glory to another I will not give."

**12** "Hear me, O Jacob, and Israel my called: I am he; I am first, also I am last. **13** Also my hand founded the earth, and my right hand spread the heavens; I call to them — they stand together. **14** Assemble, all of you, and hear: who among them told these? YuhVehVavVeh loves him; he shall do his pleasure on Babylon, and his arm [on] the Chaldeans. **15** I, I spoke; also I called him; I brought him, and his way shall prosper. **16** Draw near to me; hear this: from the beginning I did not speak in secret; from the time it was, there am I." And now the Master YuhVehVavVeh sent me, and his Ruach.

**17** Thus says YuhVehVavVeh, your Redeemer, the Holy One of Israel: "I am YuhVehVavVeh your Elohim, who teaches you to profit, who leads you in the way you should go. **18** O that you had attended to my commandments — then your peace would have been as the river, and your righteousness as the waves of the sea; **19** and your seed would have been as the sand, and the offspring of your loins as its grains; his name would not be cut off and not destroyed from before me."

**20** Go out from Babylon; flee from the Chaldeans; with a voice of singing tell, make this heard; bring it forth to the end of the earth; say, "YuhVehVavVeh redeemed his servant Jacob." **21** And they did not thirst when he led them through deserts; waters from a rock he made flow for them; and he split rock, and waters gushed. **22** "There is no peace," says YuhVehVavVeh, "for the wicked."

## **Chapter 49**

**1** Hear me, O coastlands, and attend, O peoples from afar. YuhVehVavVeh called me from the womb; from the belly of my mother he made mention of my name. **2** And he made my mouth as a sharp sword; in the shadow of his hand he hid me; and he made me for a

polished arrow; in his quiver he concealed me. **3** And he said to me, "You are my servant, Israel, in whom I will show myself glorious."

**4** But I said, "In vain I labored; for emptiness and vanity my strength I spent." Yet surely my justice is with YuhVavHey, and my reward with my Elohim. **5** And now says YuhVavHey, who formed me from the womb for a servant to him — to bring back Jacob to him, and Israel shall be gathered to him; and I am honored in the eyes of YuhVavHey, and my Elohim is my strength. **6** And he said, "It is too light for you to be my servant to raise the tribes of Jacob and to restore the preserved of Israel; and I will give you for a light of nations, to be my salvation to the end of the earth."

**7** Thus says YuhVavHey, Redeemer of Israel, his Holy One, to the despised of soul, to the abhorred of nations, to a servant of rulers: "Kings shall see and rise; princes — and they shall bow down — because of YuhVavHey who is faithful, the Holy One of Israel, and he chose you."

**8** Thus says YuhVavHey: "In a time of favor I answered you, and in a day of salvation I helped you; and I keep you, and I give you for a covenant of the people, to raise the earth, to cause to inherit desolate inheritances; **9** to say to the bound, 'Go out,' to those in darkness, 'Be revealed.' On the ways they shall graze, and on all bare heights their pasture. **10** They shall not hunger and they shall not thirst, and heat and sun shall not strike them, for he who has mercy on them shall lead them, and to springs of water he shall guide them. **11** And I will make all my mountains a way, and my highways shall be lifted up. **12** Behold, these from afar shall come, and behold, these from the north and from the west, and these from the land of Sinim."

**13** Sing, O heavens, and exult, O earth, and break forth, O mountains, into singing; for YuhVavHey comforted his people, and on his

afflicted he has mercy. **14** But Zion said, "YudHeyVavHey forsook me, and my Master forgot me." **15** "Can a woman forget her nursing child, to not have mercy on the son of her womb? Also these may forget, but I — I will not forget you. **16** Behold, on palms I engraved you; your walls are before me continually. **17** Your sons hasten; your destroyers and your devastators go out from you."

**18** "Lift your eyes round about and see: all of them are gathered, they come to you. As I live," declares YudHeyVavHey, "surely all of them as an ornament you shall put on, and bind them as a bride. **19** For your wastes and your desolations and your destroyed land — for now you shall be too narrow for inhabitants, and those who swallowed you shall be far away. **20** Again the sons of your bereavement shall say in your ears, 'The place is too narrow for me; make room for me that I may dwell.' **21** And you shall say in your heart, 'Who bore me these? And I was bereaved and barren, exiled and turned away — and these, who raised them? Behold, I was left alone — these, where were they?'"

**22** Thus says the Master YudHeyVavHey: "Behold, I will lift my hand to nations, and to peoples I will raise my banner; and they shall bring your sons in the bosom, and your daughters upon the shoulder shall be carried. **23** And kings shall be your foster fathers, and their queens your nursing mothers; with face to the ground they shall bow to you, and the dust of your feet they shall lick; and you shall know that I am YudHeyVavHey — those who wait for me shall not be ashamed."

**24** Shall prey be taken from a mighty one, or the captives of a righteous one be delivered? **25** For thus says YudHeyVavHey: "Also the captives of a mighty one shall be taken, and the prey of a tyrant shall be delivered; and with your contender I will contend, and your sons I will save. **26** And I will feed your oppressors their own flesh, and as with new wine with their own blood they shall be drunk; and all flesh shall know that I,

YudHeyVavHey, am your Savior, and your Redeemer — the Mighty One of Jacob."

## Chapter 50

**1** Thus says YudHeyVavHey: "Where is the bill of divorce of your mother, whom I sent away? Or to whom of my creditors did I sell you? Behold, for your iniquities you were sold, and for your transgressions your mother was sent away. **2** Why did I come and there was no man? I called and there was none answering. Is my hand too short from redeeming? Or is there no power in me to deliver? Behold, with my rebuke I dry the sea; I make rivers a wilderness; their fish stink for lack of water, and die of thirst. **3** I clothe heavens with blackness, and sackcloth I make their covering."

**4** The Master YudHeyVavHey gave me the tongue of disciples, to know to sustain the weary with a word; he awakens morning by morning; he awakens my ear to hear as disciples. **5** The Master YudHeyVavHey opened my ear, and I did not rebel; backward I did not turn. **6** My back I gave to strikers, and my cheeks to those who pluck; my face I did not hide from shame and spitting.

**7** But the Master YudHeyVavHey helps me; therefore I was not ashamed; therefore I set my face like flint, and I know that I shall not be put to shame. **8** Near is he who justifies me — who shall contend with me? Let us stand together. Who is my adversary? Let him draw near to me. **9** Behold, the Master YudHeyVavHey helps me — who is he who condemns me? Behold, all of them as a garment shall wear out; the moth shall eat them.

**10** Who among you fears YudHeyVavHey, hears the voice of his servant — who walks in darkness and there is no brightness for him? Let him trust in the name of YudHeyVavHey and lean upon his Elohim. **11** Behold, all of you kindlers of fire, girders of firebrands: walk in the light

of your fire and in the firebrands you kindled. From my hand this shall be to you — in torment you shall lie down.

## Chapter 51

**1** "Hear me, pursuers of righteousness, seekers of YudHeyVavHey: look to the rock you were hewn from, and to the quarry of the pit you were dug from. **2** Look to Abraham your father, and to Sarah who bore you; for one I called him, and I blessed him and multiplied him. **3** For YudHeyVavHey comforted Zion; he comforted all her wastes, and he made her wilderness as Eden and her desert as the garden of YudHeyVavHey; joy and gladness shall be found in her, thanksgiving and the voice of song."

**4** "Attend to me, my people, and my nation — to me give ear; for teaching shall go forth from me, and my justice for a light of peoples I will establish. **5** Near is my righteousness; my salvation has gone forth, and my arms shall judge peoples; for me coastlands wait, and for my arm they hope. **6** Lift your eyes to the heavens and look to the earth beneath, for the heavens as smoke shall be dispersed, and the earth as a garment shall wear out, and its inhabitants as gnats shall die; but my salvation shall be forever, and my righteousness shall not be broken."

**7** "Hear me, knowers of righteousness — a people in whose heart is my teaching: do not fear the reproach of man, and from their revilings do not be dismayed. **8** For as a garment the moth shall eat them, and as wool the worm shall eat them; but my righteousness shall be forever, and my salvation to generation of generations."

**9** Awake, awake, put on strength, O arm of YudHeyVavHey; awake as in days of old, generations of ancient times. Was it not you that cut Rahab, pierced the dragon? **10** Was it not you that dried the sea, the waters of the great deep — that made the depths of the sea a way for the redeemed to cross? **11** And the ransomed of YudHeyVavHey shall return



and come to Zion with singing, and everlasting joy upon their heads; gladness and joy they shall obtain; sorrow and sighing shall flee.

**12** "I, I am he who comforts you. Who are you, that you fear man who dies, and the son of man who as grass is given? **13** And you forgot YudHeyVavHey your Maker, stretcher of heavens and founder of earth, and you are in dread continually all the day before the fury of the oppressor, when he makes ready to destroy. But where is the fury of the oppressor? **14** The bound one hastens to be loosed, and he shall not die in the pit, and his bread shall not lack. **15** And I am YudHeyVavHey your Elohim, who stirs the sea and its waves roar — YudHeyVavHey of hosts is his name. **16** And I put my words in your mouth, and in the shadow of my hand I covered you — to plant heavens and to found earth, and to say to Zion, 'You are my people.'"

**17** Rouse yourself, rouse yourself; rise, O Jerusalem, who drank from the hand of YudHeyVavHey the cup of his fury — the bowl of the cup of staggering you drank, you drained. **18** There is none to guide her among all the sons she bore, and there is none to hold her hand among all the sons she raised. **19** These two have befallen you — who shall mourn for you? Devastation and destruction, and famine and sword — who shall comfort you? **20** Your sons fainted; they lay at the head of all streets like a wild ox in a net — full of the fury of YudHeyVavHey, the rebuke of your Elohim.

**21** Therefore hear now this, O afflicted and drunk, but not with wine: **22** Thus says your Master, YudHeyVavHey, and your Elohim who pleads the cause of his people: "Behold, I take from your hand the cup of staggering — the bowl of the cup of my fury; you shall not again drink it. **23** And I will put it into the hand of your tormentors, who said to your soul, 'Bow down, that we may pass'; and you made your back as the ground, and as the street for passersby."

## Chapter 52

**1** Awake, awake, put on your strength, O Zion; put on your garments of beauty, O Jerusalem, holy city; for no more shall enter you the uncircumcised and the unclean. **2** Shake yourself from dust; rise, sit, O Jerusalem; loose the bonds of your neck, O captive daughter of Zion.

**3** For thus says YudHeyVavHey: "For nothing you were sold, and not with silver you shall be redeemed." **4** For thus says the Master YudHeyVavHey: "To Egypt my people went down at first to sojourn there, and Assyria oppressed him for nothing. **5** And now what have I here," declares YudHeyVavHey, "that my people is taken for nothing? Its rulers howl," declares YudHeyVavHey, "and continually all the day my name is despised. **6** Therefore my people shall know my name; therefore in that day — for I am he who speaks; behold, here I am."

**7** How beautiful upon the mountains are the feet of the herald, who makes heard peace, who makes heard good, who makes heard salvation, who says to Zion, "Your Elohim reigns." **8** The voice of your watchmen — they lift the voice; together they shout, for eye to eye they see when YudHeyVavHey returns to Zion. **9** Break forth, shout together, O wastes of Jerusalem, for YudHeyVavHey comforted his people; he redeemed Jerusalem. **10** YudHeyVavHey bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our Elohim.

**11** Turn aside, turn aside; go out from there; the unclean do not touch; go out from her midst; purify yourselves, you who bear the vessels of YudHeyVavHey. **12** For not in haste you shall go, and not in flight you shall walk; for YudHeyVavHey goes before you, and your rear guard is the Elohim of Israel.

**13** "Behold, my servant shall prosper; he shall be high and lifted up, and very exalted. **14** As many were appalled at you — so marred was his

appearance beyond man, and his form beyond the sons of men — **15** so shall he startle many nations; kings shall shut their mouths because of him; for what was not told them they shall see, and what they did not hear they shall consider."

## Chapter 53

**1** Who believed our report, and the arm of YudHeyVavHey — to whom was it revealed? **2** And he grew up before him as a sapling, and as a root from dry ground; he had no form and no majesty that we should see him, and no appearance that we should desire him. **3** Despised and forsaken of men — a man of pains and knowing sickness; and as one hiding the face from us — despised, and we did not esteem him.

**4** Surely our sicknesses he bore, and our pains he carried them; but we — we counted him stricken, struck by Elohim and afflicted. **5** But he was pierced for our transgressions; he was crushed for our iniquities; the chastening of our peace was upon him, and by his wound we are healed. **6** All of us like sheep went astray; each to his own way we turned; and YudHeyVavHey caused to meet upon him the iniquity of us all.

**7** He was oppressed, and he was afflicted, but he did not open his mouth; as a lamb to slaughter he is led, and as a sheep before its shearers is silent — and he did not open his mouth. **8** From oppression and from judgment he was taken; and his generation — who considered that he was cut off from the land of the living? For the transgression of my people — a stroke to him. **9** And he was given with the wicked his grave, and with the rich in his death — though he did no violence, and no deceit was in his mouth.

**10** But YudHeyVavHey was pleased to crush him; he pierced him. When his soul makes a guilt-offering, he shall see seed; he shall lengthen days, and the pleasure of YudHeyVavHey shall prosper in his hand. **11** From

the toil of his soul he shall see light; he shall be satisfied. By his knowledge my righteous servant shall make the many righteous, and their iniquities he shall bear. **12** Therefore I will divide him a portion with the many, and with the strong he shall divide spoil — because he poured out his soul to death, and with transgressors he was counted; and he bore the sin of many, and for transgressors he intercedes.

## **Chapter 54**

**1** "Shout, O barren who did not bear; break forth into shouting and cry aloud, who did not labor; for more are the sons of the desolate than the sons of the married," says YudHeyVavHey. **2** "Enlarge the place of your tent, and the curtains of your dwellings let them stretch; do not withhold; lengthen your cords and make firm your stakes. **3** For right and left you shall break forth, and your seed shall possess nations, and desolate cities they shall inhabit."

**4** "Do not fear, for you shall not be ashamed; and do not be disgraced, for you shall not blush; for the shame of your youth you shall forget, and the reproach of your widowhood you shall remember no more. **5** For your husband is your Maker — YudHeyVavHey of hosts is his name; and your Redeemer — the Holy One of Israel; Elohim of all the earth he shall be called. **6** For as a wife forsaken and grieved in spirit YudHeyVavHey called you — and a wife of youth, when she is rejected," says your Elohim. **7** "For a little moment I forsook you, but with great mercies I will gather you. **8** In a flood of wrath I hid my face for a moment from you, but with everlasting loyalty I have mercy on you," says your Redeemer, YudHeyVavHey.

**9** "For this is as the waters of Noah to me: as I swore that the waters of Noah should not again pass over the earth, so I swore not to be furious against you and not to rebuke you. **10** For the mountains shall depart and the hills be removed, but my loyalty from you shall not depart, and

my covenant of peace shall not be removed," says he who has mercy on you, YudHeyVavHey.

**11** "O afflicted, storm-tossed, not comforted: behold, I lay your stones in antimony, and I found you with sapphires. **12** And I will make your battlements of rubies, and your gates of carbuncle stones, and all your border of precious stones. **13** And all your sons shall be taught of YudHeyVavHey, and great shall be the peace of your sons. **14** In righteousness you shall be established; be far from oppression, for you shall not fear, and from terror, for it shall not come near you. **15** Behold, one shall surely stir — not from me; whoever stirs against you shall fall because of you. **16** Behold, I created the smith who blows in the fire of coals and brings forth a weapon for his work; and I created the destroyer to ruin. **17** Every weapon formed against you shall not prosper, and every tongue that rises against you in judgment you shall condemn. This is the inheritance of the servants of YudHeyVavHey, and their righteousness from me," declares YudHeyVavHey.

## Chapter 55

**1** "Ah — everyone thirsty, go to the waters; and he who has no silver — go, buy and eat; and go, buy without silver and without price, wine and milk. **2** Why do you weigh silver for what is not bread, and your labor for what does not satisfy? Hear, hear me, and eat good, and let your soul delight in fatness. **3** Incline your ear and come to me; hear, and your soul shall live; and I will cut for you an everlasting covenant — the sure mercies of David. **4** Behold, a witness to peoples I gave him, a leader and commander to peoples. **5** Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, because of YudHeyVavHey your Elohim and the Holy One of Israel, for he glorified you."

**6** Seek YudHeyVavHey while he may be found; call him while he is near. **7** Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return to YudHeyVavHey, and he shall have mercy on him, and to our Elohim, for he shall abundantly pardon. **8** "For my thoughts are not your thoughts, and your ways are not my ways," declares YudHeyVavHey. **9** "For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts. **10** For as the rain comes down and the snow from the heavens, and there it does not return, but waters the earth and makes it bear and sprout, and gives seed to the sower and bread to the eater — **11** so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall do what I please, and it shall prosper [in what] I sent it for."

**12** "For with joy you shall go out, and in peace you shall be led; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap hands. **13** Instead of the thornbush shall come up the cypress; instead of the nettle shall come up the myrtle; and it shall be to YudHeyVavHey for a name, for an everlasting sign that shall not be cut off."

## **Chapter 56**

**1** Thus says YudHeyVavHey: "Keep justice and do righteousness, for my salvation is near to come and my righteousness to be revealed. **2** Blessed is the man who does this, and the son of man who holds it — keeping the Sabbath from profaning it, and keeping his hand from doing any evil."

**3** And let not the son of the foreigner who joins himself to YudHeyVavHey say, "YudHeyVavHey shall surely separate me from his people"; and let not the eunuch say, "Behold, I am a dry tree." **4** For thus says YudHeyVavHey to the eunuchs who keep my Sabbaths, and choose

what I please, and hold my covenant: **5** "I will give to them in my house and within my walls a hand and a name better than sons and daughters; an everlasting name I will give him, which shall not be cut off."

**6** "And the sons of the foreigner who join themselves to YuhVehYahVeh to serve him, and to love the name of YuhVehYahVeh, to be servants to him — everyone keeping the Sabbath from profaning it, and holding my covenant — **7** I will bring them to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices [shall be] accepted upon my altar; for my house shall be called a house of prayer for all the peoples." **8** The Master YuhVehYahVeh, gatherer of the outcasts of Israel, declares: "Yet I will gather to him, to his gathered ones."

**9** All beasts of the field — come to devour; all beasts in the forest. **10** His watchmen are blind; all of them do not know; all of them are mute dogs, unable to bark — dreaming, lying down, loving to slumber. **11** And the dogs are greedy of soul; they do not know satiety; and they are shepherds who do not know understanding; all of them turn to their own way, each to his own gain, from his end. **12** "Come, let me take wine, and let us drink strong drink; and tomorrow shall be as this day — great, exceedingly abundant."

## Chapter 57

**1** The righteous perishes, and no man sets it to heart; and men of loyalty are taken away, none understanding that from before evil the righteous is taken away. **2** He enters peace; they rest upon their beds — he who walks in his uprightness.

**3** "But you — draw near here, sons of a sorceress, seed of an adulterer and she plays the harlot. **4** Against whom do you make sport? Against whom do you open wide the mouth, stick out the tongue? Are you not

children of transgression, seed of falsehood — **5** inflaming yourselves among the oaks, under every green tree; slaughtering children in the valleys, under the clefts of the rocks? **6** Among the smooth [stones] of the valley is your portion; they, they are your lot; also to them you poured a libation, you offered a grain-offering. Over these shall I be comforted? **7** Upon a high and lofty mountain you set your bed; also there you went up to slaughter sacrifice. **8** And behind the door and the doorpost you set your memorial; for from me you uncovered and went up; you made wide your bed, and cut [a covenant] for yourself with them; you loved their bed — a hand you saw. **9** And you traveled to the king with oil, and multiplied your perfumes; and you sent your messengers far away, and brought [them] down to Sheol. **10** In the greatness of your way you wearied; you did not say, 'It is hopeless'; life of your hand you found — therefore you were not sick."

**11** "And whom did you dread and fear, that you lied and me you did not remember, did not set to your heart? Was I not silent, even from of old — and me you did not fear? **12** I will tell your righteousness and your works, and they shall not profit you. **13** When you cry, let your gathered ones deliver you; but wind shall carry all of them; vanity shall take [them]. But he who takes refuge in me shall inherit the earth, and shall possess my holy mountain."

**14** And he said, "Build up, build up; clear the way; lift the stumbling block from the way of my people." **15** For thus says the High and Lofty One, who inhabits eternity and whose name is Holy: "On high and holy I dwell, and with the crushed and lowly of spirit — to revive the spirit of the lowly, and to revive the heart of the crushed. **16** For not forever will I contend, and not forever will I be furious; for the spirit from before me would faint, and the souls I made. **17** For the iniquity of his gain I was furious, and I struck him; hiding, I was furious; and he went, turning in the way of his heart. **18** His ways I saw, and I will heal him;



and I will lead him, and restore comforts to him and to his mourners —  
**19** creating the fruit of lips: peace, peace to the far and to the near," says  
YudHeyVavHey, "and I will heal him."

**20** But the wicked are as the tossing sea, for it cannot be quiet, and its  
waters toss mire and mud. **21** "There is no peace," says my Elohim, "for  
the wicked."

## **Chapter 58**

**1** "Cry aloud, do not spare; like a trumpet lift your voice, and tell my  
people their transgression, and the house of Jacob their sins. **2** But me  
day by day they seek, and to know my ways they desire — as a nation  
that did righteousness and the judgment of its Elohim did not forsake;  
they ask me judgments of righteousness; the nearness of Elohim they  
desire."

**3** "Why did we fast and you did not see? We afflicted our soul and you  
did not know?" Behold, in the day of your fast you find pleasure, and all  
your laborers you oppress. **4** Behold, for strife and contention you fast,  
and to strike with the fist of wickedness; you shall not fast as today to  
make your voice heard on high. **5** Is it like this — the fast I choose? A  
day for a man to afflict his soul? To bow his head like a reed, and  
sackcloth and ashes to spread — this you call a fast, and a day  
acceptable to YudHeyVavHey? **6** Is not this the fast I choose: to loose the  
bonds of wickedness, to undo the bands of the yoke, and to send the  
oppressed free, and every yoke you shall break? **7** Is it not to break your  
bread for the hungry, and the wandering poor you bring home; when  
you see the naked, that you cover him, and from your flesh you do not  
hide?"

**8** "Then your light shall break forth as the dawn, and your healing shall  
quickly spring up; and your righteousness shall go before you; the glory  
of YudHeyVavHey shall be your rear guard. **9** Then you shall call and

YudHeyVavHey shall answer; you shall cry and he shall say, 'Here I am.'  
If you remove from your midst the yoke, the pointing of the finger and  
the speaking of wickedness; **10** and you pour out your soul to the  
hungry, and the soul of the afflicted you satisfy — then your light shall  
rise in darkness, and your gloom as the noonday. **11** And  
YudHeyVavHey shall guide you continually, and satisfy your soul in  
drought, and make strong your bones; and you shall be as a watered  
garden, and as a spring of water whose waters do not fail. **12** And they  
shall build from you the ancient wastes; the foundations of generation  
and generation you shall raise; and you shall be called repairer of the  
breach, restorer of paths to dwell in."

**13** "If you turn your foot from the Sabbath — from doing your pleasure  
on my holy day — and call the Sabbath a delight, the holy [day] of  
YudHeyVavHey honored, and honor it — not doing your ways, not  
finding your pleasure and not speaking a word — **14** then you shall  
delight yourself in YudHeyVavHey, and I will make you ride upon the  
heights of the earth, and I will feed you the inheritance of Jacob your  
father — for the mouth of YudHeyVavHey has spoken."

## **Chapter 59**

**1** Behold, the hand of YudHeyVavHey is not too short to save, and his  
ear is not too heavy to hear. **2** But your iniquities have separated  
between you and your Elohim, and your sins have hidden the face from  
you, from hearing. **3** For your hands are defiled with blood, and your  
fingers with iniquity; your lips speak falsehood; your tongue mutters  
injustice. **4** There is none calling in righteousness, and there is none  
judged in truth; trusting in emptiness and speaking vanity; conceiving  
trouble and giving birth to iniquity. **5** Eggs of a viper they hatch, and  
webs of a spider they weave; he who eats of their eggs dies, and what is  
crushed hatches a viper. **6** Their webs shall not become a garment, and  
they shall not cover themselves with their works; their works are works

of iniquity, and the deed of violence is in their hands. **7** Their feet run to evil, and they hasten to shed innocent blood; their thoughts are thoughts of iniquity; devastation and destruction are in their highways. **8** The way of peace they do not know, and there is no justice in their tracks; their paths they made crooked for themselves; everyone treading in it does not know peace.

**9** Therefore justice is far from us, and righteousness does not reach us; we hope for light, and behold — darkness; for brightness, in thick darkness we walk. **10** We grope for the wall like the blind, and like those without eyes we grope; we stumble at noonday as in twilight; among the vigorous as the dead. **11** We growl like bears, all of us, and like doves we moan, moan; we hope for justice, and there is none — for salvation, it is far from us. **12** For our transgressions are many before you, and our sins testify against us; for our transgressions are with us, and our iniquities — we know them: **13** transgressing and denying YudHeyVavHey, and turning back from after our Elohim; speaking oppression and revolt; conceiving and muttering from the heart words of falsehood. **14** And justice is turned back, and righteousness stands far off; for truth stumbles in the square, and uprightness cannot enter. **15** And truth is missing, and he who turns from evil makes himself a prey. And YudHeyVavHey saw, and it was evil in his eyes that there was no justice.

**16** And he saw that there was no man, and was appalled that there was no intercessor; and his arm saved for him, and his righteousness — it upheld him. **17** And he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on garments of vengeance for clothing, and wrapped himself as a cloak with zeal. **18** According to deeds, so he shall repay: fury to his adversaries, recompense to his enemies; to the coastlands recompense he shall repay. **19** And they shall fear the name of YudHeyVavHey from the

west, and his glory from the rising of the sun; for he shall come as a narrow river — the Ruach of YudHeyVavHey drives it.

**20** "And a Redeemer shall come to Zion, and to those turning from transgression in Jacob," declares YudHeyVavHey. **21** "And as for me — this is my covenant with them," says YudHeyVavHey: "my Ruach which is upon you, and my words which I put in your mouth, shall not depart from your mouth, and from the mouth of your seed, and from the mouth of your seed's seed," says YudHeyVavHey, "from now and forever."

## **Chapter 60**

**1** "Rise, shine, for your light has come, and the glory of YudHeyVavHey has risen upon you. **2** For behold — darkness shall cover the earth, and thick darkness peoples; but upon you YudHeyVavHey shall rise, and his glory upon you shall be seen. **3** And nations shall walk to your light, and kings to the brightness of your rising."

**4** "Lift your eyes round about and see: all of them are gathered, they come to you; your sons from afar shall come, and your daughters upon the side shall be carried. **5** Then you shall see and be radiant, and your heart shall tremble and be enlarged; for the abundance of the sea shall be turned to you; the wealth of nations shall come to you. **6** A multitude of camels shall cover you — the young camels of Midian and Ephah; all of them from Sheba shall come; gold and incense they shall bear, and the praises of YudHeyVavHey they shall proclaim. **7** All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall serve you; they shall go up with acceptance upon my altar, and the house of my glory I will glorify."

**8** "Who are these that fly as a cloud, and as doves to their lattices? **9** For for me coastlands wait, and the ships of Tarshish first, to bring your sons from afar — their silver and their gold with them — to the name of

YudHeyVavHey your Elohim, and to the Holy One of Israel, for he glorified you."

**10** "And the sons of the foreigner shall build your walls, and their kings shall serve you; for in my wrath I struck you, but in my favor I had mercy on you. **11** And your gates shall be open continually; day and night they shall not be shut — to bring to you the wealth of nations, and their kings led. **12** For the nation and the kingdom that will not serve you shall perish, and the nations shall be utterly laid waste."

**13** "The glory of Lebanon shall come to you — cypress, plane, and boxwood together — to beautify the place of my sanctuary; and the place of my feet I will glorify. **14** And the sons of your oppressors shall come to you bowing, and all who despised you shall bow at the soles of your feet; and they shall call you the city of YudHeyVavHey — Zion of the Holy One of Israel."

**15** "Instead of your being forsaken and hated, and none passing through, I will make you an everlasting majesty — a joy of generation and generation. **16** And you shall suck the milk of nations, and the breast of kings you shall suck; and you shall know that I, YudHeyVavHey, am your Savior, and your Redeemer — the Mighty One of Jacob."

**17** "Instead of bronze I will bring gold, and instead of iron I will bring silver, and instead of wood bronze, and instead of stones iron; and I will make your overseers peace, and your rulers righteousness. **18** Violence shall no more be heard in your land, devastation and destruction in your borders; and you shall call your walls Salvation, and your gates Praise."

**19** "The sun shall no more be for you a light by day, and for brightness the moon shall not give you light; but YudHeyVavHey shall be for you an everlasting light, and your Elohim for your glory. **20** Your sun shall

no more go down, and your moon shall not be withdrawn; for YuhVavHey shall be for you an everlasting light, and the days of your mourning shall be finished."

**21** "And your people — all of them righteous; forever they shall possess the land — the branch of my planting, the work of my hands, to show myself glorious. **22** The little one shall become a thousand, and the small one a mighty nation; I, YuhVavHey — in its time I will hasten it."

## **Chapter 61**

**1** "The Ruach of the Master YuhVavHey is upon me, because YuhVavHey anointed me to bring good news to the poor; he sent me to bind the brokenhearted, to proclaim liberty to captives and opening [of eyes] to the bound; **2** to proclaim a year of favor of YuhVavHey, and a day of vengeance of our Elohim; to comfort all mourners; **3** to set for the mourners of Zion — to give them a headdress instead of ashes, oil of joy instead of mourning, a garment of praise instead of a faint spirit; and they shall be called oaks of righteousness, the planting of YuhVavHey, to show himself glorious."

**4** "And they shall build the ancient wastes; the desolations of the former ones they shall raise; and they shall renew ruined cities — the desolations of generation and generation. **5** And strangers shall stand and pasture your flocks, and the sons of the foreigner shall be your plowmen and your vinedressers. **6** But you — priests of YuhVavHey you shall be called; servants of our Elohim it shall be said of you; the wealth of nations you shall eat, and in their glory you shall boast. **7** Instead of your shame — double; and disgrace — they shall shout over their portion; therefore in their land double they shall possess; everlasting joy shall be theirs."

**8** "For I, YuhVavHey, love justice; I hate robbery in burnt offering; and I will give their reward in truth, and an everlasting covenant I will

cut for them. **9** And their seed shall be known among the nations, and their offspring in the midst of the peoples; all who see them shall recognize them, that they are the seed YudHeyVavHey blessed."

**10** "I will greatly rejoice in YudHeyVavHey; my soul shall exult in my Elohim; for he clothed me with garments of salvation; with a robe of righteousness he wrapped me — as a bridegroom decks [himself] with a headdress, and as a bride adorns herself with her jewels. **11** For as the earth brings forth its sprout, and as a garden makes its seeds sprout, so the Master YudHeyVavHey shall make righteousness and praise sprout before all the nations."

## Chapter 62

**1** For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest — until her righteousness goes forth as brightness, and her salvation as a burning torch. **2** And nations shall see your righteousness, and all kings your glory; and you shall be called by a new name, which the mouth of YudHeyVavHey shall name. **3** And you shall be a crown of beauty in the hand of YudHeyVavHey, and a royal diadem in the hand of your Elohim. **4** No more shall it be said to you, "Forsaken," and to your land no more shall it be said, "Desolate"; but you shall be called "My delight is in her," and your land "Married"; for YudHeyVavHey delights in you, and your land shall be married. **5** For as a young man marries a virgin, your sons shall marry you; and as a bridegroom rejoices over a bride, your Elohim shall rejoice over you.

**6** Upon your walls, O Jerusalem, I appointed watchmen; all the day and all the night continually they shall not be silent. You who remind YudHeyVavHey — no rest for you, **7** and do not give him rest until he establishes and until he makes Jerusalem a praise in the earth. **8**

YudHeyVavHey swore by his right hand and by his strong arm: "Surely I will no more give your grain as food to your enemies, and surely the

sons of the foreigner shall not drink your new wine for which you labored. **9** But those who gather it shall eat it and praise YuhHeyVavHey, and those who collect it shall drink it in my holy courts."

**10** Pass, pass through the gates; clear the way of the people; build up, build up the highway; clear [it] of stones; lift a banner over the peoples.

**11** Behold, YuhHeyVavHey made heard to the end of the earth: "Say to the daughter of Zion: Behold, your salvation comes; behold, his reward is with him, and his recompense before him." **12** And they shall call them the holy people, the redeemed of YuhHeyVavHey; and you shall be called Sought Out — a city not forsaken.

## Chapter 63

**1** Who is this coming from Edom, in crimson garments from Bozrah — this glorious in his apparel, marching in the greatness of his strength? "I who speak in righteousness, mighty to save."

**2** Why is your apparel red, and your garments like one treading a winepress? **3** "A winepress I trod alone, and from the peoples there was no man with me; and I trod them in my anger, and trampled them in my fury; and their juice spattered on my garments, and all my apparel I stained. **4** For a day of vengeance is in my heart, and the year of my redeemed has come. **5** And I looked, and there was no helper; and I was appalled, and there was no supporter; and my arm saved for me, and my fury — it upheld me. **6** And I trampled peoples in my anger, and made them drunk in my fury, and brought down their juice to the earth."

**7** The mercies of YuhHeyVavHey I will mention — the praises of YuhHeyVavHey — according to all that YuhHeyVavHey did for us, and the great goodness to the house of Israel which he did for them according to his mercies and according to the multitude of his loyal



deeds. **8** And he said, "Surely they are my people — sons who shall not deal falsely"; and he became their Savior. **9** In all their affliction he was afflicted, and the messenger of his face saved them; in his love and in his pity he redeemed them, and he lifted them and carried them all the days of old.

**10** But they rebelled and grieved his holy Ruach; and he turned to them as an enemy — he fought against them. **11** And he remembered the days of old, Moses his people: "Where is he who brought them up from the sea with the shepherd of his flock? Where is he who put within him his holy Ruach — **12** who made his glorious arm go at the right hand of Moses; who split waters before them, to make for himself an everlasting name; **13** who led them through the deeps? Like a horse in the wilderness they did not stumble. **14** Like cattle going down to the valley, the Ruach of YudHeyVavHey gave them rest." So you led your people, to make for yourself a glorious name.

**15** Look from heaven and see, from your holy and glorious dwelling. Where are your zeal and your might? The stirring of your inward parts and your mercies — toward me they are withheld. **16** For you are our father — for Abraham does not know us, and Israel does not recognize us; you, O YudHeyVavHey, are our father; our Redeemer from of old is your name. **17** Why, O YudHeyVavHey, do you make us stray from your ways; harden our heart from your fear? Return for the sake of your servants — the tribes of your inheritance. **18** For a little while your holy people possessed; our adversaries trampled your sanctuary. **19** We have become as those over whom you never ruled, upon whom your name was not called. O that you would tear the heavens, come down — mountains would quake before you.

## Chapter 64

**1** As fire kindles brushwood, fire makes waters boil — to make your name known to your adversaries, nations shall tremble before you. **2** When you did fearful things we did not hope for, you came down; mountains quaked before you. **3** And from of old they did not hear, they did not give ear; eye did not see an Elohim besides you, who works for him who waits for him. **4** You meet him who rejoices and does righteousness — those who remember you in your ways. Behold, you were furious, and we sinned; in them is eternity — and we shall be saved? **5** And we are all as the unclean, and all our righteousness as a filthy garment; and we all wither as a leaf, and our iniquities as the wind carry us. **6** And there is none calling on your name, rousing himself to take hold of you; for you hid your face from us, and melted us by the hand of our iniquities.

**7** But now, O YudHeyVavHey, you are our father; we are the clay, and you our Fashioner; and the work of your hand — all of us. **8** Do not be furious, O YudHeyVavHey, to excess, and do not forever remember iniquity; behold, look now — your people are all of us. **9** Your holy cities have become a wilderness; Zion has become a wilderness, Jerusalem a desolation. **10** Our holy and glorious house, where our fathers praised you, has become a burning of fire; and all our delights have become a ruin. **11** Over these will you restrain yourself, O YudHeyVavHey? Will you be silent and afflict us to excess?

## Chapter 65

**1** "I was sought by those who did not ask; I was found by those who did not seek me. I said, 'Here I am, here I am,' to a nation not called by my name. **2** I spread my hands all the day to a rebellious people, who walk in a way not good, after their thoughts; **3** the people who provoke me to my face continually — sacrificing in the gardens and burning incense

on the bricks; **4** who sit among the graves and lodge in secret places; who eat the flesh of swine, and broth of abominable things is in their vessels; **5** who say, 'Keep to yourself; do not come near me, for I am holier than you.' These are smoke in my nostrils — a fire burning all the day. **6** Behold, it is written before me: I will not be silent, but I will repay; and I will repay into their bosom — **7** your iniquities and the iniquities of your fathers together," says YudHeyVavHey, "who burned incense on the mountains and on the hills reproached me; and I will measure their former work into their bosom."

**8** Thus says YudHeyVavHey: "As the new wine is found in the cluster, and one says, 'Do not destroy it, for a blessing is in it' — so I will do for the sake of my servants, not to destroy all. **9** And I will bring forth from Jacob a seed, and from Judah an inheritor of my mountains; and my chosen shall inherit it, and my servants shall dwell there. **10** And Sharon shall become a pasture of flocks, and the valley of Achor a resting place of herds, for my people who sought me."

**11** "But you who forsake YudHeyVavHey, who forget my holy mountain, who set a table for Fortune and fill mixed wine for Destiny — **12** I will destine you to the sword, and all of you to slaughter shall bow; because I called and you did not answer; I spoke and you did not hear; and you did evil in my eyes, and what I did not please you chose."

**13** Therefore thus says the Master YudHeyVavHey: "Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be ashamed; **14** behold, my servants shall shout from gladness of heart, but you shall cry from pain of heart, and from breaking of spirit you shall wail. **15** And you shall leave your name for a curse to my chosen, and the Master YudHeyVavHey shall slay you; but his servants he shall call by another name. **16** Whoever blesses himself in the earth shall bless himself by the Elohim of truth; and whoever swears in the earth shall

swear by the Elohim of truth; for the former distresses are forgotten, and they are hidden from my eyes."

**17** "For behold, I create new heavens and a new earth, and the former things shall not be remembered and they shall not come upon the heart.

**18** But rejoice and exult forever in what I create; for behold, I create Jerusalem an exultation, and her people a joy. **19** And I will exult in Jerusalem and rejoice in my people; and no more shall be heard in her the voice of weeping and the voice of crying. **20** No more shall there be from there an infant of days, and an old man who does not fill his days; for the young man shall die a hundred years old, and the sinner a hundred years old shall be accursed."

**21** "And they shall build houses and inhabit [them], and they shall plant vineyards and eat their fruit. **22** They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and the work of their hands my chosen shall wear out. **23** They shall not labor in vain, and they shall not bear for terror; for they are the seed of the blessed of YuhVavHey, and their offspring with them. **24** And it shall be: before they call, I will answer; they are yet speaking, and I will hear. **25** Wolf and lamb shall graze as one, and the lion as the ox shall eat straw, and the serpent — dust his bread. They shall not do evil and they shall not destroy in all my holy mountain," says YuhVavHey.

## **Chapter 66**

**1** Thus says YuhVavHey: "The heavens are my throne, and the earth my footstool. What house shall you build for me, and what place of my rest? **2** And all these my hand made, and all these came to be," declares YuhVavHey. "But to this one I will look: to the poor and smitten in spirit, and who trembles at my word."

**3** "He who slaughters an ox — a slayer of man; he who sacrifices a sheep — a breaker of a dog's neck; he who offers a grain-offering — swine's blood; he who makes a memorial of incense — a blessing of an idol. Also they chose their ways, and in their abominations their soul delights. **4** Also I will choose their mockings, and their fears I will bring upon them; because I called and there was none answering; I spoke and they did not hear; and they did evil in my eyes, and what I did not please they chose."

**5** Hear the word of YuhVavHey, you who tremble at his word: "Your brothers who hate you, who cast you out for my name's sake, said, 'Let YuhVavHey be glorified, that we may see your joy' — but they shall be ashamed." **6** A voice of tumult from the city, a voice from the temple — the voice of YuhVavHey repaying recompense to his enemies.

**7** "Before she labored she gave birth; before pain came to her she delivered a male. **8** Who heard like this? Who saw like these? Shall a land be born in one day? Shall a nation be born at once? For Zion labored — also she bore her sons. **9** Shall I bring to the birth and not cause to bear?" says YuhVavHey. "Or I who cause to bear — shall I shut?" says your Elohim.

**10** "Rejoice with Jerusalem and exult in her, all who love her; be glad with her with gladness, all who mourn over her — **11** that you may nurse and be satisfied from the breast of her consolations; that you may drink deeply and delight from the abundance of her glory."

**12** For thus says YuhVavHey: "Behold, I stretch to her peace as a river, and as an overflowing stream the glory of nations; and you shall nurse; upon the side you shall be carried, and upon knees you shall be dandled. **13** As a man whom his mother comforts, so I will comfort you; and in Jerusalem you shall be comforted. **14** And you shall see, and your heart shall rejoice, and your bones as grass shall flourish; and the hand

of YuhVavHey shall be known to his servants, and he shall be furious against his enemies."

**15** For behold, YuhVavHey shall come in fire, and his chariots as a whirlwind — to return his anger in fury, and his rebuke in flames of fire. **16** For with fire YuhVavHey shall be judged, and with his sword, all flesh; and the slain of YuhVavHey shall be many. **17**

"Those who sanctify and purify themselves to the gardens, after one in the midst — eaters of the flesh of swine and the abomination and the mouse — together they shall come to an end," declares YuhVavHey.

**18** "And I — their works and their thoughts — am coming to gather all the nations and the tongues; and they shall come and see my glory. **19** And I will set among them a sign, and I will send from them escaped ones to the nations — to Tarshish, Pul, and Lud, drawers of the bow; to Tubal and Javan; the distant coastlands that did not hear my fame and did not see my glory — and they shall tell my glory among the nations. **20** And they shall bring all your brothers from all the nations as an offering to YuhVavHey — on horses and in chariots and in litters, and on mules and on dromedaries — to my holy mountain Jerusalem," says YuhVavHey, "as the children of Israel bring the offering in a clean vessel to the house of YuhVavHey."

**21** "And also from them I will take for priests, for Levites," says YuhVavHey. **22** "For as the new heavens and the new earth which I make stand before me," declares YuhVavHey, "so shall your seed and your name stand. **23** And it shall be: from new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to bow down before me," says YuhVavHey. **24** "And they shall go out and see the corpses of the men who transgressed against me; for their worm shall not die, and their fire shall not be quenched; and they shall be an abhorrence to all flesh."

## Notes

- The scroll itself carries no chapter or verse numbers; the chapter and verse divisions above are a modern reader's aid, following the standard numbering.
- 1QIsa-a is written in unpointed Hebrew with full ("plene") spelling — vowel letters are inserted far more freely than in the later medieval manuscripts (for example, words like "his soul" and "he" are spelled with extra letters). These spelling differences do not change the meaning and are not marked in this rendering.
- Where the scroll's Hebrew differs from the later standard Hebrew text in a way that changes the sense, the scroll's reading is followed here:
  - **9:3** — the scroll reads "for it" (לִי) where the later text reads "not" (אֵלַי): "for it you have increased the joy." (This reading is also reflected in the ancient Greek translation.)
  - **9:4** — the scroll adds the joining word "and" before "you shattered": "you have shattered, as in the day of Midian."
  - **53:10** — the scroll reads "he pierced him" where the later text reads "he made him sick."
  - **53:11** — the scroll reads "he shall see light" (יִרְאֶה אֹר): "From the toil of his soul he shall see light; he shall be satisfied." The later text has no object for "he shall see." The ancient Greek translation agrees with the scroll here.
- The scribe left a gap of three blank lines between the end of chapter 33 and the beginning of chapter 34, then began chapter 34 in a fresh column; there is no such break between chapters 39 and 40.
- Two slightly different hands have been identified in the scroll's writing, suggesting two scribes worked on it together.

- Every English word in this rendering is the translator's own, made directly from the Hebrew; modern English translations were consulted only to clarify a few difficult passages, and none of their phrasing was copied.

- A few well-known proposed variants (for example at 19:18, 21:8, and 38:14) could not be verified against the scroll's transcription from the sources available, so the common Hebrew reading is rendered; they are flagged here rather than asserted.

- [Brackets] mark helper words added for English readability; [lacuna] would mark damaged text, but the scroll is essentially complete and no passage required it.



# The War Scroll

1QM — *The War of the Sons of Light Against the Sons of Darkness*



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## The words, made plain

## The words, made plain

Words in [brackets] are added for English readability, or mark words the ancient copy itself lost and scholars have filled in from the sense — no lost word is ever invented outright. [lacuna] marks a gap where the leather is gone.

### Column I

[For the Instructor,] the book of the rule of the war: the beginning of the sending out of the hand of the sons of light, to take the initiative against the lot of the sons of darkness — the army of Belial: the troop of Edom and Moab and the sons of Ammon, [and the Amalekites], and the dwellers of [Philistia], and the troops of the Kittim of Assyria; and with

them as helpers, those who violate the covenant. The sons of Levi and the sons of Judah and the sons of Benjamin — the exiles of the wilderness — shall fight against them [lacuna] against all their troops, when the exiles of the sons of light return from the wilderness of the peoples to encamp in the wilderness of Jerusalem. And after the war, they shall go up from there [lacuna] [and the king] of the Kittim [shall come] into Egypt. And in his time he shall go out in great anger to fight the kings of the north, and his anger to destroy and to cut off the horn of [Israel]. [And this shall be] a time of salvation for the people of Elohim, and an end of dominion for all the men of His lot, and everlasting destruction for all the lot of Belial. And there shall be [great] panic among the sons of Japheth; Assyria shall fall, and there shall be no helper for him; the dominion of the Kittim shall come to an end, to subdue wickedness without remnant; and there shall be no escape for all the [sons of] darkness.

[And the sons of] righteousness shall shine to all the ends of the world, going on and shining, until the end of all the appointed times of darkness. And at the appointed time of Elohim, His great exaltation shall shine for all the appointed times [of eternity], for peace and blessing, glory and joy, and length of days for all the sons of light. And on the day when the Kittim fall, there shall be a battle, and mighty confusion, before the Elohim of Israel — for it is a day appointed by Him from of old for the war of destruction against the sons of darkness. On it, the congregation of divine beings and the assembly of men shall draw near for a mighty confusion — the sons of light and the lot of darkness fighting together for the might of Elohim, with a loud sound of a multitude and a war-cry of divine beings and men, for a day of calamity. And this shall be a time of distress [for] [all] the people of the redemption of Elohim. And in all their distresses there has not been its like, from its beginning(?) until its completion, for an everlasting

redemption. And on the day of their war against the Kittim, [they shall go out] for the battle.

Three lots shall the sons of light hold fast, to strike wickedness; and three shall the army of Belial gird on, to bring back the lot of [light]. And the banners of the sons shall be for melting the heart; but the might of Elohim strengthens the [heart] of the sons of [light]. And in the seventh lot, the great hand of Elohim shall subdue [Belial] [and] all the angels of his dominion, and all [the men of] his lot.

[lacuna] holy ones shall appear [with the help of] [lacuna] the truth, for the destruction of the sons of darkness. Then [lacuna] [a] sound [of] a great multitude, and war-cries [lacuna] shall join hands with the instruments of [the] war [lacuna] [the] war [lacuna]. The heads of the tribes [lacuna] [and the priests]; [and] the Levites, and the heads of the tribes, and the fathers of the congregation [lacuna] the priests, and likewise for the Levites, and the divisions of the heads of [lacuna].

## **Column II**

The fathers of the congregation: fifty-two. And the heads of the priests they shall arrange after the chief priest and his second: twelve heads, to minister continually before Elohim. And the heads of the divisions: twenty-six in their divisions they shall minister. And after them, the heads of the Levites, to minister continually: twelve, one for a tribe. And the heads of their divisions, each man in his station, shall minister. And the heads of the tribes and the fathers of the congregation after them, to stand continually at the gates of the sanctuary. And the heads of their divisions, with their officers, shall stand for their appointed times — for their months and for their sabbaths and for all the days of the year, from fifty years old and upward. These shall stand over the burnt offerings and the sacrifices, to arrange the burning of soothing aroma

for the acceptance of Elohim, to atone for all His congregation, and to grow fat before Him continually at the table of glory.

All these they shall arrange in the appointed time of the year of release. And in the thirty-three remaining years of the war, the men of renown shall be — the called of the appointed time — and all the heads of the fathers of the congregation shall choose for themselves men of war for all the lands of the nations. From all the tribes of Israel they shall arm for themselves men of valor, to go out to the host according to the testimonies of the war, year by year. But in the years of release they shall not arm to go out to the host, for it is a sabbath of rest for Israel. In the thirty-five years of the service, the war shall be arrayed six years, and all the congregation together shall array it.

And the war of the divisions in the twenty-nine remaining years: in the first year they shall fight against Aram-naharaim; in the second, against the sons of Lud; in the third they shall fight against the rest of the sons of Aram — Uz and Hul, Togar and Mesha, which are beyond the Euphrates; in the fourth and fifth they shall fight against the sons of Arpachshad; in the sixth and seventh they shall fight against all the sons of Assyria and Persia and the easterners, as far as the great wilderness; in the eighth year they shall fight against the sons of Elam; in the ninth they shall fight against the sons of Ishmael and Keturah. And in the ten years which are after them, the war shall be divided against all the sons of Ham [according to their families] [in their dwellings]. And in the ten remaining years, the war shall be divided against all the [sons of] [Japheth] in their dwellings.

[lacuna] [the rule of] the trumpets: [the trumpets] of alarm for all their service [lacuna] for their officers [lacuna] [for] myriads and thousands and hundreds [and fifties] and tens, upon [the trumpets] [lacuna] [lacuna] upon which they shall write [lacuna] [the trumpets].

### Column III

The orderings of the war. And the trumpets: the orderings of the war, and the trumpets of their muster when the gates of the war are opened for the men of the sons to go out; and the trumpets of the alarm of the slain; and the trumpets of the ambush; and the trumpets of the pursuit when the enemy is smitten; and the trumpets of the gathering when the war returns.

Upon the trumpets of the muster of the congregation they shall write: "The called of Elohim." And upon the trumpets of the muster of the princes they shall write: "The princes of Elohim." And upon the trumpets of the formations they shall write: "The rule of Elohim." And upon the trumpets of the men of renown they shall write: "The heads of the fathers of the congregation" — when they gather to the house of assembly, they shall write: "Testimonies of Elohim for a holy counsel." And upon the trumpets of the camps they shall write: "The peace of Elohim in the camps of His holy ones." And upon the trumpets of their marches they shall write: "The mighty acts of Elohim, to scatter the enemy and to put to flight all who hate righteousness, and the requital of kindnesses upon those who hate Elohim." And upon the trumpets of the orderings of the war they shall write: "The orderings of the banners of Elohim, for the vengeance of His anger against all the sons of darkness." And upon the trumpets of the muster of the men of the sons, when the gates of the war are opened to go out to the battle line of the enemy, they shall write: "A memorial of vengeance at the appointed time of Elohim." And upon the trumpets of the slain they shall write: "The hand of the might of Elohim in war, to fell all the slain of falsehood." And upon the trumpets of the ambush they shall write: "The mysteries of Elohim, to destroy wickedness." And upon the trumpets of the pursuit they shall write: "Elohim has smitten all the sons of darkness; He shall not turn back His anger until they are consumed."



And when they return from the war to enter the battle line, they shall write upon the trumpets of the return: "Elohim has gathered." And upon the trumpets of the way of the return from the war of the enemy, to come to the congregation — Jerusalem — they shall write: "The rejoicings of Elohim in the return of peace."

[lacuna]

The rule of the signs of all the congregation, for their formations: upon the great sign which is at the head of all the people they shall write: "The people of Elohim," and the name of Israel and Aaron, and the names of the twelve [tribes of] [Israel] according to their generations. Upon the signs of the heads of the camps, for the three tribes, they shall write: "[...] Elohim," and the names of the three tribes. [Upon] the sign of the tribe they shall write: "The banner of Elohim," and the name of the prince of the [tribe] [lacuna] [his families] [lacuna] [and] the name of the prince of the myriad, and the names of the [captains of] [lacuna] [lacuna] [of his hundreds]. And upon [the sign] [lacuna].

[lacuna]

[lacuna]

[lacuna]

## Column IV

And upon the sign of Merari they shall write: "The offering of Elohim," and the name of the prince of Merari, and the names of the captains of his thousands. And upon the sign of [the thousand] they shall write: "The anger of Elohim in wrath against Belial and against all the men of his lot, without remnant," and the name of the captain of the thousand, and the names of the captains of his hundreds. And upon the sign of the hundred they shall write: "From Elohim, the hand of war against all flesh of falsehood," and the name of the captain of the hundred, and the names of the captains of his tens. And upon the sign of the fifty they

shall write: "The standing of the wicked is ended [by] the might of Elohim," and the name of the captain of the fifty, and the names of the captains of his tens. Upon the sign of the ten they shall write: "Songs of Elohim on a ten-stringed harp," and the name of the captain of the ten, and the names of the nine men of his testimony.

And when they go to the war, they shall write upon their signs: "Truth of Elohim, righteousness of Elohim, glory of Elohim, judgment of Elohim" — and after them, all the rule of the interpretation of their names. And when they draw near to the war, they shall write upon their signs: "The right hand of Elohim, the appointed time of Elohim, the panic of Elohim, the slain of Elohim" — and after them, all the interpretation of their names. And when they return from the war, they shall write upon their signs: "The exaltation of Elohim, the greatness of Elohim, the praise of Elohim, the glory of Elohim" — with all the interpretation of their names.

The rule of the signs of the congregation: when they go out to war, they shall write upon the first sign: "The congregation of Elohim." Upon the second sign: "The camps of Elohim." Upon the third: "The tribes of Elohim." Upon the fourth: "The families of Elohim." Upon the fifth: "The banners of Elohim." Upon the sixth: "The assembly of Elohim." Upon the seventh: "The called of Elohim." Upon the eighth: "The hosts of Elohim." And the interpretation of their names they shall write with all their rule. And when they draw near to the war, they shall write upon their signs: "The war of Elohim, the vengeance of Elohim, the strife of Elohim, the recompense of Elohim, the strength of Elohim, the retribution of Elohim, the might of Elohim, the destruction of Elohim against every worthless nation." And all the interpretation of their names they shall write upon them. And when they return from the war, they shall write upon their signs: "The salvations of Elohim, the eternity of Elohim, the



help of Elohim, the stay of Elohim, the joy of Elohim, the thanksgivings of Elohim, the praise of Elohim, the peace of Elohim."

[The length of] [the signs]: the sign of all the congregation — fourteen cubits long. The sign of [the three] tribes — thirteen [cubits] long. [The sign] of the tribe — [twelve] cubits. The sign of the myriad — [eleven] cubits. The sign of the thousand — ten cubits. The sign of [the hundred] — nine cubits. [The sign] of the fifty — [eight] cubits. The sign of the ten — [seven] cubits [lacuna].

[lacuna]

[lacuna]

[lacuna]

## **Column V**

And upon [the shield] of the prince of all the congregation they shall write [his name], and the name of Israel and Levi and Aaron, and the names of the twelve tribes of Israel according to their generations, and the names of the twelve princes of their tribes.

The rule for ordering the banners of the war: when their host is full, to complete a front battle line of a thousand men — the battle line shall be bound. And seven front orderings for the one battle line, standing in the rule, man after man in station. And all of them holding shields of burnished bronze, like the work of a polished mirror. And the shield is edged — a work of twisted border, and a joined pattern, a work of embroidery: gold and silver and bronze, welded together, and precious stones — a work of embroidery, a work of a skilled craftsman of design. The length of the shield: two and a half cubits, and its width: a cubit and a half.

And in their hand a lance and a javelin. The length of the lance: seven cubits; of this, the socket: half a cubit. And on the socket, three bands of

twisted work, like the work of a twisted border, in gold and silver and bronze, welded together, like the work of a designed pattern. And the joining [of the pattern], from this side and from that, to the band; around it, precious stones — a work of embroidery, a work of a skilled craftsman of design — and an ear of grain. And the socket is grooved between the bands, like the work of a designed pillar. And the blade: white iron, shining — a work of a skilled craftsman of design. And an ear of pure gold in the midst of the blade, and a spike toward the head. And the javelins: choice pure iron, refined and whitened like a polished mirror — a work of a skilled craftsman of design. And the appearance of the ear of pure gold is joined to it on its two sides. And its rims(?) straight toward the head — two on this side and two on that. The length of the javelin: a cubit and a half, and its width: four fingers. And the belly(?): four thumbs(?) and four handbreadths to the belly; and the belly is ribbed(?) here and here, five handbreadths. And the handle of the javelin: a choice horn — a work of embroidery, a designed pattern of embroidery, in gold and silver and precious stones.

[lacuna]

And in the column(?) [lacuna] [they shall be ordered], the seven battle lines, battle line after battle line. [And the width] [lacuna] [thirty] cubits, where [the men] of [the] middle shall stand [lacuna] the front [lacuna].

[lacuna]

[lacuna]

## **Column VI**

[lacuna] seven times, and they shall return to their station. And after them, three banners of skirmishers shall go out and stand between the battle lines. The first banner shall cast at the battle line of the enemy seven darts of war. And upon the blade of the dart they shall write: "Lightning of a spear, for the might of Elohim." And upon the second

shield(?) they shall write: "Sparks of blood, to fell the slain in the anger of Elohim." And upon the third dart they shall write: "Flame of a sword, devouring the slain of iniquity, in the judgment of Elohim." All these they shall hurl seven times, and return to their station.

And after them, two banners of skirmishers shall go out and stand between the two battle lines. The first banner holds spear and shield. And the second banner holds shield and javelin — to fell the slain in the judgment of Elohim, and to subdue the battle line of the enemy by the might of Elohim, to repay the recompense of their evil to every worthless nation. And the kingdom shall be to the Elohim of Israel; and among the holy ones of His people He shall do valiantly.

[lacuna]

And seven orderings of horsemen shall also stand, to the right of the battle line and to its left: on this side and on that their orderings shall stand — seven hundred horsemen to the one side and seven hundred to the other side. Two hundred horsemen shall go out with a thousand of the battle line of the men of the skirmishers; and so they shall stand on all [sides of] the camp: six hundred and four thousand in all. And a thousand and four hundred chariots for the men of the rule of the battle lines — fifty to the [one] battle line. And the horsemen shall be upon the chariots of the men of the rule: six thousand five hundred per tribe. All the chariots that go out to the war, with [the men of] the sons: male horses, swift of foot and soft of mouth, and long of wind, and full in the ordering of their days, trained for war; and [accustomed] to hear [sounds] and all sights of likenesses(?). And the riders upon them: men of valor for war, trained in chariotry, and the ordering of their days from thirty years old to forty-five years old. And the horsemen of the rule shall be from forty years old to fifty years old. And they [lacuna] [lacuna] and helmets(?) and leg-guards. And holding in their hand round shields and a long lance of eight [cubits] [lacuna] [lacuna] and

bow and arrows and darts of war. And all of them ready [in order]  
[lacuna] [lacuna] to pour out the blood of the slain of their guilt. These  
are [the riders] [lacuna].

[lacuna]

[lacuna]

[lacuna]

## **Column VII**

And the men of the rule shall be from forty years old to fifty years old.  
And those who arrange the camps shall be from fifty years old to sixty  
years old. And the officers shall also be from forty years old to fifty  
years old. And all who strip the slain and plunder the spoil and purify  
the land and guard the vessels and prepare the provisions — all of them  
shall be from twenty-five years old to thirty years old.

And no young boy and no woman shall come to their camps when they  
go out from Jerusalem to go to the war, until they return. And anyone  
lame or blind or limping, or a man with a lasting blemish in his flesh, or  
a man stricken with the impurity of his flesh — none of these shall go  
with them to the war. All of them shall be men of freewill for war,  
blameless of spirit and flesh, and ready for the day of vengeance. And  
every man who is not pure from his fountain on the day of the war shall  
not go down with them — for holy angels are with their hosts together.  
And there shall be a space between all their camps and the place of the  
latrine: about two thousand cubits. And no nakedness of an evil matter  
shall be seen around all their camps.

[lacuna]

And in the ordering of the battle lines of the war, toward the enemy —  
battle line against battle line — there shall go out from the middle gate,  
to between the battle lines, seven priests from the sons of Aaron,

wearing garments of white linen: a linen tunic and linen trousers, and girded with a sash of twined linen — blue and purple and scarlet thread — and a designed pattern, a work of embroidery; and flowered turbans on their heads: garments of war — and into the sanctuary they shall not bring them. The one priest shall walk before all the men of the battle line, to strengthen their hands in the war. And in the hand of the six shall be the trumpets of muster and the trumpets of memorial and the trumpets of alarm and the trumpets of pursuit and the trumpets of gathering.

And when the priests go out to between the battle lines, there shall go out with them seven Levites, and in their hand seven jubilee horns. And three officers from the Levites before the priests and the Levites. And the priests shall blow on two trumpets of [the muster] [lacuna] [the war] upon fifty shields(?). And fifty men of skirmishers shall go out from the one gate [lacuna] [and the Levites] the officers. And with every battle line and battle line, they shall go out according to all [this] [rule] [lacuna] the men of [the skirmishers] from the gates [and] [they stood] between the two battle lines [lacuna] [and] [the war].

[lacuna]

[lacuna]

## **Column VIII**

The trumpets shall sound the alarm continually for the men of the sling, until they finish casting seven times. And afterward the priests shall blow for them on the trumpets of return, and they shall come to the side of the first battle line, to stand in their station. And the priests shall blow on the trumpets of muster, and three banners of skirmishers shall go out from the gates and stand between the battle lines, and by their hand the men of the chariotry, from the right and from the left.

And the priests shall blow on the trumpets: a low, drawn-out sound — the hands of the ordering of the war. And the chiefs shall spread out to their orderings, each man to his station. And when the three orderings stand, the priests shall blow for them a second alarm: a soft, continuous sound — the hands of the slayers(?), until they draw near to the battle line of the enemy, and stretch out their hand with the instruments of war. And the priests shall blow the alarm on the six trumpets of the slain: a sharp, piercing sound — to direct the war continually. And the Levites and all the people of the horns shall blow the alarm: one sound, a great war-cry, to melt the heart of the enemy.

And with the sound of the alarm, the darts of the war shall go out, to fell the slain. The sound of the horns shall hasten; and [with the trumpets] the priests shall sound the alarm: a sharp, piercing sound — to direct the hands of the war, until they have cast at the battle line of the enemy seven times. And afterward the priests shall blow for them on the trumpets of return: a soft, drawn-out, continuous sound. According to this rule [the priests] shall blow for the three banners. And with the first casting, [the priests] and the Levites and all the people of [the horns] shall blow the alarm: a loud sound of a great war-cry, to direct [the war] [lacuna]. [The priests] shall blow for them [on the trumpets] of return [lacuna] [and they stood] in their station in the battle line [lacuna] [lacuna] and stood [lacuna] [the slain].

[lacuna]

## **Column IX**

Their hands shall begin to fell among the slain, and all the people shall be silent from the sound of the alarm. And the priests shall sound the alarm on the trumpets of the slain, to direct [the war] [until] the enemy is smitten and turns his back — the priests sounding the alarm to direct the war. And when they are smitten before them, the priests shall blow

on the trumpets of muster, and all the men of the skirmishers shall go out to them from the midst of the front battle lines. And six banners shall stand, and the banner that draws near — all of them: seven battle lines, twenty-eight thousand men of war, and the riders six thousand. All these shall pursue, to destroy the enemy in the war of Elohim, for everlasting destruction. And the priests shall blow for them on the trumpets of pursuit; [and they shall divide] [against] all the enemy, to pursue to destruction. And the chariotry returns upon the hands of the war, until the ban. And when the slain fall, [the priests] shall sound the alarm from afar, and shall not come into the midst of the slain, to be defiled by the blood of their impurity — for holy are they. [They shall not] profane the oil of the anointing of their priesthood with the blood of a worthless nation.

The rule for changing the ordering of the banners of the war: to array the station upon [lacuna] [lacuna] [to go out] — round shields and towers and bow, and towers. And upon a little bending, and heads going out, [and wings] going out [from the two] sides of the battle line, [to] melt the enemy. And the shields of the towers shall be three cubits long, and their lances [eight] cubits [long]. [And the towers] going out from the battle line: a hundred shields and a hundred faces of the tower. [All of them] [shall surround] the tower to the three winds of the front: three hundred shields. And two gates to the one tower — [one] [to the right] and one to the left. And upon all the shields of the towers they shall write: upon the first, [Michael]; upon the second, Gabriel; upon the third, [Sariel]; upon the fourth, Raphael. Michael and Gabriel [to the right], and Sariel and Raphael to the left.

[lacuna] [and for the four] [lacuna] and if [an ambush] [they set] [for the battle line] [lacuna] [and they fell] [among the slain] [lacuna].

[lacuna]

[lacuna]

## Column X

[lacuna] our camps, and to keep guard against all nakedness of an evil matter. And which You told us: for You are in our midst — a great and awesome Elohim, to despoil all our enemies [before us]. And You taught us from of old, for our generations, saying: "When you draw near to the war, the priest shall stand and speak to the people, saying: 'Hear, Israel: you draw near today to the war against your enemies. Do not fear, and let your heart not be soft; and do not [hurry], [and] do not tremble before them — for your Elohim goes with you, to fight for you against your enemies, to save you.'" (Deuteronomy 20:3-4) [And our officers] shall speak to all who are ready for the war, the generous of heart, to hold fast in the might of Elohim; and to turn back all the faint of heart, and to hold together with all the mighty of valor.

And which [You spoke] by the hand of Moses, saying: "When war comes in your land against the adversary who oppresses you, [you shall sound the alarm] with the trumpets, and you shall be remembered before your Elohim, and you shall be saved from your enemies." (Numbers 10:9) Who is like You, O Elohim of Israel, [in the heavens] and on earth, who does like Your great deeds and like Your strong might? And who is like Your people Israel, whom You chose for Yourself from all the peoples of the lands?

A people of holy ones of the covenant, and learners of the law, discerning [insight] [lacuna] and hearers of a glorious voice, and seers of holy angels, with opened ear, and hearers of [deep things] [lacuna] the expanse of the heavens, the host of the luminaries, and the burden of the winds, and the dominion of the holy ones, the treasures [of glory] [lacuna] clouds. The Creator of the earth, and the laws of its divisions — for the wilderness, and the desert land, and all its offspring, with



[lacuna] the circle of the seas, and the gatherings of the rivers, and the cleaving of the deeps; the work of the living creature, and the sons of wing; the form of Adam, [and the generations of] [his seed], without tongue(?), and the separation of peoples, the dwelling of families, and the inheritance of [lands] [lacuna] [the appointed times of] holiness, and the turnings of years, and the ends of eternity [lacuna].

[lacuna] And these we have known from Your insight, which [lacuna] [lacuna] [Your ears] to our cry, for [lacuna] [lacuna] to His house [lacuna].

[lacuna]

[lacuna]

## Column XI

For the war is Yours. And by the strength of Your hand their corpses are crushed, with none to bury them. And Goliath the Gittite, a man mighty of valor, You delivered into the hand of David Your servant — for he trusted in Your great name, and not in sword and spear. For the war is Yours. And the Philistines You subdued many times by Your holy name. And also by the hand of our kings You saved us many times, for the sake of Your mercies — and not according to our deeds, for we did evil, and the doings of our transgressions. The war is Yours, and from You is the might, and not to us; and not our strength and the might of our hands did valiantly — but by Your strength and the might of Your great valor. As You told us from of old, saying: "A star goes forth from Jacob; a scepter rises from Israel, and smites the corners of Moab, and breaks down all the sons of Sheth." (Numbers 24:17) "And one from Jacob shall rule, and destroy the remnant from the city; and the enemy shall be a possession, and Israel shall do valiantly." (Numbers 24:19) And by the hand of Your anointed ones, the seers of the testimonies, You told us the appointed times of the wars of Your hands — to do battle with our

enemies, to fell the troops of Belial, the seven nations of worthlessness, by the hand of the poor of Your redemption, [with] strength and in peace, for wondrous might and a melting heart, to open a door of hope. And You did to them as to Pharaoh and the captains of his chariots in the Red Sea. And those crushed of spirit You kindle like a torch of fire in the stubble, devouring wickedness, not turning back until guilt is consumed. And from of old You let us hear the appointed time of the might of Your hand against the Kittim, saying: "And Assyria shall fall by a sword not of man, and a sword not of Adam shall devour him." (Isaiah 31:8)

For by the hand of the poor You shall deliver the enemies of all the lands, and by the hand of those who bow in the dust, to bring low the mighty of the peoples, to return the recompense of the wicked [upon their head], and to justify Your true judgment among all the sons of man, and to make for Yourself an everlasting name among the peoples of the wars, and to be great and to be made holy before the eyes of the rest of the nations — to know [Your glory] when You execute judgments against Gog and all his assembly gathered against us. For You shall fight them from the heavens [lacuna] upon them for confusion.

[lacuna]

[lacuna]

## **Column XII**

For a multitude of holy ones are Yours in the heavens, and hosts of angels in Your holy habitation, to [praise] Your truth. And the chosen of a holy people You set for Yourself together [lacuna]; and the number of the names of all their hosts is with You in the abode of Your holiness, and the [number of the] righteous in the habitation of Your glory. And [lacuna] mercies of blessing [lacuna], and the covenant of Your peace You engraved for them with an engraving of life, to reign [over them] in

all the appointed times of eternity, and to muster the [hosts of] Your chosen ones — by their thousands and by their myriads, together with Your holy ones [and with] Your angels — to wield the hand in war, [to subdue] the adversaries(?) of the earth in the strife of Your judgments; and with the chosen of heaven, victorious.

And You, O [awesome] Elohim, in the glory of Your kingdom — and the assembly of Your holy ones is in our midst for everlasting help — [You have given] us as scorn to kings, a mockery and derision to mighty ones. For holy is my Elohim, and the King of glory is with us, with holy ones. Mighty ones and a host of angels are in our musters. And the Mighty One of the war is in our assembly, and the host of His spirits is with our steps. And our horsemen are [like] clouds, and like clouds of dew, to cover the earth; and like a downpour of showers, to water judgment for all its offspring. Rise, O Mighty One; take Your captivity, O man of glory; and strip Your spoil, O doer of valor. Put Your hand on the neck of Your enemies, and Your foot on the high places of the slain. Smite the nations, Your adversaries, and let Your sword devour the flesh of guilt. Fill Your land with glory, and Your inheritance with blessing. A multitude of cattle in Your portions, silver and gold and precious stones in Your palaces. Zion, rejoice greatly; and appear in joyful song, O Jerusalem; and exult, all cities of Judah. Open your gates continually, to bring to you the wealth of nations. And their kings shall serve you, and all your oppressors shall bow to you, and lick the dust of your feet. [Daughters of] my people, cry out with a voice of song; adorn yourself with the adornment of glory, and rule in the kingdom [lacuna] to Your camps, and Israel, to reign forever. [lacuna] to them, O mighty ones of the war [lacuna] Jerusalem [lacuna] exalted above the heavens, my Elohim [lacuna].

[lacuna]

## Column XIII

And the chief priest shall stand, and his brothers the priests, and the Levites, and all the elders of the rule with him. And standing in their place they shall bless the Elohim of Israel and all His true works, and curse the name of Belial and all the spirits of his lot. And they shall answer and say: "Blessed is the Elohim of Israel in every thought of His holiness and His true works; and blessed are all who minister to Him in righteousness, who know Him in faithfulness."

"And cursed is Belial in the thought of enmity, and he is full of wrath in the ministry of his guilt. And cursed are all the spirits of his lot in the thought of their wickedness; and full of wrath are they in all their service of banished impurity — for they are the lot of darkness, and the lot of Elohim is for everlasting light."

"And [You,] O Elohim of our fathers, Your name we bless forever. And we are a people of [eternity], and a covenant You cut with our fathers, and You raised it for their seed for the appointed times of eternity. And in all the testimonies of Your glory there was the remembrance [of Your name] in our midst, for a help of remnant and a keeping-alive for Your covenant, and to [recount] Your true works and the judgments of Your wondrous might. You [are the Elohim of] our covenant; Yours is a people of eternity, and in the lot of light You cast us for Your truth. And the Prince of Light from of old You appointed to help us; and in his lot are all the sons of righteousness, and all the spirits of truth in his dominion. And You made Belial for the pit — an angel of enmity; and in darkness is his dominion, and in his counsel to condemn and to bring guilt. And all the spirits of his lot are angels of destruction; in the laws of darkness they walk, and toward him is their desire together. And we, in the lot of Your truth, rejoice in the hand of Your might, and exult in Your salvation, and are glad in Your help and in Your peace. Who is like You in strength, O Elohim of Israel? And with the poor is the hand of

Your might. And who is an angel or a prince like Your [effectual](?) help? For from of old You appointed for Yourself a day of great battle [lacuna] to help in truth, and to destroy in guilt, to bring low darkness and to make light mighty [lacuna] for an everlasting standing, to consume all the sons of darkness, and joy for all the sons of light. [lacuna] For You appointed us for [lacuna]."

[lacuna]

## **Column XIV**

[lacuna] like the fire of His wrath against the idols of Egypt.

And after they go up from upon the slain to come to the camp, they shall all sing the praise of the return. And in the morning they shall wash their garments, and bathe from the blood of the carcasses of guilt. And they shall return to the place of their standing, where they arrayed the battle line before the falling of the slain of the enemy. And they shall all bless there the Elohim of Israel, and exalt His name together with joy. And they shall answer and say: "Blessed is the Elohim of Israel, who keeps kindness for His covenant, and testimonies of salvation for the people of His redemption. And He calls the stumbling to wondrous might, and gathers an assembly of nations for destruction, with no remnant; and to lift by judgment a melting heart, and to open a mouth for the dumb, to sing of the might of Elohim; and hands grown slack, to teach war; and giving to melting knees firmness of standing, and girding of loins to the shoulder of smiters. And in affliction of spirit [lacuna] hardness of heart. And by the blameless of way, all nations of wickedness shall come to an end; and for all their mighty ones there is no standing. And we are the remnant of Your people. Blessed is Your name, O Elohim of kindnesses, who keeps covenant with our fathers. And with all our generations You have dealt wondrously Your kindnesses to the remnant of Your people in the dominion of Belial. And

in all the mysteries of his enmity they have not thrust us away from Your covenant. And the spirits of his destruction You rebuked from us; and when the men of his dominion acted wickedly, You kept the soul of Your redemption. And You raised the fallen by Your strength, and the lofty of stature You cut down to bring them low. And for all their mighty ones there is no deliverer, and for their swift ones no escape. And to their honored ones You return contempt. And every uprising of their vanities shall be as nothing. And we, the people of Your holiness — in Your true works we shall praise Your name, and in Your mighty deeds we shall exalt Your splendor at all times and the appointed times of everlasting testimonies, with the coming of day and night, and the goings out of evening and morning. For great is the thought of Your glory, and the mysteries of Your wonders are in Your heights — to lift for Yourself from the dust, and to bring low from the divine beings."

"Be exalted, be exalted, O Elohim of divine beings; and be lifted up in might, O King of kings. [lacuna] You set upon [lacuna]; from before You [shall scatter] all the sons of darkness. And the light of Your greatness [lacuna] divine beings and men [lacuna] a burning fire in the dark places of destructions [lacuna]; in the destructions of Sheol it shall burn, for an everlasting burning [lacuna] transgressors [lacuna] in all the appointed times of eternity."

[All the thanksgivings of the war they shall recount [lacuna], and afterward they shall return to their camps [lacuna] for the rule [lacuna]."

[lacuna]

## **Column XV**

For this is a time of distress for Israel, and a testimony of war against all the nations. And the lot of Elohim is for everlasting redemption, and destruction for every nation of wickedness. And all who are ready for

the war shall go and encamp against the king of the Kittim, and against all the host of Belial who are appointed with him for the day of vengeance, by the sword of Elohim.

And the chief priest shall stand, and his brothers the priests, and the Levites, and all the men of the rule with him. And he shall call in their ears the prayer of the appointed time of the war, as written in the book of the rule of its time, with all the words of their thanksgivings. And he shall array there all the battle lines, as written in the book of the war. And the priest appointed for the time of vengeance shall walk about, by the word of all his brothers, and strengthen their hands in the war. And he shall answer and say: "Be strong and courageous, and be for sons of valor. Do not fear, and do not [be dismayed], and let your heart not be soft. And do not hurry, and do not tremble before them; and do not turn back, and do [not flee] before them. For they are a congregation of wickedness, and in darkness are all their works, and toward it is their desire. [lacuna] their refuge and their might are like vanishing smoke, and all the multitude of their tumult like passing chaff [lacuna]; desolation shall not be found, and every uprising of their calamity shall quickly [fade] like the flower in [summer] [lacuna]. Be strong for the war of Elohim — for the appointed time of war is this day: [for] Elohim [is] against all the nations [lacuna] judgment upon all flesh. The Elohim of Israel lifts His hand in the might of His wonder [against] all the spirits of wickedness [lacuna]; the mighty ones of the divine beings gird themselves for war, and the orderings of the holy ones [prepare] for the day of [vengeance] [lacuna] of war [lacuna] [lacuna] the Elohim of Israel [lacuna] to remove Belial [lacuna] in his destruction [lacuna]."

[lacuna]

## Column XVI

[until the end of all] [lacuna] — for the Elohim of Israel has called a sword against all the nations, and among the holy ones of His people He shall do mightily.

All this rule they shall do on that day, standing against the camps of the Kittim. And afterward the priests shall blow for them on the trumpets of memorial, and the gates of the war shall be opened. And the men of the skirmishers shall go out, and stand as heads between the battle lines. And the priests shall blow for them an alarm of ordering. And the chiefs shall [be spread out] at the sound of the trumpets, until each man stands in his station. And the priests shall blow for them a second alarm, [the hands of] the drawing near. And when they stand beside the battle line of the Kittim, within a cast, each man shall lift his hand with his instrument of war; and the six [priests shall sound the alarm on] the trumpets of the slain — a sharp, piercing sound, to direct the war. And the Levites and all the people of the horns shall sound [the alarm of] war with a loud voice. And with the going out of the sound, their hands shall begin to fell among the slain of the Kittim, and all the people shall silence the sound of the alarm. And the priests shall be sounding the alarm on the trumpets of the slain, and the war is joined against the Kittim.

And when [Belial] girds himself to help the sons of darkness, and the slain of the skirmishers begin to fall — by the mysteries of Elohim, and to test by them all the appointed of the war — the priests shall blow on the trumpets of muster, for another battle line to go out as a relief for the war, and they shall stand between the battle lines. And to those drawing near to the war they shall blow to return. And the chief priest shall draw near and stand before the battle line, and strengthen their hearts [in the wondrous might of Elohim], and their hands in His war.



And he shall answer and say: "[Blessed is] Elohim; and the heart of His people He shall try in the crucible [lacuna] your slain [lacuna]; for from of old you have heard [the mysteries] of Elohim. [And you, be strong and stand in the breach. And do not fear their might] [lacuna] like a mighty one [lacuna]."

[lacuna]

[lacuna]

## **Column XVII**

[lacuna] and He shall make their [peace] burn [lacuna] in the camp of the crucible. And sharpen the instruments of its war, and let them not grow dim until [the end of every nation of] wickedness. And you — remember the judgment of Nadab and Abihu, the sons of Aaron, in whom Elohim was made holy in His judgment before the eyes of [all the people. And Eleazar] and Ithamar He held fast to Himself for a covenant of an everlasting priesthood.

And you, be strong, and do not fear them [lacuna] — for they are for waste and emptiness; their desire, and their stay, is without strength. [lacuna] Israel [lacuna] all that is and that comes to be. And He rules in every everlasting being. Today is His appointed time to subdue and to bring low the prince of the dominion of wickedness. And He shall send everlasting help to the lot of His redemption, in the might of the majestic angel, for the dominion of Michael, in everlasting light — to give light in joy to the covenant of Israel: peace and blessing for the lot of Elohim; to lift up among the divine beings the dominion of Michael, and the kingdom of Israel among all flesh. Righteousness shall rejoice in the heights, and all the sons of His truth shall exult in everlasting knowledge. And you, sons of His covenant, be strong in the crucible of Elohim, until He waves His hand and fills His crucibles with His mysteries for your standing.

And after these words, the priests shall blow for them to order the banners of the battle line. And the chiefs spread out at the sound of the trumpets, until each man stands in his station. And the priests shall blow on the trumpets a second alarm — the hands of the drawing near. And when the men of the skirmishers reach the battle line of the Kittim, within a cast, each man shall lift his hand with his instrument of war; and the priests shall sound the alarm on the trumpets of the slain, and the Levites and all the people of the horns shall sound the alarm of war. And the men of the skirmishers shall send their hand against the host of the Kittim; and with the going out of the sound of the alarm, they shall begin to fell among their slain. And all the people shall rest the sound of the alarm. And the priests shall be sounding the alarm on [the trumpets of the slain], and the war is joined against the Kittim [lacuna], smitten before them. And in the third lot [lacuna] to fell the slain [lacuna].

[lacuna]

[lacuna]

### **Column XVIII**

And in the seventh lot, when the great hand of Elohim is lifted against Belial and against all the host of his dominion, in an everlasting plague [lacuna] — and the alarm of the holy ones in the pursuit of Assyria — then the sons of Japheth shall fall, never to rise, and the Kittim shall be smitten with no remnant or escape. And the lifting of the hand of the Elohim of Israel shall be against all the multitude of Belial. At that time the priests shall sound the alarm on the six trumpets of memorial, and all the battle lines of the war shall be gathered to them, and shall divide against all the camps of the Kittim, to devote them to destruction. And when the sun hastens to set on that day, the chief priest shall stand, and the priests and the Levites who are with him, and the heads of all the battle lines of the rule; and they shall bless there the Elohim of Israel.

And they shall answer and say: "Blessed is Your name, O Elohim of divine beings — for You have dealt greatly with Your people [lacuna] to do wonders; and Your covenant You have kept for us from of old, and the gates of salvation You have opened for us many times for the sake of Your covenant. And You have lifted our affliction, as Your goodness is in us; and You, O righteous Elohim, have acted for the sake of Your name." [lacuna] "Your might You have dealt wondrously with us — wonder upon wonder — and from of old there has not been its like. For You knew our appointed time. And today Your strength has appeared to us, and You have shown us the hand of Your kindnesses with us, in everlasting redemption — to remove the dominion of the enemy, to be no more; and the hand of Your might [lacuna] — and in the war You have prevailed over our enemies, for a plague of destruction. And now, this day hastens for us to pursue their multitude, for You [lacuna]; and the heart of the mighty You have made [as a shield](?), so there is no standing. Yours is the might, and in Your hand is the war; and there is no Elohim like You [lacuna] Your living ones, and appointed times for Your pleasure; and the recompense of the wicked You shall return to Your enemies [lacuna]."

[lacuna]

[lacuna]

[lacuna]

## **Column XIX**

[lacuna] a mockery and derision to the mighty ones. For holy is our Mighty One, and the King of glory is with us; and the host of His spirits is with our steps, and our horsemen [are like clouds, and like clouds of dew,] to cover the earth; and like a downpour of showers, to water judgment for all its offspring. Rise, O Mighty One; [take Your captivity, O man of glory; and strip] Your spoil, O doer of valor. Put Your hand on

the neck of Your enemies, and Your foot [upon the high places of] the slain. Smite the nations, Your adversaries, and let Your sword devour flesh. Fill Your land with glory, and Your inheritance with blessing. [A multitude of cattle] in Your portions; silver and gold in Your palaces. Zion, rejoice greatly; and exult, all cities of Judah. Open [your gates] continually, to bring to you the wealth of the nations. And their kings shall serve you, and all [your oppressors] shall bow to you, [and lick the dust of your feet]. [Daughters] of my people, sing out with a voice of song; adorn yourself with the adornment of glory, and rule in the kingdom [lacuna] to Your camps, and Israel, for an everlasting kingdom. [lacuna]

And afterward, the camps shall be gathered that night to rest until the morning. And in the morning they shall come to the place of the battle line [where the mighty of] the Kittim fell, and the multitude of Assyria, and the host of all the nations gathered with them — dead, a multitude of slain [with none to bury them], who fell there by the sword of Elohim. And the chief priest shall draw near there, and his second, and his brothers [the priests], and the Levites, with the prince of the war, and all the heads of the battle lines and their officers [lacuna] together, standing over the slain of the Kittim; and they shall praise there the Elohim of Israel. And they shall answer and say [lacuna] to Elohim Most High [lacuna].

[The leather breaks off here, in the middle of the hymn.]

## Notes

- The source Hebrew is the transcription of 1QM (1Q33) in the open Qumran Digital Reader corpus (built on Martin Abegg's word-level transcriptions of the scrolls). The Leon Levy Digital Library's own transcription could not be machine-read (its viewer is JavaScript-gated).

- Words in [brackets] mark either English helper words or Hebrew words the leather itself lost and editors have filled in from the sense — no lost word is ever invented outright. [lacuna] marks a gap where nothing can be read.
- Column I, line 1: the opening is damaged; "[For the Instructor,]" follows the scholarly reconstruction (the *n* is not fully legible).
- Column II: "In the thirty-five years of the service, the war shall be arrayed six years" — the arithmetic of the forty-year war is given as the scroll has it; the numbers follow the manuscript.
- Column IV: "the retribution of Elohim" — the Hebrew שלומי אל is rendered by its plain sense.
- The divine name never appears as יהוה in square script in this scroll — the war is fought entirely in the name of אל (Elohim). The scroll addresses Him twice as (18:18 ;12:8) אדוני, rendered Elohim per this book's standard.
- The scroll quotes earlier scripture and reworks it in its own words; each quotation is rendered fresh from the Hebrew as it stands in the scroll, with the familiar reference given afterward: Numbers 24:17 and 24:19 and Isaiah 31:8 (Column XI); Deuteronomy 20:3–4 and Numbers 10:9 (Column X). At Column XI the scroll reads אויב ("the enemy"), not "Edom" — rendered as the scroll has it.
- Columns XII and XIX share the same "Rise, O Mighty One" hymn — the scroll gives it once before the battle (XII) and once after the victory (XIX), with small differences between the two copies.
- Column V: the measurements of the javelin use rare technical terms (its "belly," its "rims"); the English keeps the Hebrew's own words and marks the uncertain ones.

- Column XII: "the adversaries(?) of the earth" — the Hebrew אֶרֶץ is uncertain.
- Column XVII, line 1 ("and He shall make their [peace] burn [lacuna] in the camp of the crucible"): the Hebrew is obscure; the uncertainty is marked.
- Column XVIII: "and the heart of the mighty You have made [as a shield](?)" — the verb is uncertain.
- Column XIX: the scroll breaks off mid-hymn — the bottom edge of the leather is worn away, and the closing page or pages of the work are lost.
- Three tiny unplaced scraps survive with the scroll (one line, two lines, and one line); they are too broken to place in any column and are not rendered here.
- Every English word above is a fresh rendering from the ancient Hebrew — no English version stands between the text and these words.

# The Community Rule

## 1QS — *The Rule of the Community*

*(No license-verified photograph of this scroll was available for this volume. The words below stand on their own.)*

### The words, made plain

### The words, made plain

Words in [brackets] are added for English readability, or mark words the ancient copy itself lost and scholars have filled in from the sense — no lost word is ever invented outright. [lacuna] marks a gap where the leather is gone.

### Column I

[For the Instructor —] the book of the rule of the Community: to seek [Elohim] with [the] whole heart and with [the] whole soul; to do what is good and right before Him, as He commanded by the hand of Moses and by the hand of all His servants the prophets; to love all that He has chosen and to hate all that He has rejected; to keep far from all evil and to hold fast to all good deeds; to do truth and righteousness and justice in the land, and to walk no more in the stubbornness of a guilty heart and eyes of lust, doing all evil; and to bring in all who volunteer to do the laws of Elohim in a covenant of kindness, to be joined together in the counsel of Elohim and to walk before Him blameless, [in] all that has been revealed for the appointed times of their testimonies; to love all the sons of light, each according to his lot in the counsel of Elohim, and to hate all the sons of darkness, each according to his guilt, [in] the vengeance of Elohim.

All who volunteer for His truth shall bring all their knowledge and their strength and their wealth into the Community of Elohim, to sift their

knowledge in the truth of the laws of Elohim, and [to direct] their strength according to the measure of His ways, and all their wealth according to the counsel of His righteousness; not to step over any one of all the words of Elohim in their appointed times, not to bring their times forward and not to hold them back from any of their appointed times; not to turn aside from the laws of His truth, to go right or left.

All who come into the rule of the Community shall pass over into the covenant before Elohim, to do according to all that He has commanded, and not to turn back from following Him for any dread or terror or trial [that comes] in the dominion of Belial. When they pass over into the covenant, the priests and the Levites shall bless the Elohim of salvation and all His true works, and all who pass over into the covenant shall say after them, "Amen, amen."

The priests shall recount the righteous acts of Elohim in His mighty deeds, and declare all His mercies of compassion upon Israel; and the Levites shall recount the iniquities of the children of Israel and all the transgressions of their guilt and their sins in the dominion of Belial. [And] all who pass over into the covenant, confessing after them, shall say: "We have acted perversely, [we have transgressed,] [we have sinned,] we have done wickedly — we [and our fathers] before us, in walking [contrary to the] laws of [truth] and [righteousness] of Elohim, who has executed [His] judgment [on] us [and on our fathers]."

## **Column II**

[For] His mercies of kindness He has bestowed on us from everlasting to everlasting. The priests shall bless all the men of the lot of Elohim who walk blameless in all His ways, saying: "May He bless you with all good, and keep you from all evil; may He enlighten your heart with insight for life, and be gracious to you with everlasting knowledge; may He lift the face of His kindnesses to you for everlasting peace."



And the Levites shall curse all the men of the lot of Belial, answering and saying: "Cursed are you in all your wicked works; may Elohim give you over to dread by the hand of all who execute vengeance, and may He visit destruction after you by the hand of all who repay recompense. Cursed are you, without mercy, as the darkness of your works; may you be full of wrath in the gloom of everlasting fire. May Elohim not be gracious to you when you call, and may He not forgive to atone your iniquity; may He lift the face of His anger for your vengeance, and may there be no peace for you by the mouth of all who hold fast to the fathers."

And all who pass over into the covenant shall say after those who bless and those who curse, "Amen, amen."

The priests and the Levites shall go on and say: "Cursed, by the idols of his heart, is the one who comes over into this covenant, setting the stumbling-block of his iniquity before him so as to turn back by it. When he hears the words of this covenant, he blesses himself in his heart, saying, 'Peace shall be mine, for in the stubbornness of my heart I shall walk' — and his spirit, the thirsty with the watered, shall be swept away, without forgiveness. The anger of Elohim and the jealousy of His judgments shall burn against him for everlasting destruction, and all the curses of this covenant shall cling to him; and Elohim shall set him apart for evil, and he shall be cut off from the midst of all the sons of light, for he turned back from following Elohim by his idols, and the stumbling-block of his iniquity [set] his lot among the cursed of eternity."

And all who come into the covenant shall answer and say after them, "Amen, amen."

So shall they do year by year, all the days of the dominion of Belial. The priests shall pass over first in the ordering, according to their spirits,

one after another; and the Levites shall pass over after them; and all the people shall pass over third in the ordering, one after another, in thousands and hundreds and fifties and tens — so that every man of Israel may know each man's standing in the Community of Elohim, for an everlasting counsel. And no man shall sink down from his station, and none shall rise above the place of his lot. For all shall be in a community of truth and humble goodness and love of kindness and righteous thought, each man toward his fellow, in a holy counsel — sons of an everlasting council. And everyone who refuses to enter [into] the covenant of [Elohim], to walk in the stubbornness of his heart, shall not [enter] the community of His truth — for his soul has loathed

### **Column III**

the disciplines of knowledge, the judgments of righteousness. He has not held fast, to turn his life around, and with the upright he shall not be counted. His knowledge and his strength and his wealth he shall not bring into the counsel of the Community — for with the filth of wickedness is his plowing, and defilement in his turning back. He shall not be made righteous by loosening the stubbornness of his heart; though darkness looks toward the ways of light, with the eyes of the blameless he shall not be counted. He shall not merit atonement, and he shall not be cleansed by waters of sprinkling, and he shall not be made holy by seas and rivers, and he shall not be cleansed by any waters of washing. Unclean, unclean shall he be all the days of his refusing the judgments of Elohim, without being disciplined in the Community of His counsel.

For by the spirit of the true counsel of Elohim are atoned all the ways of man for his iniquities, to look upon the light of life; and by a holy Ruach, joined to His truth, he is cleansed from all his iniquities; and by a spirit of uprightness and humility his sin is atoned; and by the humbling of his soul to all the laws of Elohim, his flesh is cleansed — to be sprinkled

with waters of sprinkling and to be made holy by waters of cleansing — and he shall set his steps to walk blameless in all the ways of Elohim, as He commanded, for the appointed times of His testimonies, and not to turn aside right or left, and not to step over any one of all His words. Then he shall be accepted, with soothing atonements, before Elohim, and it shall be to him a covenant of an everlasting Community.

For the Instructor, to understand and to teach all the sons of light about the generations of all the sons of man: concerning all the kinds of their spirits, with their signs, for their deeds in their generations, and for the visitation of their afflictions with the appointed times of their peace. From the Elohim of knowledge [comes] all that is and that comes to be; before they existed He prepared all their thought, and when they came to be, according to their appointed times, by the thought of His glory they fulfill their work, and there is no changing it. In His hand are the judgments of all, and He sustains them in all their desires.

He created man to rule the world, and set for him two spirits, to walk in them until the appointed time of His visitation: the spirits of truth and of falsehood. In the dwelling of light are the generations of truth, and from the fountain of darkness the generations of falsehood. In the hand of the Prince of Lights is the dominion of all the sons of righteousness — in the ways of light they walk; and in the hand of the Angel of Darkness [is] all the dominion of the sons of falsehood — in the ways of darkness they walk. By the Angel of Darkness goes astray every son of righteousness, and all their sin and their iniquities and their guilt and the transgressions of their deeds are in his dominion, according to the mysteries of Elohim, until his end; and all their afflictions and the appointed times of their troubles are in the dominion of his judgment. And all the spirits of his lot cause the sons of light to stumble; but the Elohim of Israel and His Angel of Truth help all the sons of light.

He created the spirits of light and of darkness, and upon them He founded every work, [and] upon their ways [every] service: one He loved for all everlasting [times], and in all its deeds He delights forever; one He abhorred — its counsel and all its ways He hates forever.

#### **Column IV**

[lacuna ... for] everlasting witnesses; and in all its deeds He delights forever. The other — He abhorred its counsel, and all its ways He hates forever.

And these are their ways in the world: to enlighten the heart of man, and to make straight before him all the ways of true righteousness, and to put the fear of the judgments of Elohim in his heart; and a spirit of humility, and patience, and great compassion, and everlasting goodness, and insight and understanding, and mighty wisdom that trusts in all the works of Elohim and leans on the greatness of His kindness; and a spirit of knowledge in every plan of deed, and zeal for judgments of righteousness, and a holy plan with a steadfast inclination, and great kindnesses upon all the sons of truth, and a purity of glory that abhors all idols of impurity, and walking humbly with shrewdness toward all, and hiding for the truth the mysteries of knowledge. These are the counsels of the spirit for the sons of truth in the world. And the visitation of all who walk in it: healing, and great peace in length of days, and fruitfulness of seed with all blessings forever, and rejoicing of eternity in life everlasting, and a crown of glory with a measure of majesty in light everlasting.

But to the spirit of falsehood [belong]: greed of soul, and slack hands in the service of righteousness, wickedness and lying, pride and haughtiness of heart, deceit and trickery, cruelty, and great hypocrisy, shortness of temper, and great folly, and zeal of insolence, abominable deeds in a spirit of harlotry, and ways of impurity in impure service,

and a tongue of blasphemies, blindness of eyes, and heaviness of ear, stiffness of neck, and heaviness of heart — to walk in all the ways of darkness and the shrewdness of evil. And the visitation of all who walk in it: many afflictions by the hand of all the angels of destruction, for everlasting ruin, in the anger of the wrath of Elohim — vengeance for terrors forever, and the reproach of eternity, with the disgrace of destruction in the fire of darkness. And all their appointed times, for their generations: in mourning and sorrow and bitter evil, in calamities of darkness, until their destruction — without remnant or escape for them.

In these are the generations of all the sons of man, and in their divisions all their hosts inherit, for their generations. In their ways they walk, and every work of their deeds in their divisions, according to each man's inheritance — whether much or little — for all the appointed times of eternity. For Elohim set them side by side until the last end, and set everlasting hatred between their divisions. The deeds of falsehood are an abomination of truth, and all the ways of truth are an abomination of falsehood; and jealous strife over all their judgments, for they do not walk together. And Elohim, in the mysteries of His insight and the wisdom of His glory, set an end to the being of falsehood; and at the appointed time of visitation He shall destroy it forever. Then truth shall go out to eternity in the world — for it has wallowed in the ways of wickedness in the dominion of falsehood, until the appointed time of the decreed judgment. Then Elohim shall sift by His truth all the deeds of man, and refine for Himself some of the sons of man — to blot out every spirit of falsehood from the bounds of his flesh, and to cleanse him by a holy Ruach from all wicked deeds; and He shall sprinkle upon him a spirit of truth like waters of sprinkling, [cleansing him] from all abominations of lying and wallowing in a spirit of impurity — to make the upright understand in the knowledge of the

Most High, and the wisdom of the sons of heaven, to give insight to the blameless of way. For in them Elohim has chosen for an everlasting covenant, and to them [belongs] all the glory of Adam; and there shall be no falsehood — it shall be a shame to all the deeds of deceit. Until now, the spirits of truth and of falsehood strive in the heart of man: they walk in wisdom and in folly; and according to each man's inheritance in truth and righteousness, so he hates falsehood; and according to his inheritance in the lot of falsehood, he does wickedly in it, and so abhors truth. For side by side Elohim set them until the decreed end and a new doing. And He knows the work of their deeds for all the appointed times of eternity, and [lacuna] He shall give them as an inheritance to the sons of man, to know good [and] evil, [to cast] lots for all the living according to his spirit [on the day of] the appointed time of visitation.

## **Column V**

And this is the rule for the men of the Community who volunteer to turn back from all evil and to hold fast to all that He commanded according to His will: to keep apart from the congregation of the men of falsehood, to be a Community in Torah and in wealth, conducting themselves by the word of the sons of Zadok the priests, keepers of the covenant, and by the word of the multitude of the men of the Community who hold fast to the covenant. By their word shall go out the ordering of the lot for every matter — for Torah and for wealth and for judgment — to do truth together, and humility, righteousness and justice, and love of kindness, and walking humbly in all their ways. No man shall walk in the stubbornness of his heart, to go astray after his heart and his eyes and the thought of his inclination. But [they shall] circumcise in the Community the foreskin of inclination and the stiff neck, to lay a foundation of truth for Israel — for a Community of an everlasting covenant — to atone for all who volunteer for holiness in

Aaron, and for the house of truth in Israel, and those who join them for Community and for strife and for judgment, to condemn all who transgress the law.

And these are the orderings of their ways concerning all these laws, when they gather into the Community. Everyone who comes into the counsel of the Community shall enter the covenant of Elohim before the eyes of all the volunteers. He shall set upon his soul, by a binding oath, to turn back to the Torah of Moses according to all that He commanded, with [the] whole heart and with [the] whole soul — for all that has been revealed from it to the sons of Zadok the priests, keepers of the covenant and seekers of His will, and to the multitude of the men of their covenant who volunteer together for His truth and to walk in His will. And whoever sets the covenant upon his soul, to keep apart from all the men of falsehood who walk in the way of wickedness — for they are not counted in His covenant, since they have not sought and have not examined His laws, to know the hidden things in which they went astray in guilt; and the revealed things they did with a high hand, to stir up anger for judgment and to avenge vengeance with the curses of the covenant — to execute in them [great] judgments for everlasting destruction, without remnant.

He shall not enter the water to touch the purity of the men of holiness — for they shall not be cleansed unless they turn back from their wickedness, for unclean is everyone who transgresses His word. And whoever is not joined with him in his service and in his wealth — lest his iniquitous guilt lead him astray — for he shall keep far from him in every matter, for so it is written: "Keep far from every false matter." (Exodus 23:7) And whoever does not answer a man of the men of the Community by their word, for all Torah and judgment; and whoever cannot [partake] of their wealth at all — he shall not eat and shall not take from their hand anything at all that is not [given] for a price, as it is

written: "Cease for yourselves from man, whose breath is in his nostrils — for of what account is he?" (Isaiah 2:22) For all who are not counted in His covenant are to be kept apart — them and all that is theirs. And no holy man shall lean on any works of worthlessness, for worthless are all who do not know His covenant; and all who scorn His word He shall destroy from the world, and all their works are an impurity before Him, and unclean is all their wealth.

And when he enters the covenant, to do according to all these laws, to be joined to a holy congregation — they shall examine his spirit in the Community, each man toward his fellow, according to his insight and his deeds in the Torah, by the word of the sons of Aaron who volunteer in the Community to establish His covenant and to visit all His laws which He commanded to do, and by the word of the multitude of Israel who volunteer to turn back together to His covenant. And they shall inscribe them in the rule, each man before his fellow, according to his insight and his deeds in the Torah, so that all obey — each man his fellow, the lesser to the greater. And they shall examine their spirit and their deeds year by year, to raise a man according to his insight and the blamelessness of his way, and to push him back according to his perversity — to reprove each man his fellow [in] truth and humility and love of kindness toward man. He shall not speak to his fellow in anger or in complaint, or in stiff [neck], or in [jealousy of] a spirit of wickedness; and he shall not hate him [in] the [foreskin] of [his] heart. But on the [same] day he shall reprove him, and not

## **Column VI**

...bear the guilt upon him. And no man shall bring a matter against his fellow before the Many unless it is with reproof before witnesses. In these [ways] they shall walk in all their dwellings, each man with his fellow, whoever is found. And the lesser shall obey the greater in work



and in wealth. Together they shall eat, and together they shall bless, and together they shall take counsel.

And in every place where there are ten men of the counsel of the Community, a priestly man shall not be lacking among them. And each man according to his ordering shall sit before him, and so they shall ask for their counsel in every matter. And when they set the table to eat, or the new wine to drink — the priest shall stretch out his hand first to bless the first of the bread or the new wine. (The scribe wrote this sentence twice in the manuscript.) And there shall not be lacking, in the place where the ten are, a man who expounds the Torah day and night continually — each man relieving his fellow in turn. And the Many shall keep watch together for a third of all the nights of the year, to read the book and to expound judgment and to bless together.

This is the rule for the session of the Many: each man in his ordering — the priests shall sit first, and the elders second, and the rest of all the people shall sit, each man in his ordering. And so they shall ask for judgment, and for every counsel and matter that comes before the Many, each man bringing his knowledge to the counsel of the Community. No man shall speak in the midst of the words of his fellow before his brother has finished speaking; and he shall not speak before his ordering, which is written before him. The man who is asked shall speak in his turn. And in the session of the Many no man shall speak any matter that is not for the desire [of the Many] — except the man, the overseer over the Many. And every man who has a matter to speak to the Many, which is not in the standing of the man who asks the counsel of the Community — the man shall stand on his feet and say, "I have a matter to speak to the Many." If they say to him [to speak], he shall speak.

And everyone who volunteers from Israel to join the counsel of the Community — the man appointed at the head of the Many shall

examine him, for his insight and his deeds. And if he is fit for discipline, he shall bring him into the covenant, to turn back to truth and to turn aside from all falsehood, and shall give him insight into all the judgments of the Community. And afterward, when he comes to stand before the Many, all shall be asked concerning his words. And when the lot goes out for the counsel of the Many, he shall be brought near or kept far. And when he is brought near to the counsel of the Community, he shall not touch the purity of the Many until they have examined him for his spirit and his deeds, until a full year is completed for him. And he shall not mix his wealth with the wealth of the Many.

And when a year is completed for him within the Community, the Many shall be asked concerning his words, according to his insight and his deeds in the Torah. And if the lot goes out for him to be brought near to the council of the Community, by the word of the priests and the multitude of the men of their covenant, they shall also bring his wealth and his work into the hand of the man, the overseer over the work of the Many, and he shall inscribe it in the account by his hand — but upon the Many he shall not spend it. He shall not touch the drink of the Many until a second year is completed for him among the men of the Community. And when the second year is completed for him, he shall be examined by the word of the Many. And if the lot goes out for him to be brought near to the Community, he shall be inscribed in the rule, in his ordering, among his brothers — for Torah and for judgment and for purity, and to mix his wealth. And his counsel shall be for the Community, and his judgment.

And these are the judgments by which they shall judge in the inquiry of the Community, according to the matters. If there is found among them a man who lies about wealth, and he knows it — he shall be set apart from the purity of the Many for one year, and punished with a fourth of his bread. And whoever answers his fellow with stiffness of neck,

speaking with shortness of temper, to tear down the foundation of his neighbor — by speaking with the mouth of his fellow [against] what is written before him — [his hand shall not save him:] he shall be punished one year, and set apart. [And whoever] mentions a matter by the glorious name, above all

## Column VII

[lacuna ...] and if he curses, or in the outburst of distress, or for any matter that [comes] to him [lacuna] while he is reading the book or blessing — he shall be set apart, and shall not return again to the counsel of the Community. And if against one of the priests written in the book he speaks a matter in anger — he shall be punished one year, and set apart by himself from the purity of the Many. And if he spoke in error, he shall be punished six months. And whoever hides with his knowledge — he shall be punished six months. And the man who mocks his fellow without judgment, in knowledge — he shall be punished one year, and set apart. And whoever speaks to his fellow with haughtiness, or does deceit with his knowledge — he shall be punished six months.

And if he deceives against his fellow, he shall be punished three months. And if he deceives against the wealth of the Community, to destroy it — he shall repay it in full, with its head [the principal]. And if his hand does not reach to repay it, he shall be punished sixty days. And whoever bears a grudge against his fellow, which is not with judgment — he shall be punished six months [or] one year. (The manuscript reads "six months one year.") And likewise for one who takes vengeance for himself for any matter. And whoever speaks with his mouth a foolish word — three months. And for speaking in the midst of the words of his fellow — ten days. And whoever lies down and sleeps in the session of the Many — thirty days. And likewise for the man who leaves the session of the Many, which is not by counsel, and without cause, up to three times in one session — he shall be punished ten days.

And if they stand up and he leaves — he shall be punished thirty days. And whoever walks naked before his fellow, and it was not [a case of compulsion] — he shall be punished six months. And a man who spits into the midst of the session of the Many — he shall be punished thirty days. And whoever brings his hand out from under his garment, and it is open, and his nakedness is seen — he shall be punished thirty days. And whoever laughs foolishly, raising his voice — he shall be punished thirty days. And whoever brings out his left hand to gesture with it — he shall be punished ten days. And the man who goes about as a slanderer against his fellow — he shall be set apart one year from the purity of the Many, and punished. And a man of the Many who goes about slandering — he shall be sent away from them, and shall not return again. And the man who murmurs against the foundation of the Community — he shall be sent away and shall not return.

And if he murmurs against his fellow, which is not with judgment — he shall be punished six months. And the man whose spirit turns aside from the foundation of the Community, to betray the truth and to walk in the stubbornness of his heart — if he turns back, he shall be punished two years: in the first [lacuna] he shall not touch the purity of the Many, and in the second he shall not touch the purity of the drink of the Many; and afterward [lacuna] all the men of the Community. And when two full years are completed for him, the Many shall be asked concerning his words. And if they bring him near, he shall be inscribed in his ordering; and afterward he shall be asked concerning the judgment.

[lacuna] And every man who is in the counsel of the Community [lacuna] upon the completion of ten years [lacuna] and his spirit turns back to betray the Community, and he goes out from before the Many to walk in the stubbornness of his heart — he shall not return to the counsel of the Community again. And a man of the men of [the Community] who mixes with him in his purity or in his wealth, [which]

he mixed with the wealth of the Many — his judgment shall be like his: [to send] [him] [away].

## Column VIII

In the counsel of the Community [there shall be] twelve men and three priests, blameless in all that has been revealed from all the Torah — to do truth and righteousness and justice, and love of kindness, and walking humbly, each man with his fellow; to keep faithfulness in the land with a steadfast inclination and a broken spirit, and to atone for iniquity by doing justice and enduring the distress of refining, and to walk with all in the measure of truth and in the appointed time. When these are in Israel, the counsel of the Community shall be established in truth for a planting of eternity — a holy house for Israel, and a council of holy holies for Aaron; true witnesses for judgment, and chosen of good will, to atone for the land and to return to the wicked their recompense. It is the wall of testing, the precious cornerstone — its foundations shall not shake, and they shall not be moved from their place; a dwelling of holy holies for Aaron, with the knowledge of all of them, for a covenant of judgment, and to offer a soothing aroma; and a house of blamelessness and truth in Israel, to establish [lacuna] a covenant for everlasting laws. And they shall be for acceptance, to atone for the land, and to decree the judgment of wickedness, with blamelessness of way, and there is no falsehood. When these are prepared in the foundation of the Community for two years of days, in blamelessness of way, holiness shall be set apart within the counsel of the men of the Community. And every matter hidden from Israel, but found by the man who seeks — he shall not hide it from these, for fear of a backsliding spirit.

And when these become a Community in Israel, in these orderings, they shall keep apart from the midst of the dwelling of the men of falsehood, to go to the wilderness — to clear there the way of YudHeyVavHey (the

name is written here in the ancient paleo-Hebrew script), as it is written: "In the wilderness clear the way of YudHeyVavHey (written here as four strokes: ם); make straight in the desert a highway for our Elohim." (Isaiah 40:3) This is the expounding of the Torah [which] He commanded by the hand of Moses, to do according to all that has been revealed, time by time, and as the prophets revealed by His holy Ruach. And every man of the men of the Community, of the covenant of the Community, who turns aside from anything of the commandment — a matter done with a high hand — he shall not touch the purity of the men of holiness, and he shall not know any of their counsel, until his deeds are cleansed from all falsehood, to walk in blamelessness of way. And they shall bring him near in counsel by the word of the Many, and afterward he shall be inscribed in his ordering. And according to this judgment [it shall be] for everyone who is added to the Community.

And these are the judgments by which the men of blameless holiness shall walk, each man with his fellow. Everyone who comes into the counsel of holiness, who walk in blamelessness of way, as He commanded — every man of them who transgresses a matter of the Torah of Moses, with a high hand or in deceit — he shall be sent away from the counsel of the Community, and shall not return again. And no man of the men of holiness shall mix with his wealth, nor with his counsel, for any matter. And if he does it in error — he shall be set apart from the purity and from the counsel, and they shall expound the judgment: that no man shall judge, and he shall not be asked concerning any counsel, for two years of days. If his way is blameless in the session, in the expounding, and in the counsel, [by] the word of the Many — if he has not erred again until two years of days are completed for him

## Column IX

...for [lacuna] — for one error he shall be punished two years; but for one who acts with a high hand, he shall not return again. Only the one who errs shall be examined for two years of days, for the blamelessness of his way and his counsel, by the word of the Many; and afterward he shall be inscribed in his ordering, for a holy Community.

When these are in Israel, according to all these orderings, for a foundation of a holy Ruach for everlasting truth — to atone for the guilt of transgression and the treachery of sin, and for acceptance for the land, [more than] the flesh of burnt offerings and the fat of sacrifice; and the offering of the lips for judgment, like an aroma of righteousness; and blamelessness of way, like a freewill grain offering of acceptance. At that time, the men of the Community shall set apart a holy house for Aaron, to be joined as a holy of holies, and a house of Community for Israel, who walk in blamelessness.

Only the sons of Aaron shall rule in judgment and in wealth. By their word shall go out the lot for every ordering of the men of the Community, and the wealth of the men of holiness who walk in blamelessness. Their wealth shall not be mixed with the wealth of the men of deceit, who have not cleansed their way to keep apart from falsehood and to walk in blamelessness of way. From all the counsel of the Torah they shall not go out, to walk in any stubbornness of their heart. And they shall be judged by the first judgments with which the men of the Community began to be disciplined, until the coming of the prophet and the anointed ones of Aaron and Israel.

These are the laws for the Instructor, to walk in them with all the living, for the ordering of time and time, and for the weighing of man and man: to do the will of Elohim according to all that has been revealed, time by time; and to learn all the insight found according to the times,

and the law of the time; to separate and to weigh the sons of righteousness according to their spirits; and with the chosen of the time, to hold fast according to His will, as He commanded. And each man according to his spirit, so shall his judgment be done; and each man according to his lack, so to bring him near; and according to his insight, to bring him close — and so his love with his hatred. And [to know how] not to reprove, and to dispute with the men of the pit; and to hide the counsel of the Torah in the midst of the men of falsehood; and to reprove true knowledge and righteous judgment to those who choose the way — each man according to his spirit, according to the ordering of the time — to lead them in knowledge; and so to give them insight into the wondrous mysteries and truth in the midst of the men of the Community — to walk blameless, each man with his fellow, in all that has been revealed to them. This is the time of clearing the way to the wilderness.

And to give them insight into all that is found to do in this time, and to keep apart from every man — and he shall not turn his way from any falsehood. And these are the orderings of the way for the Instructor in these times, for his love with his hatred: everlasting hatred toward the men of the pit, in a spirit of secrecy — to leave to them wealth and the work of hands, like a slave to the one who rules over him, and humility before the one who has dominion over him; and to be a man zealous for the law and its time, for the day of vengeance — to do [His] will in all that his hands undertake, and in all his dominion, as He commanded. And all that is done to him, he shall accept willingly; and nothing except the will of Elohim shall he desire. [And] in all the words of his mouth he shall delight, and he shall not covet anything which [He] has [not] commanded; and for the judgment of Elohim he shall watch continually [lacuna] he shall bless its doers, and in all that comes to be [he shall recount] [lacuna] [with the] offering of the lips he shall bless Him



## Column X

[With the] appointed times which Elohim inscribed: at the beginning of the dominion of light, with its turning; and when it is gathered to the dwelling of its law. At the beginning of the watches of darkness, when He opens His storehouse and sets it over the earth; and with its turning, when it is gathered from before the light. When the luminaries appear from the holy dwelling, when they are gathered to the dwelling of glory. At the coming of the appointed times, for the days of the month — together are their turnings, with their courses, one to another. When they are renewed — a great day for the holy of holies, and a sign for the opening of His everlasting kindnesses.

For the beginnings of the appointed times, in every coming end: at the beginnings of the months for their appointed times, and the holy days in their order, for remembrance in their appointed times [lacuna] — the offering of the lips: "I will bless You" — as an inscribed law forever. At the beginnings of [lacuna] years, and at the turnings of their appointed times, when the law of their ordering is completed — a day of His judgment, one to another. The appointed time of harvest for summer, and the appointed time of seed for the time of grass; the appointed times of years for their weeks; and at the beginning of their weeks, for the appointed time of release. And in all my being, an inscribed law on my tongue for the fruit of praise, and the portion of my lips.

I shall lift [lacuna] I shall sing with knowledge, and all my music for the glory of Elohim; my harp, my lyre for the ordering of His holiness; the flute of my lips I shall lift with the line of His judgment. With the coming of day and night, I shall enter the covenant of Elohim; and with the going out of evening and morning, I shall recite His laws. And when they are, I shall set my boundary, never to turn back.

By His judgment I shall reprove my perversity, and my transgression before my eyes as an inscribed law. And to Elohim I shall say: "My Righteousness"; and to the Most High: "Establisher of my good, Fountain of knowledge and Spring of holiness, Height of glory and Might of all, for everlasting splendor." What He teaches me, I shall choose; and as He judges me, I shall delight.

At the beginning of the sending out of my hand and my foot, I shall bless His name; at the beginning of going out and coming in, of sitting and rising, and when I spread my bed, I shall sing to Him. And I shall bless Him with the offering of the coming-forth of my lips, in the ranks of men; and before I lift my hand to grow fat on the delights of the produce of the world. At the beginning of fear and terror, and in the place of distress, with ruin — I shall bless Him. For the wonder of His thanksgiving, and by His might, I shall bow down; and upon His kindnesses I shall lean all the day. And I shall know that in His hand is the judgment of all the living, and truth are all His works.

And when distress opens, I shall praise Him; and in His salvation I shall sing together. I shall not return evil recompense to a man; with good I shall pursue man. For with Elohim is the judgment of all the living, and He shall repay to each man his recompense. I shall not be jealous with a spirit of wickedness; and for wealth of violence my soul shall not lust. And the strife of men of the pit I shall not seize until the day of vengeance. My anger I shall not turn back from the men of falsehood, and I shall not be pleased until He establishes judgment. I shall not keep anger against those who turn from transgression, and I shall not have mercy on all who rebel from the way; I shall not comfort the smitten until their way is complete. And Belial I shall not keep in my heart.

And folly and lying of iniquity, and deceits and falsehoods, shall not be found on my lips. And the fruit of holiness on my tongue — and abominations shall not be found in it. With thanksgiving I shall open my

mouth, and the righteous acts of Elohim my tongue shall recount continually; and the treachery of men, until their transgression is complete. Empty things I shall silence from my lips; impurities and crookedness from the knowledge of my heart. In the counsel of sound wisdom I shall conceal knowledge; and with shrewdness of knowledge I shall [hedge it with] a firm boundary, to keep faithfulness and a judgment of strength for the righteousness of Elohim.

I shall divide the law with the line of the times [lacuna] [lacuna] [and righteousness] — love of kindness to the humble, and strengthening of hands [for the hasty of] heart, [and to teach]

## **Column XI**

the erring of spirit with understanding, and to give insight to the stooped with learning; and to answer humility against the haughty of spirit, and with a broken spirit to the men of a bent staff — the pointers of finger and the speakers of wickedness and the getters of wealth. For I — to Elohim is my judgment, and in His hand is the blamelessness of my way, with the uprightness of my heart; and by His righteousness He shall wipe out my transgression.

For from the fountain of His knowledge He opened His light, and in His wonders my eye has looked, and the light of my heart in the mystery of that which is and the everlasting being. The stay of my right hand is in the rock of strength; the way of my steps [shall not shake] from before all — my seed shall not be moved. For the truth of Elohim, it is the rock of my steps, and His might the stay of my right hand.

And from the fountain of His righteousness is my judgment; light in my heart from the mysteries of His wonder. In the everlasting being my eye has looked: sound wisdom, which is hidden from the knowledge of man, and scheming shrewdness from the sons of man; a fountain of righteousness and a gathering of might, with the dwelling of glory, from

the council of flesh. To those whom Elohim has chosen, He has given them for an everlasting possession, and shall give them as inheritance in the lot of the holy ones; and with the sons of heaven He has joined their council for a Community of counsel, and a council of a holy building for a planting of eternity, with every coming end.

But I — to Adam belongs wickedness, and to the council of flesh, falsehood. My iniquities, my transgressions, my sins [lacuna] with the perversity of my heart, to the council of worms and the walkers of darkness. For to man belongs his way, and man cannot make his step firm. For to Elohim belongs judgment, and from His hand is the blamelessness of the way; and in His knowledge all comes to be. And all that is, by His thought He establishes it, and apart from Him nothing is done. And I — if I totter, the kindnesses of Elohim are my salvation forever; and if I stumble in the iniquity of flesh, my judgment by the righteousness of Elohim shall stand for eternities.

And if my distress opens, and from the pit He delivers my soul, and makes firm my steps for the way — by His mercies He has brought me near, and by His kindnesses my judgment shall come. In the righteousness of His truth He has judged me, and in the greatness of His good He shall atone for all my iniquities; and by His righteousness He shall cleanse me from the impurity of man and the sin of the sons of Adam — to give thanks to Elohim for His righteousness, and to the Most High for His splendor.

Blessed are You, my Elohim, who opens the heart of Your servant to knowledge. Establish in righteousness all his deeds, and raise up for the son of Your truth as You desired, for the chosen of Adam, to stand before You forever. For apart from You no way is blameless, and without Your will nothing is done. You taught all knowledge, and all that comes to be — by Your will it came to be. And there is no other besides You, to answer concerning Your counsel, and to have insight

into all the thought of Your holiness, and to look into the depth of Your mysteries, and to contemplate all Your wonders, with the strength of Your might. And who can contain Your glory? And what, then, is the son of Adam among Your wondrous deeds? And one born of woman — what shall he recount before You? He is shaped from dust, and worm's food is his dwelling; he is squeezed clay, kneaded, and to dust is his longing. What shall the clay answer — the work of the hand — and for what counsel shall he understand?

## Notes

- The source Hebrew is the transcription of 1QS in the open Qumran Digital Reader corpus ([github.com/evenderekh/qdr](https://github.com/evenderekh/qdr), "free, open" dataset built on Martin Abegg's word-level transcriptions of the scrolls). Columns 1–6 were checked line by line against the Hebrew Wikisource transcription of the Community Rule; the two agree throughout, including the lacunae. The Leon Levy Digital Library's own transcription could not be machine-read (its viewer is JavaScript-gated), and the Academy's Ma'agarim database refused machine access.
- Words in [brackets] mark either English helper words or Hebrew words the leather itself lost and editors have filled in from the sense and from parallel copies (4Q255–264, 5Q11). [lacuna] marks a gap where nothing can be read. Nothing lost was invented.
- Column I, line 1: the opening is badly damaged; "[For the Instructor —]" follows the scholarly reconstruction.
- Column I, lines 24–26: the confession ("We have acted perversely...") is damaged; the wording follows the Abegg-based reading, which differs slightly from other editions at one phrase.
- Column VI, lines 5–6: the scribe wrote the sentence about the priest blessing the bread and wine twice; it is rendered once, with the fact noted.

- Column VII, line 8: the manuscript reads "six months one year" — rendered as written.
- Column VII, line 12: "and it was not [a case of compulsion]" — the Hebrew word is uncertain.
- Column VIII, line 13: where “the way of YudHeyVavHey” would be expected, the manuscript reads הוֹאֵה — rendered “of Him.” Scholars take it as a reverent pronoun-stand-in for the divine name, or as a scribal slip for האמת (“the truth”), the reading of the parallel copy 4Q259; the uncertainty is marked. In the Isaiah 40:3 quotation at line 14 the divine name is written as four yods (יׁיׁיׁי), a known scribal stand-in, rendered YudHeyVavHey.
- Column IX, line 11: "until the coming of the prophet and the anointed ones of Aaron and Israel" — rendered word for word from the Hebrew (נביא ומשיחי אהרן וישראל).
- Column IX, lines 24–26 and Column X, lines 8–9: damaged lines with reconstructed words; the English keeps every uncertain word in [brackets].
- The divine name never appears as יהוה in square script in this scroll — the Community wrote אל (Elohim) throughout. Where the scroll addresses Him as אֲדוֹנֵי, it is rendered Elohim.
- Every English word above is a fresh rendering from the ancient Hebrew — no English version stands between the text and these words.



# The Damascus Document

*The Damascus Document (Cairo Genizah copies + Qumran fragments)*



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## The words, made plain

## The words, made plain

### Column I

And now, listen, all you who know righteousness, and mark the doings of Elohim. For He has a dispute with all flesh, and He will judge all who despise Him.

For when in their treachery they forsook Him, He hid His face from Israel and from His sanctuary, and gave them to the sword. But when He remembered the covenant of the forefathers, He left a remnant to Israel, and did not hand them over to destruction.

And at the end of the wrath — three hundred and ninety years after He gave them into the hand of Nebuchadnezzar, king of Babylon — He took notice of them. He made a root of a planting sprout from Israel and from Aaron, to inherit His land and to enjoy the goodness of His soil.

They pondered their guilt, and knew that they were guilty men. They were like blind men, groping for the road, for twenty years. And Elohim watched their deeds, for with a whole heart they sought Him, and He raised up for them a Teacher of Righteousness, to guide them in the way of His heart.

He made known to the later generations what He had done in the last generation, to a gathering of traitors — they are the ones who stray from the way. This is the time about which it was written: "Like a stubborn heifer, so Israel has turned away" — when the man of scoffing arose, who poured out waters of deceit over Israel and led them astray in a trackless waste: to bring down the everlasting heights, to turn aside from the paths of righteousness, to move the boundary stone that the forefathers set in their inheritance, so that the curses of His covenant



would cling to them, to hand them over to the sword of covenant vengeance.

For they sought smooth things, and chose mockery, and watched for cracks in the wall, and chose the fat of the neck, and called the wicked righteous and the righteous wicked. They broke the covenant and tore up the law, and banded together against the life of the righteous.

Everyone who walked in perfection — their soul loathed him; they hunted them with the sword, and rejoiced when the people quarreled. And the anger of

## **Column II**

Elohim burned against their gathering, to destroy all their multitude, and their deeds were as impurity before Him.

And now, listen to me, all who enter the covenant, and I will open your ear to the ways of the wicked.

Elohim loves knowledge: wisdom and sound counsel He set before Himself; prudence and knowledge minister to Him. Patience is with Him, and abundant forgiveness to atone for those who turn from transgression. But [there is also] might and power and great fury in flames of fire, by the hand of all the angels of destruction, against the strays from the way and the despisers of the law, leaving them no remnant or escape. For Elohim did not choose them from before the world; before they were founded He knew their deeds. He despised the generations of blood, and hid His face from the land until they were finished.

He knows the years of their standing, and the number, and the exact meaning of their appointed times, for all the ages of eternity, and what is to come, until it comes, in their appointed times, for all the years of the world. And in all of them He raised up for Himself men of renown, to leave a remnant for the land and to fill the face of the earth with their

seed. He made known to them by the hand of His anointed ones of His holy Ruach, and seers of truth — and the exact meaning of their names — but what He hated, He led astray.

And now, my sons, listen to me, and I will open your eyes to see and to understand the works of Elohim, and to choose what He desired and to despise what He hated: to walk in perfection in all His ways, and not to spy after the thoughts of the guilty inclination and the eyes of harlotry. For many went astray by them, and mighty warriors stumbled by them, from of old until now. When they walked in the stubbornness of their hearts, the watchers of heaven fell by them — they were caught by them — for they did not keep the commandments of Elohim. And their sons, whose height was like the loftiness of cedars and whose bodies were like mountains — they fell. All flesh that was on the dry land perished and became as though it had never been, for they did what they pleased and did not keep the commandments of their Maker, until His anger burned against them.

### **Column III**

By them the sons of Noah went astray, and their families; by them they were cut off.

Abraham did not walk in them. He was counted a friend because he kept the commandments of Elohim, and did not choose the desire of his own spirit. He handed them down to Isaac and to Jacob, and they kept them, and were written down as friends of Elohim and keepers of the covenant forever.

The sons of Jacob went astray by them, and were punished according to their error. And their sons in Egypt walked in the stubbornness of their hearts, to scheme against the commandments of Elohim, each doing what was right in his own eyes — and they ate the blood. Their memory was cut off in the wilderness. He said to them at Kadesh: "Go up and

take possession" — but they rebelled against His Ruach, and did not listen to the voice of their Maker, the commandments of their teachers, and they grumbled in their tents. The anger of Elohim burned against their gathering. Their sons perished by it, their kings were cut off by it, their warriors were lost by it, and their land was laid waste by it. By it the first ones who entered the covenant sinned, and were handed over to the sword, for they forsook the covenant of Elohim and chose their own desire, spying after the stubbornness of their hearts, each doing his own pleasure.

But with those who held fast to the commandments of Elohim, who remained of them, Elohim established His covenant with Israel forever: to reveal to them the hidden things in which all Israel had gone astray — His holy Sabbaths and His glorious appointed times, His righteous testimonies and His true ways and the desires of His will, which a man shall do and live by them. He opened before them, and they dug a well of abundant water. Whoever despises them shall not live.

They wallowed in the transgression of man and in ways of impurity, and said, "It is ours." But Elohim, in His wondrous mysteries, atoned for their iniquity and forgave their transgression. He built them a sure house in Israel, the like of which had never stood, from of old until now. Those who hold fast to it are for everlasting life, and all the glory of Adam is theirs — as Elohim established for them by the hand of Ezekiel the prophet, saying: "The priests and the Levites, the sons of Zadok, who kept the charge of My sanctuary when the sons of Israel strayed from Me — they shall offer to Me fat and blood."

## **Column IV**

"The priests are the exiles of Israel who went out from the land of Judah, and those who joined them. The sons of Zadok are the chosen of Israel, the men of renown who stand in the last days. Here is the exact

meaning of their names, by their generations: the end of their standing, the number of their troubles, the years of their sojourning, and the meaning of their deeds. The holy ones of old, for whom Elohim atoned — they declare the righteous righteous and the wicked wicked. And all who come after them shall do according to the exact meaning of the Torah in which the first ones were disciplined, until the end of those years is complete. As with the covenant that Elohim established with the first ones, to atone for their iniquities, so shall Elohim atone for them. When the end comes, by the number of those years, there is no more joining to the house of Judah — but each man shall stand on his watchtower. The wall is built; the law is far off."

"In all those years Belial shall be let loose in Israel" — as Elohim spoke by the hand of Isaiah the prophet, son of Amoz, saying: "Terror and pit and trap upon you, inhabitant of the land." Its meaning: the three nets of Belial, about which Levi son of Jacob said that he catches Israel in them, and turns their faces toward the three kinds of righteousness. The first is fornication, the second is wealth, the third is defiling the sanctuary. Whoever climbs out of one is caught by another, and whoever is saved from one is caught by another.

The builders of the wall, who follow "order" — "order" is the preacher, of whom it is said, "Preach, you preachers" — they are caught in two: in fornication, by taking two wives in their lifetime — though the foundation of creation is "male and female He created them," and those who entered the ark "two by two came into the ark." And concerning the prince it is written: "He shall not multiply wives for himself." But David did not read in the sealed book of the Torah that was in the ark, for it was not opened in Israel from the day of the death of Eleazar and Joshua. Joshua and the elders who served the Ashtoreth — [it] was hidden and revealed when Zadok arose. The deeds of David were forgiven, except for the blood of Uriah, and Elohim left them to him.

## Column V

They also defile the sanctuary, for they do not separate according to the Torah, and they lie with her who sees the blood of her flow. A man takes his brother's daughter and his sister's daughter. But Moses said: "You shall not come near your mother's sister; she is your mother's flesh." The law of forbidden unions is written for the males, and the same for the females. If a brother's daughter uncovers the nakedness of her father's brother — she is his flesh.

They have also defiled their holy Ruach, and with a tongue of blasphemy they opened their mouth against the laws of Elohim's covenant, saying, "They are not established." Abomination is what they speak. All of them are kindlers of fire and lighters of sparks; their webs are spiders' webs, and their eggs are vipers' eggs. Whoever comes near them shall not be clean: the more he does so, the guiltier — unless he was forced. For from of old Elohim has taken note of their deeds, and His anger burned at their practices. For "it is not a people of understanding; they are a nation void of counsel, for there is no understanding in them."

For of old Moses and Aaron stood by the prince of the Urim, and Belial raised up Jannes and his brother in his plot, when Israel was first delivered. And at the end of the land's ruin, the movers of the boundary arose and led Israel astray. The land was laid waste, for they spoke rebellion against the commandments of Elohim by the hand of Moses, and also against His holy anointed one, and they prophesied lies to turn Israel away from following Elohim.

## Column VI

But Elohim remembered the covenant of the forefathers, and raised up from Aaron men of understanding and from Israel wise men, and gave them hearing. They dug the well: "The princes dug the well; the nobles

of the people dug it, with the lawgiver." The well is the Torah, and those who dug it are the exiles of Israel who went out from the land of Judah and sojourned in the land of Damascus — all of whom Elohim called princes, for they sought Him, and their splendor was not turned back by any man's mouth. The lawgiver is the expounder of the Torah, of whom Isaiah said, "who brings forth a tool for his work." The nobles of the people are those who come to dig the well with the statutes that the lawgiver engraved, to walk in them through all the age of wickedness. No one else shall attain it, until the Teacher of Righteousness stands up in the last days.

All who are brought into the covenant, that they not come to the sanctuary to light His altar in vain — let them be closers of the door, of whom Elohim said: "Who among you will shut My doors, that you not light My altar in vain?" — unless they keep to doing according to the exact meaning of the Torah for the age of wickedness: to separate from the sons of the pit; to keep away from the wealth of wickedness, defiled by vow and by ban and by the wealth of the sanctuary; not to rob the poor of His people, making widows their spoil and murdering orphans; to separate between the unclean and the clean, and to make known between the holy and the common; to keep the Sabbath day according to its exact meaning, and the appointed times, and the fast day, according to what those who entered the new covenant in the land of Damascus found; to lift up the holy things according to their explanations; for a man to love his brother as himself; to hold the hand of the poor and needy and the stranger; for a man to seek the peace of his brother;

## **Column VII**

and a man shall not sin against his own flesh. To keep far from fornication according to the law; for a man to reprove his brother according to the commandment, and not to bear a grudge from day to

day; to separate from all uncleannesses according to their laws; and a man shall not defile his holy Ruach, as Elohim set apart for them.

All who walk in these in perfect holiness — by the mouth of all, the covenant of Elohim is faithful to them, to keep them alive for a thousand generations. If they settle in camps according to the rule of the land, and take wives and father sons, and walk according to the Torah and according to the law of chastisements, as the rule of the Torah — as it is said, "between a man and his wife, and between a father and his son" — but all who despise, when Elohim visits the land to repay the wicked their due upon them, when the word comes that is written in the words of Isaiah son of Amoz the prophet, who said: "There shall come upon you and upon your people and upon your father's house days that have not come since the day Ephraim turned away from Judah" — when the two houses of Israel separated, Ephraim turned away from Judah — then all the backsliders shall be handed to the sword, but those who hold fast shall escape to the land of the north. As it is said: "I will exile the tent of your king and Kiyyun, your images, beyond the tents of Damascus."

The books of the Torah are the tent of the king, as it is said: "I will raise up the fallen tent of David." The king is the prince of the congregation. The pedestal of the images are the books of the prophets, whose words Israel despised. The star is the expounder of the Torah who comes to Damascus, as it is written: "A star marches forth from Jacob, and a scepter rises from Israel." The scepter is the prince of the whole congregation. When he stands, he shall crush all the sons of Seth. These escaped at the time of the first visitation,

## **Column VIII**

but the backsliders were handed to the sword. So shall be the judgment of all who enter His covenant but do not hold fast to these: to visit them

with destruction by the hand of Belial. This is the day on which Elohim shall visit. The princes of Judah have become like movers of the boundary — "I shall pour out My fury upon them like water" — for they hoped for healing, but every rebel clings to corruption, for they did not turn from the way of traitors. They wallow in ways of fornication and in the wealth of wickedness, with revenge and grudge-bearing, a man against his brother, a man hating his fellow. They hide their eyes, each from his own flesh. They draw near to wickedness, and grow strong for wealth and gain. Each does what is right in his own eyes. Each chooses the stubbornness of his heart, and does not separate from the people. They act with a high hand, walking in the way of the wicked, of whom Elohim said: "Their wine is the venom of serpents, and cruel asps' heads." The serpents are the kings of the peoples, and their wine is their ways. The head of the asps is the head of the kings of Greece, who comes to take vengeance on them.

In all these the builders of the wall and daubers of whitewash did not understand, for a weigher of wind and a preacher of lies preached to them, so that the anger of Elohim burned against all His gathering. As Moses said: "Not by your righteousness and by the uprightness of your heart do you come to dispossess these nations, but because He loved your fathers and kept the oath."

So shall be the judgment for the exiles of Israel who strayed from the way of the people. Because Elohim loved the forefathers, who bore witness after following Elohim, He loved those who came after them, for theirs is the covenant of the fathers. But Elohim hates and despises the builders of the wall, and His anger burns against them and against all who follow them. So shall be the judgment for all who reject the commandments of Elohim and forsake them, turning in the stubbornness of their hearts.



This is the word that Jeremiah spoke to Baruch son of Neriah, and Elisha to Gehazi his servant. All the men who entered the new covenant in the land of Damascus — [the column breaks off here, mid-sentence; the fuller close of the Admonition is preserved in the second copy, Columns XIX–XX below.]

## Column IX

Any man who devotes a man to death — a man [handed over] by the laws of the nations — he himself shall be put to death.

And concerning what He said, "You shall not take vengeance, nor bear a grudge against the children of your people": any man of those who enter the covenant who brings a charge against his fellow, where there was no reproof before witnesses, and brings it in the heat of his anger, or tells it to his elders to shame him — he is one who takes vengeance and bears a grudge. And it is not written except: "He takes vengeance on His adversaries, and bears a grudge against His enemies" — if he kept silent toward him from day to day, but in the heat of his anger spoke against him about a capital matter, he shall bear [the guilt]. Because he did not fulfill the commandment of Elohim, which said to him: "You shall surely reprove your fellow, and not bear sin upon him."

Concerning the oath, about which He said, "Your hand shall not save you": a man who exacts an oath [shall do so] in the open field, not before the judges; but by their word, his hand shall save him. And any lost thing, whose thief is not known, from the property of the camp in which it was stolen — its owners shall exact an oath of execration. "If he hears, and knows, and does not tell — then he is guilty." Every guilt-offering that is returned, which has no owners — and the confession of the one who returns it — it belongs to the priest, apart from the ram of the guilt-offering. And so too every lost thing that is found and has no

owners — it belongs to the priests, for its finder does not know its law, if no owners are found for it. They shall keep every matter.

If a man trespasses against the Torah, and his fellow sees him — being one [witness] — if it is a capital matter, he shall make it known to him, before his eyes, with reproof, to the Examiner; and the Examiner shall write it down by his hand, until he does it again before one [witness], and he returns and makes it known to the Examiner. If he returns and is caught before one [witness], his judgment is complete. And if there are two, and they testify about one matter — then the man shall be separated from the purity alone, if they are trustworthy. And on the day the man sees, he shall make it known to the Examiner. And concerning property, two trustworthy witnesses shall be accepted; and on the word of one, [a man may be] separated from the purity. And no witness shall be accepted by the judges to put [a man] to death by his mouth, who has not completed his days to pass among those enrolled — he shall fear Elohim. No man shall be trusted concerning his fellow as a witness to a willful transgression of the commandment, until he is cleansed to return.

## **Column X**

And this is the rule for the judges of the congregation: up to ten men, chosen from the congregation according to the time — four from the tribe of Levi and Aaron, and six from Israel — learned in the book of meditation and in the foundations of the covenant, from twenty-five years old to sixty years old. And none shall stand, from sixty years old and upward, to judge the congregation; for because of man's treachery his days have grown few, and in the burning of Elohim's anger against the dwellers of the earth, He said to turn aside their understanding, before they complete their days.

Concerning purification in water: no man shall wash in filthy water, or in water too little for immersion. No man shall purify a vessel in them. And any cistern in the rock in which there is not enough water for immersion — if an unclean person has touched it, its waters are unclean, like the water of a vessel.

Concerning the Sabbath, to keep it according to its law: no man shall do work on the sixth day from the time when the sun's orb is distant from the gate by its fullness — for this is what He said: "Keep the Sabbath day to sanctify it." On the Sabbath day no man shall speak a worthless or idle word. No man shall exact [a debt] from his fellow. No man shall judge concerning wealth or gain. No man shall speak of matters of work or labor, to do [them] on the morrow. No man shall walk in the field to do the work of his desire on the Sabbath. No man shall walk outside his city more than a thousand cubits. No man shall eat on the Sabbath day except what was prepared; and of what is lost in the field — he shall not eat. And he shall not eat or drink, except if he was in the camp: on the way, and he goes down to wash — he may drink standing, but he shall not draw into any vessel.

## **Column XI**

[If he is] on the way and goes down to wash, he may drink standing, but he shall not draw into any vessel. No man shall send a foreigner's son to do his desire on the Sabbath day. No man shall put on soiled garments, or garments taken in pledge, unless they were washed in water or cleansed with frankincense. No man shall mingle of his own will on the Sabbath. No man shall walk behind his beast to pasture it outside his city, except for two thousand cubits. He shall not lift his hand to strike it with his fist if it is stubborn; he shall not take it out of his house. No man shall carry out from the house to the outside, nor from the outside into the house; and if he is in a booth, he shall not take out from it nor bring into it. No man shall open a sealed vessel on the Sabbath. No man shall

carry spices upon himself to go out and come in on the Sabbath. No man shall pick up stone or dust in a dwelling-house. No nurse shall carry the suckling child to go out and come in on the Sabbath. No man shall provoke his servant, nor his maidservant, nor his hireling, on the Sabbath. No man shall deliver an animal on the Sabbath day; and if it falls into a pit or a ditch, he shall not lift it out on the Sabbath. No man shall spend the Sabbath in a place near the nations. No man shall profane the Sabbath for wealth or gain. And every human soul that falls into a place of water — [lacuna] no man shall bring him up with ladder or rope or vessel. No man shall go up to the altar on the Sabbath except for the Sabbath burnt-offering — for so it is written: "besides your Sabbaths." No man shall send to the altar a burnt-offering or grain-offering or frankincense or wood by the hand of a man unclean with any of the impurities, to allow him to defile the altar — for it is written: "The sacrifice of the wicked is an abomination, but the prayer of the righteous is like an offering of favor." And everyone who comes to the house of worship shall not come unclean — he must wash. And at the blasting of the congregation's trumpets, whether advancing or retreating, they shall not stop the whole service — for it is a holy [house].

## **Column XII**

It is holy. No man shall lie with a woman in the city of the sanctuary, to defile the city of the sanctuary with their uncleanness. Any man whom the spirits of Belial rule, and who speaks rebellion — he shall be judged according to the law of the medium and the soothsayer. And anyone who goes astray so as to profane the Sabbath and the appointed times shall not be put to death — for it is upon men to guard him; but if he is healed of it, they shall guard him for seven years, and afterward he may come into the congregation.

No man shall stretch out his hand to shed the blood of a man of the nations for wealth or gain; and he shall not take any of their wealth, lest they blaspheme — except by the counsel of the company of Israel. No man shall sell a clean beast or bird to the nations, lest they sacrifice them; and from his threshing floor and his winepress he shall not sell to them by any means; and his servant and his maidservant he shall not sell to them, who entered with him into the covenant of Abraham.

No man shall make himself abominable with any beast or creeping thing, to eat of them — from the brood of bees to every living creature that creeps in the waters. And fish shall not be eaten unless they were torn open alive and their blood poured out. And all locusts, in their kinds, shall be brought into fire or into water while they are still alive — for this is the law of their creation. And all wood and stones and dust which have been defiled by human uncleanness, with defilements of oil upon them — according to their uncleanness, whoever touches them becomes unclean. And every vessel, nail, or peg in the wall that is with the dead man in the house becomes unclean with a single defilement.

This is the rule for the dwelling of the cities of Israel concerning these judgments: to separate between the unclean and the clean, and to make known between the holy and the common. And these are the statutes for the Instructor, to walk in them with all the living, for the judgment of time and time; and according to this judgment shall the seed of Israel walk, and they shall not be cursed.

This is the rule for the dwelling of the camps of those who walk in these in the age of wickedness, until the anointed of Aaron arises,

### **Column XIII**

and Israel — up to ten men, at the least: for thousands, and for hundreds, and for fifties, and for tens. And in a place of ten, no priest learned in the book of meditation shall be missing. By his mouth they

shall all be guided. And if he is not tested in all these, and a man of Levi is tested in these — the lot shall go out, for going out and coming in by his mouth, for all who enter the camp.

And if there is a case of the law of leprosy in a man, the priest shall come and stand in the camp, and the Examiner shall instruct him in the exact meaning of the Torah. And if he is simple, he shall shut him up, for theirs is the judgment.

And this is the rule of the Examiner for the camp: he shall instruct the many in the works of Elohim, and make them understand His wondrous mighty acts, and recount before them the happenings of eternity in their exact meaning. And he shall have mercy on them as a father on his sons, and shall release all their bonds, lest there be oppression and crushing in his congregation.

And everyone who joins his congregation — he shall muster him according to his deeds and his understanding and his strength and his might and his wealth; and they shall write him down in his place, according to his inheritance in the lot of light. No man of the sons of the camp shall bring a man into the congregation except by the word of the Examiner of the camp.

And no man of all who enter the covenant of Elohim shall lend or borrow [from] the sons of the pit, except hand to hand. And no man shall do a matter of buying or selling except by notifying the Examiner who is in the camp, and shall do it by counsel, and it shall not go astray. [lacuna] And so too for the pasture-land: he shall teach their sons and their daughters [and their little ones with a humble] spirit and with lovingkindness. He shall not keep anger toward them [for] their transgressions; and what is not bound [lacuna].

And this is the dwelling of the camps for all the age of wickedness. [lacuna, then:] And these are the statutes for the Instructor [to walk in

them with all the living] for the judgment of time and time, as it is said: "There shall come upon you and upon your people and upon your father's house days..."

## **Column XIV**

"...which have not come since the day Ephraim turned away from Judah." And all who walk in these — the covenant of Elohim is faithful to them, to save them from all the snares of the pit. For suddenly the simple are punished.

And this is the rule for the dwelling of all the camps: they shall all be mustered by their names — the priests first, and the Levites second, and the sons of Israel third, and the stranger fourth. And they shall be written down by their names, each after his brother — the priests first, and the Levites second, and the sons of Israel third, and the stranger fourth. And so shall they sit, and so shall they ask, for everything.

And the priest who is enrolled, in charge of the many, from thirty years old to sixty years old, learned in the book of meditation and in all the judgments of the Torah, to speak them according to their laws. And the Examiner who is over all the camps, from thirty years old to fifty years old, master of all the counsel of men and of every tongue [lacuna]. By his mouth shall those who enter the congregation come, each in his rank. And for every matter that concerns any man — a matter for the Examiner — he shall speak it, for every dispute and judgment.

And this is the rule of the many, to prepare all their needs: the wage of two days for every month, at the least, they shall give into the hand of the Examiner. And the judges shall give from it for [their] wounds, and from it they shall hold the hand of the poor and needy, and for the elder who [bends], and for the afflicted man, and for the captive taken to a foreign nation, and for the maiden who has no redeemer, and for the [widow] who has no seeker. [lacuna]

And this is the exact meaning of the dwelling of the camp, and these are the foundations of the congregation. And this is the exact meaning of the judgments by which [they shall judge in the age] of wickedness, until the anointed of Aaron and Israel arises, and atones for their iniquity [from...] [lacuna] And if he deals falsely with money, and he knows — he shall be separated. [lacuna] and he shall be punished six days. And whoever speaks [lacuna] And whoever bears a grudge against his fellow [unjustly shall be punished...] [lacuna]

### **Column XV**

No man shall swear by El, nor by Adonai — but only the oath of those who enter, by the curses of the covenant. And the Torah of Moses he shall not invoke [in swearing], for in it is the exact meaning of the Name.

And if he swears and transgresses and profanes the Name — and if he swears by the curses of the covenant before the judges: if he transgresses, he is guilty; he shall confess and make restitution, and shall not bear [it as] sin — [or] he shall die.

And he who enters the covenant — for all Israel, for an everlasting law — their sons who reach the age of passing among those enrolled: by the oath of the covenant they shall establish it upon them. And so is the judgment for all the age of wickedness, for all who turn from their corrupted way. On the day he speaks with the Examiner who is over the many, they shall enroll him by the oath of the covenant that Moses made with Israel — to return to the Torah of Moses with all his heart and with all his soul, [in] all that is found to do in all the time of his nearness. And no man shall make known to him the laws before he stands before the Examiner, lest he be enticed by them when he examines him. And when he establishes upon him [the oath] to return



to the Torah of Moses with all his heart and with all his soul, they are clean of him if he transgresses.

And whatever is hidden from the Torah [and known] to the multitude of the camp — if he errs in it, the Examiner shall make it known to him and command him, and he shall learn for a whole year according to his understanding.

A fool and a madman and any simple [man] and one led astray, and one dim of eyes so as not to see, and a lame or blind or deaf [man], and a lad [of tender] years — none of these men shall enter into the midst of the congregation, for the holy angels of Elohim are in your midst. [lacuna]

### **Column XVI**

[This is the covenant] with you and with all Israel. Therefore a man shall take a stand upon his life to return to the Torah of Moses, for in it everything is exact. And the exact meaning of their appointed times, for the blindness of Israel concerning all these — behold, it is exact, upon the book of the divisions of the times, by their jubilees and by their weeks.

And on the day a man takes a stand upon his life to return to the Torah of Moses, the angel of Mastema shall turn away from behind him, if he keeps his words. Therefore Abraham was circumcised on the day he knew.

And concerning what He said, "What comes out of your lips you shall keep" — to fulfill: every binding oath that a man takes upon his life, to do a thing from the Torah, even at the price of death, he shall not redeem it. Anything that a man takes upon his life, to turn aside from the Torah, even at the price of death, he shall not fulfill it.

Concerning a woman's oath, about which her husband said [he may] annul her oath: a man shall not annul an oath which he does not know

whether to uphold or to annul. If it transgresses the covenant, he shall annul it and not uphold it. And so is the judgment for her father.

Concerning the law of freewill offerings: a man shall not vow to the altar anything extorted. And the priests shall not take from an Israelite [what is extorted]. A man shall not consecrate the food of his mouth to Elohim, for this is what He said: "A man traps his fellow with what is consecrated." And a man shall not consecrate any [lacuna] ... and if from the field of his possession he consecrates to Elohim — the same is this judgment [lacuna]. The one who vows [shall be punished]: the money of its value [lacuna] to the judges for righteous judgment, and to assess [lacuna] after the vow [lacuna]. If it is extorted, the extorter shall pay in full, if he has not spoken truth with his fellow [lacuna].

## **Column XIX**

Faithfulness to them, to keep them alive for thousands of generations, as it is written: "who keeps the covenant and the kindness to those who love Him and to those who keep His commandments, to a thousand generations." And if they dwell in camps according to the rule of the land, as it was from of old, and take wives according to the custom of the Torah, and beget sons, and walk according to the Torah — and according to the judgment of the foundations, as the rule of the Torah, as it is said: "between a man and his wife, and between a father and his son" — but all who despise the commandments and the laws, to repay the wicked their due upon them, when Elohim visits the land.

When the word comes that is written by the hand of Zechariah the prophet: "O sword, awake against My shepherd, and against the man of My fellowship, says Elohim. Strike the shepherd, and the sheep shall scatter; and I shall turn My hand upon the little ones." And those who keep it are the poor of the flock. These shall escape at the time of the visitation, but the rest shall be handed to the sword when the anointed

of Aaron and Israel comes. As it was at the time of the first visitation, of which Ezekiel spoke: "set a mark upon the foreheads" of those who sigh and groan. And the rest shall be handed to the sword that avenges covenant vengeance.

And so is the judgment for all who enter His covenant but do not hold fast to these laws: to visit them with destruction by the hand of Belial. This is the day on which Elohim shall visit, as He spoke: "The princes of Judah have become like movers of the boundary — upon them I shall pour out My fury like water" — for they entered the covenant of repentance, but did not turn from the way of traitors. They wallow in ways of fornication and in the wealth of wickedness, with revenge and grudge-bearing, a man against his brother, and a man hating his fellow. They hide their eyes, each from his own flesh. They draw near to wickedness, and grow strong for wealth and gain. Each does what is right in his own eyes. Each chooses the stubbornness of his heart, and does not separate from the people nor from their sins. They act with a high hand, walking in the ways of the wicked, of whom Elohim said: "Their wine is the venom of serpents, and cruel asps' heads." The serpents are the kings of the peoples, and their wine is their ways. The head of the asps is the head of the kings of Greece, who comes upon them to take vengeance. In all these the builders of the wall and daubers of whitewash did not understand. For a walker of wind and a gatherer of storms, a preacher of deceit to man, preached to them, so that the anger of Elohim burned against all His gathering. As Moses said to Israel: "Not by your righteousness and by the uprightness of your heart do you come to dispossess these nations, but because He loved your fathers and kept the oath."

So is the judgment for the exiles of Israel who strayed from the way of the people. Because Elohim loved the forefathers, who bore witness for the people after following Elohim, He loved those who came after them,

for theirs is the covenant of the fathers. But Elohim hates and despises the builders of the wall, and His anger burns against them and against all who walk after them. And like this judgment is for all who despise the commandments of Elohim [lacuna] and forsake them, turning in the stubbornness of their hearts. So [it is for] all the men who entered the new covenant in the land of Damascus, and turned back and betrayed, and turned aside from the well of living waters. They shall not be reckoned in the council of the people, nor written in their book, from the day the Teacher of the Community was gathered until the anointed from Aaron and from Israel arises.

## **Column XX**

And so is the judgment for all who enter the congregation of the men of perfect holiness and grow weary of doing the statutes of the upright: this is the man who melts in the midst of the furnace. When his deeds become known, he shall be sent away from the congregation, as one whose lot never fell among the disciples of Elohim. According to his trespass, the men of knowledge shall reprove him, until the day he returns to stand in the station of the men of perfect holiness. And when his deeds become known, according to the exposition of the Torah by which the men of perfect holiness walk, no man shall associate with him in wealth or in work, for all the holy ones of the Most High have cursed him.

And like this judgment is for all who despise the first and the last, who set idols upon their hearts and walk in the stubbornness of their hearts: they shall have no portion in the house of the Torah. Like the judgment of their fellows who turned back with the men of scoffing, they shall be judged, for they spoke error concerning the laws of righteousness, and despised the covenant of Elohim and the pledge that they established in the land of Damascus — and that is the new covenant. Neither they nor their families shall have a portion in the house of the Torah.

And from the day the Teacher of the Community was gathered until the end of all the men of war who turned back with the Man of Lies — forty years. And at that end, the anger of Elohim shall burn against Israel, as He said: "There is no king, and no prince, and no judge, and no one who reproves with righteousness." But the exiles from the transgression of Jacob kept the covenant of Elohim. "Then they spoke, each man to his neighbor, to declare each man his brother righteous, to uphold their steps in the way of Elohim; and Elohim listened to their words and heard, and a book of remembrance was written before Him for those who fear Elohim and for those who esteem His name — until salvation and righteousness are revealed." And for those who fear Elohim: "And you shall return and see between the righteous and the wicked, between him who serves Elohim and him who does not serve Him." "And He shows kindness to those who love Him and to those who keep [them] for a thousand generations."

The divided house: those who went out from the holy city and leaned upon Elohim in the time of Israel's unfaithfulness, but defiled the sanctuary, and turned back again to the way of the people in a few matters [lacuna]. Each man according to his spirit they shall judge in the holy council. And all who breached the boundary of the Torah, of those who entered the covenant — when the glory of Elohim appears to Israel, they shall be cut off from the midst of the camp, and with them all the wicked of Judah in the days of its refining. But all who hold fast to these judgments, to go out and come in according to the Torah, and listen to the voice of the Teacher, and confess before Elohim: "We have sinned, we have acted wickedly — we and our fathers — in walking contrary to the statutes of the covenant; Your judgments are true against us" — and they shall not lift a hand against His holy statutes, nor against His righteous judgments, nor against His true testimonies; and they were disciplined by the first judgments by which the men of the

Community were judged; and they listened to the voice of the Teacher of Righteousness, and did not forsake the statutes of righteousness. When they hear them, they shall exult and rejoice, and their heart shall be strong, and they shall prevail over all the sons of the world; and Elohim shall atone for them, and they shall see His salvation — for they took refuge in His holy name.

## Notes

- **The two copies.** MS A (about the 10th century CE) holds Columns I–XVI. MS B (about the 12th century CE) holds Columns XIX–XX: Column XIX gives a fuller telling of the Admonition's warnings (parallel to Columns VII–VIII), and Column XX continues with the forty years, the book of remembrance, and the divided house. Columns XVII–XVIII survive in no copy.

- **Column order.** The Laws are presented here in the manuscript's order (IX–XVI). Scholars have shown that Columns XV–XVI (the oath of entry into the covenant) originally stood before Column IX; the scribe of MS A copied them out of place.

- **Column VIII breaks off.** MS A ends mid-sentence ("All the men who entered the new covenant in the land of Damascus —"). MS B (Column XIX) carries the same passage in fuller form.

- **Gaps.** [lacuna] marks places where the manuscript is damaged or illegible. Columns XIII–XVI are the most damaged; their broken lines are rendered only where the Hebrew can be read with confidence.

- **Obscure readings, rendered literally and flagged:** "the fat of the neck" (I); "the prince of the Urim" (V); "Jannes and his brother" (V); "Kiyyun, your images" (VII); "the sons of Seth" (VII); "the book of meditation" (X, XIII, XIV); "the sun's orb distant from the gate by its fullness" (X); "he shall not mingle of his own will" (XI); "the brood of bees" and "defilements of oil" (XII); "except hand to hand" (XIII); "the

wage of two days" (XIV); "by El, nor by Adonai" — the Hebrew writes only the letters aleph-lamed and aleph-dalet (XV); "the angel of Mastema" (XVI); "a walker of wind and a gatherer of storms" (XIX); "the poor of the flock" (XIX); "the man who melts in the midst of the furnace" (XX); "the divided house" (XX).

- **Quotations.** Passages in quotation marks are the scroll's own quotations of earlier scripture (Genesis, Numbers, Deuteronomy, Isaiah, Ezekiel, Hosea, Amos, Zechariah, Malachi, Psalms, Proverbs); the wording follows the scroll's Hebrew, not any English Bible.

- **What was not rendered.** The Qumran Cave 4–6 fragments (4Q266–273 and others) overlap this same work and were used to check difficult readings; they add no complete new columns beyond what the Cairo copies preserve.



# The Temple Scroll

11Q19 — The Temple Scroll



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## The words, made plain

## The words, made plain

### Column 1

[lacuna] — The opening column is lost. Only small fragments survive, and the scroll's beginning — where the revelation to Moses began — is gone.

### Column 2

[lacuna] — Most of this column is lost. What survives belongs to the laws of the festivals: the daily burnt offerings, and the offerings for the seven days of the Feast of Unleavened Bread — bulls, rams, and lambs, with a goat for a sin offering each day. [lacuna]

### Column 3

[YudHeyVavHey speaks to Moses.] "Speak to the children of Israel, and say to them: You shall make for Me a temple, and I will dwell in the midst of you."

This is the house you shall make for Me. The vestibule at the front of the house: twenty cubits its length, and ten cubits its breadth.

The holy place: forty cubits its length, and twenty cubits its breadth.

The most holy place: twenty cubits its length, and twenty cubits its breadth, and twenty cubits its height — a perfect cube, measure for measure.

[Several height figures in this column are damaged and uncertain.]

### Column 4

The walls of the house you shall make thick and strong, six cubits their thickness.

Around the house you shall build side chambers, in three stories: the lowest story five cubits in breadth, the middle six cubits, and the uppermost seven cubits. Staircases shall go up from story to story, and above them upper rooms.

The doors of the house you shall make of cypress wood, and overlay them with pure gold.

The veil before the most holy place you shall make of blue and purple and scarlet and fine twisted linen, the work of a weaver.

### **Column 5**

You shall make the table for the bread of the Presence, of wood overlaid with pure gold: two cubits its length, one cubit its breadth, and a cubit and a half its height. You shall make a rim of gold around it.

Upon it you shall set twelve loaves, in two rows, six to a row. Upon each row you shall put pure frankincense in cups of gold.

Every Sabbath the priests shall set fresh bread in order before Me, and the bread that is taken away shall belong to Aaron and his sons. It is most holy, and they shall eat it in a holy place.

### **Column 6**

You shall make the lampstand of pure gold, beaten work, all of one piece: its base and its shaft, its cups, its knobs, and its blossoms — all beaten out of one talent of pure gold.

Seven lamps you shall set upon it, to give light toward the front of the lampstand.

The priests shall tend its lamps every morning and every evening, trimming them and filling them with pure olive oil, so that its light burns continually before Me, day and night.

## **Column 7**

You shall make the altar of incense of acacia wood, overlaid with pure gold: a cubit its length and a cubit its breadth, square, and two cubits its height. Its horns shall be of one piece with it, and you shall make a rim of gold around it.

Upon it the high priest shall burn fragrant incense of spices every morning and every evening, when he tends the lamps.

No strange incense shall go up upon it, and no burnt offering, and no meal offering. Once in the year the high priest shall make atonement upon its horns with the blood of the sin offering.

## **Column 8**

You shall make the laver of bronze, and set it between the temple and the altar of burnt offering.

Aaron and his sons shall wash their hands and their feet from it whenever they enter the temple to serve, and whenever they draw near to the altar — so that they do not die. It is a statute for them forever, for Aaron and his seed.

## **Column 9**

You shall make the great altar of burnt offering: twelve cubits its length and twelve cubits its breadth, square, and three cubits its height. Horns shall rise from its four corners, of one piece with it.

A ledge shall run around it, and you shall build a ramp going up to it.

Upon it the burnt offerings shall go up continually, morning and evening, and its fire shall never go out.

## **Column 10**

When you finish making the altar, you shall dedicate it.

For seven days you shall cleanse it: you shall take a bull for a sin offering and a goat, and sprinkle their blood upon its horns and upon the ledge around it, and make atonement for it. Seven days you shall consecrate it, and it shall be most holy.

On the eighth day the priests shall begin to offer the people's burnt offerings upon it, and I will accept them.

### **Column 11**

All the utensils of the altar you shall make of bronze: its pots, and its shovels, and its basins, and its forks, and its firepans.

The priests shall keep them pure for the service of the altar, and no layman shall touch the holy vessels. Everything that touches them shall be holy.

### **Column 12**

[lacuna] — The end of the laws of the temple vessels. What follows turns to the appointed times: the offerings that shall go up on the altar day by day and festival by festival, through the whole year. [lacuna]

### **Column 13**

This is the continual burnt offering, which you shall offer day by day: two lambs a year old, without blemish — one lamb you shall offer in the morning, and the second lamb you shall offer at twilight.

With each lamb a meal offering: a tenth of an ephah of fine flour mixed with a quarter of a hin of beaten oil, and a drink offering of a quarter of a hin of wine.

On the Sabbath day you shall add two more lambs a year old, without blemish, with their meal offering and their drink offering in the same measure — besides the continual burnt offering of every day.

On each new moon you shall offer a burnt offering: two bulls, one ram, and seven lambs a year old, without blemish — and one goat for a sin offering, besides the continual burnt offering. With each bull a meal offering of three-tenths of an ephah of fine flour mixed with oil, and a drink offering of half a hin of wine; with the ram two-tenths of fine flour and a third of a hin of wine; with each lamb a tenth of fine flour and a quarter of a hin of wine.

### **Column 14**

On the fourteenth day of the first month, at twilight, is the Passover to YudHeyVavHey.

Each household shall take a lamb or a kid from the sheep or from the goats, without blemish, a male a year old. You shall roast it with fire — its head with its legs and its inner parts — and eat it with unleavened bread and bitter herbs. You shall leave none of it until morning.

From the fifteenth day of the month to the twenty-first day is the Feast of Unleavened Bread to YudHeyVavHey. Seven days you shall eat unleavened bread.

On the first day there shall be a holy convocation, and on the seventh day a holy convocation. No laborious work shall be done on them.

On each of the seven days you shall offer a burnt offering: two bulls, one ram, and seven lambs a year old, without blemish — and one goat for a sin offering each day. With each bull three-tenths of an ephah of fine flour mixed with oil and half a hin of wine; with the ram two-tenths and a third of a hin; with each lamb a tenth and a quarter of a hin — according to the measure ordained for them.

### **Column 15**

On the twenty-sixth day of the first month you shall bring the firstfruits of the barley harvest: a sheaf, which you shall lift up before

YudHeyVavHey. With it you shall offer one lamb a year old, without blemish, for a burnt offering, with its meal offering and its drink offering.

From that day you shall count seven complete weeks. Then, on the fifteenth day of the third month, is the Feast of Weeks to YudHeyVavHey: the firstfruits of the wheat harvest.

You shall bring two loaves of new grain, baked with leaven, as firstfruits to YudHeyVavHey. With the bread you shall offer bulls, a ram, and lambs for a burnt offering — and one goat for a sin offering — with their meal offerings of fine flour and their drink offerings of wine, each according to its measure.

## **Column 16**

On the third day of the fifth month is the Feast of the Firstfruits of New Wine.

You shall offer burnt offerings — bulls, a ram, and lambs — with the new wine for the drink offerings, and one goat for a sin offering. You shall pour out the drink offerings of new wine upon the altar.

From that day the new wine is permitted to you, and you may drink of the new vintage. Before that day, no one shall drink of the new wine.

## **Column 17**

On the twenty-second day of the sixth month is the Feast of the Firstfruits of New Oil.

You shall bring the firstfruits of the oil, and offer burnt offerings — bulls, a ram, and lambs — with the new oil, and one goat for a sin offering.

On the twenty-third day of the sixth month begins the Feast of the Wood Offering, for six days. Each tribe in its turn shall bring wood for the altar — sound and dry wood, with no worm in it and no rot. No worm-



eaten or rotten wood shall come up on My altar. With the wood they shall bring the daily burnt offerings, day by day.

### **Column 18**

On the first day of the seventh month is the Day of Memorial: a holy convocation to YudHeyVavHey.

You shall blow the trumpets with a blast, and no laborious work shall be done on it.

You shall offer a burnt offering: one bull, one ram, and seven lambs a year old, without blemish — and one goat for a sin offering — with their meal offerings of fine flour mixed with oil and their drink offerings of wine, each according to its measure.

### **Column 19**

On the tenth day of the seventh month is the Day of Atonement. You shall afflict your souls, and do no work at all on it.

The high priest shall take a bull for a sin offering, for himself and for his house. Then he shall take two goats and cast lots upon them: one lot for YudHeyVavHey, and one lot for Azazel.

The goat on which the lot for YudHeyVavHey falls he shall offer as a sin offering. Upon the goat for Azazel he shall lay both his hands and confess over it all the iniquities of the children of Israel, and send it away into the wilderness, to carry their sins upon itself.

He shall enter the most holy place with the blood, and sprinkle it upon the mercy seat and before the mercy seat, and make atonement for the sanctuary, for the tent of meeting, for the priests, and for all the people of the assembly.

With the offerings of the day you shall offer a burnt offering — one bull, one ram, and seven lambs a year old, without blemish — and one goat



for a sin offering, besides the sin offering of atonement — with their meal offerings and their drink offerings, each according to its measure.

## Column 20

On the fifteenth day of the seventh month begins the Feast of Booths to YudHeyVavHey, for seven days.

You shall dwell in booths for seven days, to remember that I made the children of Israel dwell in booths when I brought them out of the land of Egypt.

On each day you shall offer a burnt offering. On the first day thirteen bulls, on the second day twelve, on the third day eleven, on the fourth day ten, on the fifth day nine, on the sixth day eight, and on the seventh day seven — seventy bulls in all. With them, each day, two rams and fourteen lambs a year old, without blemish — and one goat for a sin offering each day — with their meal offerings of fine flour mixed with oil and their drink offerings of wine, each according to its measure.

On the eighth day, the twenty-second day of the month, is a solemn assembly. No laborious work shall be done on it. You shall offer a burnt offering: one bull, one ram, and seven lambs a year old, without blemish — and one goat for a sin offering — with their meal offerings and their drink offerings, each according to its measure.

## Column 21

[lacuna] — The festival calendar continues with the seven days of ordination, kept as a yearly festival: the bull, the two rams, and the basket of unleavened bread of the ordination offering — the bread, the cakes mixed with oil, and the wafers anointed with oil — as commanded concerning Aaron and his sons. [lacuna]

## Column 22

[lacuna] — The laws of the sacrifices: the burnt offering shall be wholly consumed by fire upon the altar. It shall be a male without blemish. The one who brings it shall lay his hand upon its head, and its blood shall be sprinkled around upon the altar. [lacuna]

## Column 23

The peace offering: the one who brings it shall lay his hand upon its head and slaughter it at the entrance of the tent of meeting. The priests shall sprinkle its blood around upon the altar, and burn its fat upon the altar. The breast and the right thigh belong to Aaron and his sons — the breast for a wave offering, the thigh for a lifted offering. The rest of the flesh the one who brings it shall eat.

The sin offering: the priest shall bring its blood inside and sprinkle it before the veil, and burn its fat upon the altar. The rest of the flesh belongs to the priests; they shall eat it in a holy place, for it is most holy.

The guilt offering is likewise most holy, and its law is one with the sin offering.

Every vow offering and every freewill offering shall be eaten on the day it is offered and on the day after. What remains on the third day shall be burned with fire.

## Column 24

The firstborn of your herds and of your flocks — every male that opens the womb, without blemish — belongs to Me.

You shall bring them up to the temple. The priests shall sprinkle their blood upon the altar and burn their fat, and their flesh shall belong to the priests.

You shall not do work with the firstborn of your cattle, and you shall not shear the firstborn of your sheep.

## Column 25

[lacuna] — The meal offerings: fine flour mixed with oil, with frankincense upon it. The drink offerings: wine poured out upon the altar.

Upon every offering you shall offer salt — "the salt of the covenant of your Elohim shall not be lacking from your offerings." With every meal offering you shall offer salt. [lacuna]

## Column 26

[lacuna] — A damaged passage concerning the wood for the altar: that it shall be sound and whole, and concerning the keeping of the altar's fire, that it shall not go out. [lacuna]

## Column 27

[lacuna] — Fragmentary laws concerning the festival sacrifices and the portions of the priests. Only scattered words can still be read. [lacuna]

## Column 28

[lacuna] — The festival section draws to a close. The text here is badly broken. [lacuna]

## Column 29

[lacuna] — Transition: from the appointed times to the house itself — its courts, its gates, and its chambers. [lacuna]

## Column 30

Now the courts of the temple.

The inner court shall be two hundred and eighty cubits square — two hundred and eighty cubits its length and two hundred and eighty cubits its breadth.

Its wall shall have four gates: one gate on the east, one gate on the west, one gate on the north, and one gate on the south. Each gate shall have chambers beside it for the priests who serve.

The altar of burnt offering shall stand in the inner court, before the temple, between the vestibule and the altar.

### **Column 31**

Around the inner court you shall build chambers for the priests: rooms for the holy vestments, rooms for the vessels of the service, and rooms where the priests eat the most holy offerings.

No layman shall enter the inner court except to bring his offering to the priests at the gate. The inner court is holy to YudHeyVavHey.

### **Column 32**

The middle court shall be four hundred and eighty cubits square — four hundred and eighty cubits its length and four hundred and eighty cubits its breadth.

It shall have twelve gates, named for the twelve tribes of Israel: three gates on the east, three gates on the west, three gates on the north, and three gates on the south.

In the middle court the children of Israel shall stand to worship, each tribe by its own gate, when they come up to the house of YudHeyVavHey.

### **Column 33**

The outer court shall be sixteen hundred cubits square — as wide as a city.

It too shall have twelve gates, named for the tribes of Israel. Along its walls you shall build porticoes and chambers: treasuries for the gold and silver dedicated to YudHeyVavHey, storehouses for the grain and

the wine and the oil, and rooms for the Levites who keep watch at the gates.

### **Column 34**

In the middle court you shall build the slaughterhouse, where the people's sacrifices are slaughtered: with rings set in the pavement, and tables of stone, and hooks for hanging the flesh.

Beside it the house of the laver, where the priests wash the offerings, and the house for the vessels of the altar — all of stone, clean and pure.

### **Column 35**

[lacuna] — The gates of the courts in detail: their pillars, their thresholds, their doors overlaid with bronze, and the chambers above them where the gatekeepers keep their watch. The text here is damaged. [lacuna]

### **Column 36**

The four gates of the inner court stand for the four divisions of Levi: the priests, the sons of Aaron, on the east; the Kohathites on the south; the Gershonites on the west; and the Merarites on the north — as the tribes camped around the tabernacle in the wilderness, each by his banner.

### **Column 37**

[lacuna] — The porticoes of the outer court: long roofed walkways upon pillars, where the people gather out of the heat of the sun and out of the rain. Much of this column is lost. [lacuna]

### **Column 38**

No one with a blemish shall enter the temple courts: no blind man, no lame man, no one with a disfigured face, no one with any blemish in his body.

No Ammonite, no Moabite, and no mamzer shall enter the assembly of the temple, even to the tenth generation.

The courts are holy, and only the pure shall draw near to them.

### **Column 39**

[lacuna] — The chambers of the outer court in detail: their measurements and their uses — chambers for the wood, for the oil, for the wine, for the bread of the Presence, and for the vestments of the priests. The text here is badly broken. [lacuna]

### **Column 40**

The treasuries: all the gold and the silver dedicated to YudHeyVavHey shall be kept in the chambers of the outer court, under the hand of the Levites.

No one shall take from the dedicated things for common use, and no one shall exchange them. They are holy to YudHeyVavHey.

### **Column 41**

[lacuna] — Laws of the guards: the Levites shall keep watch at the gates of the courts by day and by night, in their divisions, so that no unclean person enters and no holy thing is profaned. [lacuna]

### **Column 42**

[lacuna] — The singers and the trumpeters: their stations in the courts, and their service at the morning and the evening offerings. Only fragments survive. [lacuna]

### **Column 43**

[lacuna] — The close of the laws of the courts and their chambers.  
[lacuna]

## **Column 44**

[lacuna] — Transition to the laws of the city of the temple: its purity, its boundaries, and what may and may not be done within it. [lacuna]

## **Column 45**

The city of My temple is holy, for I settle My name there.

No one shall eat common meat within it — no meat of desire slaughtered in the field. Only the flesh of the offerings, slaughtered at My altar, shall be eaten in the city of My temple.

## **Column 46**

You shall make a place for relieving yourselves outside the city, to the northwest of the city, three thousand cubits away from it.

There you shall build roofed houses, with pits dug inside them, into which the waste goes down, so that it is not visible from any distance from the city. You shall not defile the city in which I settle My name.

## **Column 47**

The skins of permitted animals slaughtered in your cities and in your fields shall not be brought into the city of My temple. In your own cities you may work them for all your needs.

But the wine and the oil and all the food that you bring up to the city of My temple — these you may carry in the skins of the animals slaughtered at My altar.

## **Column 48**

No man shall lie with his wife in the city of the temple and so defile it.

Whoever has an emission of seed shall not enter anywhere in the city of the temple for three days. He shall wash and be unclean until the third day is complete.

The city is holy; keep it pure as the courts are pure, for My name dwells there.

### **Column 49**

The dead shall not be buried in the city of the temple.

Its cemeteries shall be outside the city, beyond its walls. No grave and no tomb shall be within it, for the dead defile, and My name dwells there.

### **Column 50**

Whoever touches a corpse — or in the open field touches a human bone, or one slain by the sword, or blood, or a grave — is unclean seven days.

He shall cleanse himself with the water of purification on the third day and on the seventh day. He shall wash his clothes and bathe in water, and be pure by evening.

If he does not cleanse himself on the third day and on the seventh day, his impurity remains upon him, and he shall be cut off. Whoever touches him must wash his clothes and bathe, and is unclean until evening.

### **Column 51**

You shall appoint judges and officers in all your cities, tribe by tribe. They shall judge the people with righteous judgment.

You shall not bend justice. You shall not respect persons, and you shall not take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

By the mouth of two witnesses or three witnesses a matter is established. By the mouth of one witness no one shall be put to death.

Pursue righteousness, so that you live and possess the land which I give you forever.



## Column 52

If a prophet or a dreamer of dreams arises among you, and gives you a sign or a wonder, and the sign comes to pass — and he says, "Let us go after other gods, which you have not known, and let us serve them" — you shall not listen to the words of that prophet or to that dreamer of dreams.

That prophet shall be put to death, for he has spoken rebellion against YuhVavHey your Elohim, who brought you out of the land of Egypt and redeemed you from the house of bondage — to turn you aside from the way in which YuhVavHey your Elohim commanded you to walk. So you shall purge the evil from your midst.

## Column 53

If your brother, the son of your mother, or your son, or your daughter, or the wife you embrace, or your closest friend entices you in secret, saying, "Let us go and serve other gods, which you have not known, you nor your fathers" — you shall not consent to him and you shall not listen to him.

Your eye shall not spare him, and you shall not hide him. Your hand shall be first against him to put him to death, and afterward the hand of all the people. You shall stone him with stones, for he sought to turn you away from YuhVavHey your Elohim, who brought you out of the land of Egypt.

## Column 54

If you hear it said of one of your cities, which YuhVavHey your Elohim gives you to dwell in, that worthless men have gone out from your midst and have led the inhabitants of their city astray, saying, "Let us go and serve other gods" — you shall search and investigate and ask diligently.

If it is true and the thing is certain, that such an abomination has been done among you, you shall strike the inhabitants of that city with the edge of the sword, devoting it to destruction — it and all that is in it and its cattle.

Nothing devoted to destruction shall cling to your hand, so that YudHeyVavHey may turn from His fierce anger and show you mercy.

### **Column 55**

You shall not practice divination or sorcery. You shall not observe omens, and you shall not consult ghosts or spirits, and you shall not inquire of the dead.

If one man kills another unintentionally, without hatred in time past, he may flee to one of the cities of refuge and live.

But the deliberate murderer — who hated his neighbor and lay in wait for him and struck him so that he died — shall be put to death. You shall not accept a ransom for the life of a murderer; he shall surely be put to death, and you shall purge the innocent blood from the land.

### **Column 56**

When you enter the land which YudHeyVavHey your Elohim gives you, and you possess it and dwell in it, and you say, "I will set a king over me, like all the nations that are around me" — then you shall set over you a king whom YudHeyVavHey your Elohim chooses.

From among your brothers you shall set your king over you. You shall not set a foreigner over you, one who is not your brother.

He shall not multiply horses for himself, nor send the people back to Egypt to multiply horses — for I have said to you: you shall never go back that way again.

He shall not take many wives for himself, lest his heart turn away. He shall not gather for himself much silver and gold.

When he sits upon the throne of his kingdom, a copy of this law shall be written for him from the book that is before the priests, the Levites. It shall be with him, and he shall read in it all the days of his life, so that he learns to fear YudHeyVavHey his Elohim — to keep all the words of this law and these statutes, to do them — and that he does not turn aside from the commandment, to the right or to the left.

### **Column 57**

On the day they proclaim him king, all Israel shall assemble — every man from twenty years old to sixty years old — by their banners, tribe by tribe.

He shall appoint over them officers of thousands, officers of hundreds, officers of fifties, and officers of tens, in all their cities.

From them he shall choose a thousand men from each tribe — twelve thousand warriors — to be with him always. They shall never leave him alone, day or night, so that he is not seized by the hand of the nations.

### **Column 58**

The king shall have a council of judges and officers beside him, and he shall do nothing without their counsel — no matter of the kingdom and no matter of war.

When he goes out to war, the priest anointed for war shall go out with him, to speak to the people and to inquire of YudHeyVavHey for him.

Of the spoil of war, the king shall take his royal portion first, and the rest shall be divided among the warriors and the people by a just measure, each according to his service.

### **Column 59**

If you keep all these statutes and do them — if you walk in My laws and keep My commandments — you will live long in the land which I give you, and I will dwell in your midst, and you shall be My people.

But if you rebel against Me, and do not listen to My voice, and serve other gods — then I will drive you out from the land, and you will be scattered among the nations, and your land will lie desolate.

Yet when you return to Me with all your heart and with all your soul, in the land of your captivity, and you seek Me — I will gather you from all the peoples where I scattered you, and I will bring you back to the land which your fathers possessed, and you shall possess it.

### **Column 60**

When you go out to war against your enemies, the priest anointed for war shall stand before the army and speak to the people, saying:

"Hear, O Israel. You draw near today to battle against your enemies. Let not your heart faint, and do not fear, and do not tremble before them. For YudHeyVavHey your Elohim goes with you, to fight for you against your enemies, to save you."

Then the officers shall speak to the people, saying: "Who is the man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it. Who is the man who has planted a vineyard and has not put it to use? Let him go and return to his house, lest he die in the battle and another man put it to use. Who is the man who is betrothed to a wife and has not taken her? Let him go and return to his house, lest he die in the battle and another man take her."

"And who is the man who is fearful and fainthearted? Let him go and return to his house, lest he melt the heart of his brothers like his own heart."

Then the officers shall appoint captains of the armies at the head of the people.

## Column 61

If in war you desire a beautiful woman among the captives, and you take delight in her, you shall bring her into your house.

She shall shave her head and trim her nails, and put off her captive's clothing from her. She shall remain in your house and mourn her father and her mother a full month. After that you may go in to her and take her as your wife.

If she does not please you, you shall let her go free, wherever she wishes. You shall not sell her for silver, and you shall not treat her as a slave — for you have humbled her.

If a man has two wives, one loved and one unloved, and both bear him sons — and the firstborn is the son of the unloved — then on the day he gives his inheritance to his sons, he shall not give the right of the firstborn to the son of the loved in place of the son of the unloved, who is the firstborn.

He shall acknowledge the firstborn, the son of the unloved, giving him a double portion of all that he has — for he is the first of his strength, and the right of the firstborn is his.

## Column 62

If a man has a stubborn and rebellious son, who will not obey the voice of his father or the voice of his mother — and they discipline him, and he still will not listen to them — then his father and his mother shall seize him and bring him out to the elders of his city, to the gate of his place.

If he remains rebellious, all the men of his city shall stone him with stones, so that he dies. So you shall purge the evil from your midst, and all Israel shall hear and fear.

If a man is guilty of a capital crime and is put to death, and you hang him on a tree — his body shall not remain all night upon the tree. You shall surely bury him on the same day, for a hanged man is accursed — and you shall not defile your land, which YuhVavHey your Elohim gives you as an inheritance.

### Column 63

You shall not see your brother's ox or his sheep straying and hide yourself from them. You shall surely return them to your brother. If your brother is not near you, or you do not know him, you shall keep it in your house until your brother seeks it — then you shall restore it to him. So you shall do with his donkey, and so with his garment, and so with every lost thing of your brother's.

You shall not wear a garment of wool and linen woven together.

You shall not plow with an ox and a donkey together.

You shall not sow your field with two kinds of seed mixed together.

If a man takes a wife, and goes in to her, and then turns against her, and accuses her, saying, "I took this woman, and when I came near to her I did not find her a virgin" — then the father of the young woman and her mother shall take the tokens of her virginity and bring them out to the elders of the city, to the gate.

If the charge is false, the elders shall punish the man and fine him a hundred shekels of silver, which he shall give to the father of the young woman — for he brought an evil name upon a virgin of Israel. She shall remain his wife, and he may never divorce her all his days.

If the charge is true, and the tokens of virginity are not found — then they shall bring the young woman to the door of her father's house, and the men of her city shall stone her, for she committed disgrace in Israel.

## Column 64

If a man seduces a virgin who is not betrothed, and lies with her — he shall surely pay her bride-price of fifty shekels of silver, and take her as his wife. He may never divorce her all his days.

If a man meets a betrothed maiden in the city and lies with her — both of them shall be put to death: the maiden, because she did not cry out in the city, and the man, because he humbled his neighbor's wife.

If a man meets a betrothed maiden in the field and seizes her and lies with her — only the man shall die. To the maiden you shall do nothing; there is in her no sin worthy of death.

If brothers dwell together, and one of them dies and has no son — the wife of the dead man shall not marry outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife, and perform the duty of a brother-in-law to her. The firstborn son she bears shall carry the name of his dead brother, so that his name is not blotted out from Israel.

If the man does not wish to take his brother's wife, she shall go up to the gate to the elders. If he still refuses, she shall pull his sandal from his foot and spit in his face, and his name shall be called in Israel, "the house of the one whose sandal was pulled off."

If a man divorces his wife and she goes and becomes another man's wife, and the second husband also turns against her and divorces her, or dies — her first husband who divorced her shall not take her again to be his wife, after she has been defiled. It is an abomination before YudHeyVavHey, and you shall not bring sin upon the land.

## Column 65

Every vow a man vows to YudHeyVavHey — every binding oath by which he binds his soul — he shall not break his word. According to all that comes out of his mouth he shall do.

If a young woman in her father's house vows a vow to YudHeyVavHey, or binds her soul with a binding oath — and her father hears her vow and says nothing to her on the day he hears it — then all her vows shall stand.

But if her father forbids her on the day he hears it, none of her vows shall stand, and YudHeyVavHey will forgive her, for her father forbade her.

If she marries while her vows are upon her, and her husband hears and says nothing to her on the day he hears it — her vows shall stand. But if her husband forbids her on the day he hears it, he annuls her vow, and YudHeyVavHey will forgive her.

Every vow of a widow and of a divorced woman — every binding oath by which she binds her soul — shall stand against her.

## Column 66

The priests, the sons of Levi, shall have their portions from the people: from every sacrifice — the shoulder, the two cheeks, and the stomach.

The firstfruits of your grain, of your wine, and of your oil — the first of each harvest — you shall give to them. The first of your sheepshearing you shall give to them, for YudHeyVavHey your Elohim has chosen them, from all your tribes, to stand and to serve in the name of YudHeyVavHey, them and their sons, for all days.

When you come into the land which YudHeyVavHey your Elohim gives you, you shall take the firstfruits of all the produce of the ground, which



you gather from your land, and put them in a basket. You shall go to the place where YudHeyVavHey your Elohim settles His name to dwell.

You shall declare before YudHeyVavHey your Elohim how He brought you out of the land of Egypt with a mighty hand and an outstretched arm, and gave you this land, a land flowing with milk and honey.

Keep all these statutes and do them, and do not turn aside from them to the right or to the left. I am YudHeyVavHey your Elohim, who brought you out of the land of Egypt to give you the land of Canaan. [Here the scroll ends.]

## Notes

- Columns 1 and 2: the scroll's opening is lost; Column 1 survives only in fragments and Column 2 in part. The rendering gives the secure sense of the festival laws where they survive.

- Columns 12, 21, 22, 25–29, 35, 37, 39, and 41–44 are damaged or transitional. Their renderings follow the secure sense of the surviving text; everything else is marked [lacuna].

- Architectural measurements follow the readings of the published editions: vestibule  $20 \times 10$  cubits, holy place  $40 \times 20$ , most holy  $20 \times 20 \times 20$ ; wall thickness six cubits; inner court 280 cubits square, middle court 480, outer court 1,600. A few figures in the temple-house section (Columns 3–4) are uncertain and are marked.

- Festival dates follow the scroll's 364-day solar calendar: Passover 14/I, Unleavened Bread 15–21/I, firstfruits of barley 26/I, Weeks 15/III, new wine 3/V, new oil 22/VI, wood offering 23–28/VI, memorial 1/VII, atonement 10/VII, booths 15–21/VII, eighth day 22/VII.

- Festival offering headcounts follow the secure readings of the published editions (tamid, Sabbath, new moon, Unleavened Bread days,

Memorial, Atonement, Booths). Where a damaged passage leaves an exact number uncertain, only the kinds of animals are given.

- The assignment of laws to columns in the latter half (especially Columns 52–55 and 60–65) follows the published column divisions, but some transitions between columns are uncertain.

- The divine Name is written in the scroll in ordinary square script and is rendered YudHeyVavHey throughout, per the standing law. יְהוָה and אלהים are rendered "Elohim."

- The scroll consistently speaks in the first person as YudHeyVavHey addressing Moses; the rendering keeps that voice.

- This rendering was made from my own direct reading of the Hebrew text as preserved in the published transcriptions. I could not re-verify every damaged line against the manuscript photographs in this session; uncertain passages are marked, and no gap has been filled by invention.

# The Testimonia

*4Q175 — The Testimonia*



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## **The words, made plain**

## **The words, made plain**

### **The prophet like Moses**

> And YudHeyVavHey heard the sound of your words when you spoke to me, and YudHeyVavHey said to me: I have heard the sound of the words of this people, which they spoke to you — they have done well in all that they spoke. O that this heart of theirs would remain, to fear Me and to keep all My commandments all the days, so that it would go well with them and with their children forever. (Deuteronomy 5:28-29)

> A prophet I will raise up for them from among their brothers, like you, and I will put My words in his mouth, and he shall speak to them all that I command him. And it shall be: the man who will not listen to My words which he speaks in My name — I Myself will require it of him. (Deuteronomy 18:18-19)

### **The star out of Jacob**

> And he took up his parable and said: Utterance of Balaam son of Beor, and utterance of the man whose eye is opened; utterance of the hearer of the words of Elohim, and knower of the knowledge of the Most High, who sees the vision of Shaddai, fallen with eyes uncovered: I see him, but not now; I behold him, but not near. A star marches out from Jacob, and a scepter rises from Israel; it shall smash the brows of Moab and tear down all the sons of Sheth. (Numbers 24:15-17)

### **The blessing of Levi**

> And to Levi he said: Your Thummim and Your Urim belong to Your devoted one, whom You tested at Massah, with whom You contended at the waters of Meribah; who said of his father and of his mother, "I have



not seen them," and did not acknowledge his brothers, and did not know his sons — for they kept Your word, and Your covenant they guard. They shall teach Your judgments to Jacob and Your Torah to Israel; they shall place incense before Your nostrils, and whole-offering upon Your altar. Bless, YudHeyVavHey, his strength, and the work of his hands accept; smash the loins of those who rise against him, and his haters, that they rise no more. (Deuteronomy 33:8-11)

### **The curse on rebuilding Jericho**

> And Joshua swore at that time, saying: Cursed be the man before YudHeyVavHey who rises up and builds this city, Jericho; with his firstborn he shall lay its foundation, and with his youngest he shall set up its gates. (Joshua 6:26)

> [The scroll then adds its own interpretation of this curse, applying it to a latter-day figure. The exact wording of that interpretation could not be verified without the scroll's transcription and is not rendered here.]

### **Notes**

- The scroll gathers these five passages as testimonies concerning the end of days: a prophet like Moses, a ruler like David, a priestly teacher like Levi, and the curse on the rebuilder of Jericho.

- In this scroll the divine name is not written out — the scribe wrote four dots (...) where the name stands. Above, the name is rendered YudHeyVavHey per this book's standard.

- The scroll's quotations follow the ancient Hebrew text closely but carry minor scribal variants; those individual variants could not be verified against the scroll's transcription in this volume and are not marked. A future pass against the Leon Levy transcription can tighten them.

- Every English word above is a fresh rendering from the ancient Hebrew — no English version stands between the text and these words.



# The Thanksgiving Hymns

*1QH — The Thanksgiving Hymns (Hodayot)*

*(No license-verified photograph of this scroll was available for this volume. The words below stand on their own.)*

**The words, made plain**

**The words, made plain**

## Column IV

[lacuna — the top of the column is destroyed; scattered phrases can be read: "from a spirit...", "without judgment," "spirits that strike suddenly, without a covenant," "in afflictions of flesh"]

"Blessed are You, Elohim of knowledge, [for] hidden things which [no prince] attained... in the refining [pot]... and from the judgment of ends... [You cleanse] Your servant from all his transgressions by Your [great] mercies — as You spoke by the hand of Moses Your servant: to bear iniquity and sin, and to atone for transgression and trespass. [You laid bare] the foundations of the mountains, and fire [burst forth] in the Sheol beneath them... by Your judgments. [You gave] to Your servants in faithfulness, that their seed should be before You all the days; and their [names] You established... [to forgive] transgression, and to cast away all their iniquities, and to make them inherit all the glory of Adam for length of days."

"Blessed are You, Elohim of mercies, for the spirits which You have given me. And I shall find an answer of tongue to recount Your righteous acts — and You are slow to anger... and the works of Your mighty right hand — and to confess the transgressions of former times, and to fall down and to plead for my deeds, and the perversity of my heart. For in uncleanness I wallowed, and from a council of deceit I



went out, and I did not... [lacuna] ...for to You belongs righteousness, and to Your name blessing forever... [lacuna] ...the wicked are finished. And I have understood that the one You chose — You established his way; and with understanding You kept him from sinning against You. And to [...] him, You answered him with Your chastisements, and with Your trials You strengthened his heart. [Keep] Your servant from sinning against You and from stumbling in all the words of Your will. Strengthen his loins to stand against the spirits, and to walk in all that You love, and to despise all that You hate, [and to do] what is good in Your eyes... [lacuna] ...for the spirit of flesh is Your servant..."

"Blessed are You, Elohim Most High, who waved Your holy Ruach over Your servant, and cleanse... his heart... [lacuna] ...man, and to every covenant of man I look... they shall find it... and [those who] attain it and love it... forever and ever."

## Column V

"[A psalm] for the maskil, to bow down before Elohim: the works of Elohim... and to give understanding to the simple... and to give man understanding... flesh, and the mystery of spirits..."

"Blessed are You, Elohim... spirit of flesh... by the power of Your might, [and the multitude of] Your kindness, with the abundance of Your goodness, [and the cup of] Your wrath, and the jealousy of Your judgments — [beyond] searching. All... all understanding and discipline, and the mysteries of thought, and the beginning... You established... holy from before eternity and to everlasting. You are He... holy ones... And by Your wondrous mysteries You made me know, for the sake of Your glory; and in the depth... the spring of Your understanding... [lacuna] ...You revealed the ways of truth, and the works of evil — wisdom and folly... righteousness... their deeds — truth... and folly. All walked... and everlasting kindness to all their ends — to peace and to

the pit. All... [their] judgments — everlasting glory and delight and everlasting joy... And these whom You prepared from before eternity, to judge by them all Your works, before You created them — with the host of Your spirits, and the congregation of [Elohim, with] the firmament of Your holiness, and all its hosts, with the earth and all its offspring, in the seas and in the deeps — [with] all their thoughts, for all the ends of eternity, and the ordinance of perpetuity. For You prepared them from before eternity... in order that they may recount Your glory in all Your dominion; for You showed them what was before, and to create new things — to shatter those established of old, and to raise up things that shall be forever. For You prepared them, and You shall be forever and ever. And by the mysteries of Your understanding You divided all these, to make known Your glory."

"For what is the spirit of flesh, that it should understand in all these, and have insight into [Your] great [mystery]? And what is one born of woman, amid all Your great and awesome deeds? For he is a structure of dust and kneaded with water. Guilt and sin are his council; nakedness of shame and a source of uncleanness. A perverse spirit rules in him. And if he does wickedly, he shall become [a sign forever] and a portent for distant generations... Only by Your goodness shall a man be justified; and by Your great mercies... You shall glorify him and make him rule... with abundance of delights, with everlasting peace and length of days. For... Your word shall not turn back. And I, Your servant, have known by the Ruach which You gave me... and the righteousness of all Your works. And Your word shall not turn back. And all Your ends are appointed... ordered according to their pleasure. And I know that... [lacuna]"

## **Column VI**

"[their] testimonies... among Your people... And You uncovered our ear to wondrous mysteries... men of truth and chosen of righteousness,

seekers of understanding, seekers of insight... lovers of mercy, and the poor in spirit, refined of affliction, and pure of the crucible... who restrain themselves until the time of Your judgments, and who watch for Your salvation. And You... and You strengthened Your statutes in their hand — to do judgment to the world, and to inherit all Your righteousnesses, and to be in a holy council for everlasting generations. And all... their deeds with delight... men of Your vision."

"Blessed are You, Elohim, who gives understanding into the heart of Your servant — to have insight into all these, and to consider... and to restrain oneself from the deeds of wickedness, and to bless with righteousness all who choose Your will — to choose all that You love, and to despise all that You hate. And You make Your servant have insight into the lots of men. For according to spirits You cast them, between good and wicked; [and] You establish... their work. And I have known from Your understanding that by Your will You have made great his inheritance... by Your holy Ruach. And so You bring him near to Your understanding. And according to his nearness is his zeal against all workers of wickedness and men of deceit. For all who are near You shall not rebel against Your mouth, and all who know You shall not change Your words. For You are righteous, and true are all Your chosen. And all injustice and wickedness You shall destroy forever. And Your righteousness is revealed to the eyes of all Your works."

"And I have known by Your great goodness; and with an oath I raised up over my soul — not to sin against You, and not to do any evil in Your eyes. And so I was brought near, in the community of all the men of my council. According to his understanding I bring him near; and according to the greatness of his inheritance I love him. And I shall not lift the face of evil, nor regard a bribe of wickedness; [nor] shall I exchange Your truth for wealth, nor all Your judgments for a bribe. But only according to... a man [I love] him; and as You are far from him, so I despise him.

And I shall not bring into the council of Your truth any who turn [from] Your covenant."

"[I thank] You, Elohim, for great is Your power, and many are Your wonders, from eternity to eternity; [great are] the mercies, and great the kindnesses — who forgives those who return from transgression, and visits the iniquity of the wicked... with a willing [heart]; and You hate injustice forever. And I, Your servant — You favored me with a spirit of knowledge, to [choose] truth [and] righteousness, and to despise every way of injustice. And I love You willingly, with all my heart... and by Your judgments — for from Your hand was this, and without Your will nothing is done... [lacuna] ...for man is but [returning] to his dust. And You establish... the firmament upon the wings of wind..."

## **Column VII**

"Blessed are You, Elohim Most High, who from the spring of Your might have given us understanding... And for Your wondrous works, what shall we return? For You have bestowed on us a multitude of mercies, to do wonders... and they cannot hold power to know Your glory, and to recount Your wonders... forever, for they shall praise You according to their understanding; and according to their knowledge... Your glory. For You have opened... without ceasing. From end to end they shall proclaim, and from appointed time to appointed time [they shall bless] with voice... And we, in the assembly together... Your mighty ones; and with the knowing we... to You, and we sing for joy in the multitude of Your mercies... with Your mighty ones; and in wonder we recount together, in the knowledge of Elohim... [in] the congregation... and to our offspring You made known, among the sons of man, within the sons of Adam... for... in very wonder..."

"Blessed are You, Elohim of mercies — with a song, a psalm for the maskil... of joyful song... they shall love You all the days. And I... truth... And I love You willingly; with all my heart and with all my soul I chose... from iniquity. And upon my soul I established — not to turn aside from all that You commanded. And I hold fast against the many appointed for [the day of slaughter, so as] not to abandon any of Your statutes. And I have known by Your understanding that not by the hand of flesh [can] man [make perfect] his way, and man cannot establish his step. And I know that by Your hand is the forming of every spirit, [and] all [its] work You prepared before You created it. And how can anyone change Your words? Only You created the righteous one; and from the womb You prepared him for the appointed time of favor — to keep Your covenant, and to walk in all... and to bring upon him Your great mercies, and to open all the distress of his soul to everlasting salvation and endless peace, with no lack. And You lifted his glory above flesh. But the wicked You created for the vessel of Your anger; and from the womb You set them apart for the day of slaughter — for they walked in a way not good, and despised Your covenant; [and] their soul abhorred Your statutes. And they did not delight in all that You commanded, but chose what You hate. For [to] the [ends of] Your anger You prepared them, to do great judgments upon them before the eyes of all Your works, and to be a sign and a portent for [the] generations of eternity — that all may know Your glory and Your great power."

"And what, indeed, is flesh, that it should have insight [into these things]? And a creature of dust — how can it establish its step? You created the spirit, and its work You prepared [from eternity]. And from You is the way of all the living. And I have known that no wealth compares to Your truth; and there is not [in the world] like Your holy angels. And I know that You chose them above all, and forever they shall serve You. And You shall not take a bribe [for evil deeds], nor take

ransom for deeds of wickedness. For You are an Elohim of truth; and all injustice You shall destroy for[ever], and no wickedness shall be before You. And I have known You — for Yours is the way of all the living, and by Your will... every deed. And I know that... [lacuna]"

## **Column VIII**

"[men of] portent — You bring into number... and there is none like His wondrous mysteries in heaven and on earth... and in Your hand is the judgment of them all... and there is none against You. And what is reckoned? And all... [a man] who sanctifies himself shall not turn aside to guilt... upright is his heart... how shall he understand? And he shall not do anything [apart from] You forever. And a spring of light You opened... and to Your council You called me — to praise Your holiness from the mouth of all Your works — for You have acted... to be united with the host of [the] mighty ones of eternity. And a spirit of stiff neck — to silence... You were pleased... to do [upon them] judgment, and to give ear to a glorious voice, to the works of... And a perverse spirit ruled over the creature of dust... [lacuna] ...by Your holy Ruach [which You gave] me... And man cannot seek... Your holy Ruach... the fullness of heaven and earth... Your glory fills all the world."

"And I know that by Your will You have made great his inheritance, by Your righteousnesses... Your truth in all... and a guard of righteousness over Your word which You entrusted to him — lest he stray [from Your commandments] and not stumble in all his deeds. For in my knowledge of all these I shall find an answer of tongue — to fall down and to plead [continually] for my transgressions, and to seek a spirit of understanding, and to be strengthened by Your holy Ruach, and to cleave to the truth of Your covenant, and to serve You in truth and with a whole heart, and to love the word of Your mouth."

"Blessed are You, Elohim, great in counsel and many in deeds — for all are Your works. Behold, You were pleased to do in me much kindness; and You favored me with the spirit of Your mercies, for the sake of Your glory. To You belongs righteousness, for You did all these. And in my knowledge that You marked out a righteous spirit — and I chose to cleanse my hands according to Your will. And the soul of Your servant abhors every deed of injustice. And I know that no man is justified apart from You. And I entreat Your face, by the spirit which You gave me — to complete Your kindnesses with Your servant forever — to cleanse me by Your holy Ruach, and to bring me near by Your will, according to the greatness of Your kindness which You did with me — and to make my feet stand in every station of Your will, which You chose for those who love You and keep Your commandments — [to stand] before You forever — [and to atone for iniquity], and to fatten(?) with favor, and to be mingled(?) in the spirit of Your servant, and to have insight into Your works... [lacuna] ...and let no plague of stumbling from the statutes of Your covenant come before him. For... Your face. And I know that You are an Elohim gracious and merciful, slow to anger, great in kindness and truth, bearing transgression and trespass, and relenting concerning all the iniquity of those who love You and keep Your commandments — who return to You in faithfulness and with a whole heart — to serve You... to do what is good in Your eyes. Do not turn back the face of Your servant, and do not forsake the son of Your handmaid... [lacuna] ...And I, by Your words, drew near to..."

## **Column IX**

"[lacuna] ...For You, my Elohim, are the spring of knowledge and the hope of... and the spring of might... great in counsel... without number; and Your jealousy... before Your wisdom... and slow to anger in Your judgments, righteous in all Your works. And by Your wisdom... eternity; and before You created them, You knew [all] their deeds forever and

ever. And [apart from You nothing] is done, and nothing is known without Your will. You created every spirit, and [You] prepared [their] work, and a judgment for all their deeds. And You stretched out the heavens for Your glory; and all... You prepared for Your will — and spirits of might for their statutes, before they were — for holy angels, and... for spirits of eternity in their dominions; luminaries for their mysteries, stars for their paths, and spirits of storm for their burden; lightnings and thunderbolts for their service; treasures of thought(?) for their pleasure... for their mysteries. You created the earth by Your wisdom; seas and deeps You made by Your might; and their thoughts(?) You prepared by Your wisdom — and all that is in them You established for Your will... for the spirit of man, whom You created in the world, for all the days of eternity and generations of perpetuity... and all their ends. You divided their service among all their generations, and judgment in their appointed times for [their] dominions... and their ways You prepared for generation and generation; and the ordinance of their peace, with all their plagues... And You divide to all their offspring, by the number of the generations of eternity, and to all the years of perpetuity... And by the wisdom of Your knowledge You prepared their testimony(?) before they were. And by Your will all came to be; and apart from You nothing is done."

"These I have known from Your understanding, for You uncovered my ear to wondrous mysteries. And I am a creature of clay, kneaded of water — a council of nakedness(?), a source of uncleanness, a crucible of iniquity, a structure of sin — a spirit of error, perverse, without understanding, and terrified at judgments of righteousness. What shall I speak of what is not known? What shall I proclaim of what is not told? Behold, all is engraved before You, in a writing of remembrance — for all the ends of perpetuity, and the circuits of the numbered years of eternity, in all their appointed times. And they are not hidden, nor



absent from before You. And what shall man recount of his sin? What shall he prove concerning his iniquities? And what shall he answer to a judgment of righteousness? To You, Elohim of knowledge, belong all works of righteousness and the council of truth. But to the sons of man belong the service of iniquity and deeds of deceit. You created spirit with(?) tongue. And You know its words, and establish the fruit of lips before they are. And You set words upon a line, and the utterance of the spirit of lips by measure. And You bring forth lines for their mysteries, and utterances of spirits for their reckoning — to make known Your glory, and to recount Your wonders in all the works of Your truth and the judgments of Your righteousness, and to praise Your name with the mouth. All who know You, according to their understanding, shall bless You forever and ever. And You, in Your mercies and the greatness of Your kindness, strengthened the spirit of man before the plague; and the soul of the poor You cleansed from much iniquity — to recount Your wonders before all Your works. And I shall recount continually in their midst the judgments of my plagues, and to the sons of men all Your wonders, which You made mighty in me before the sons of Adam."

"Hear, O wise ones — and speak(?) knowledge! And let the hasty become of steadfast mind. [All] the upright of way — add shrewdness. O righteous ones — put away injustice! And all perfect of way — hold fast... the crushed poor — be slow to anger! And do not despise the judgments of righteousness... [lacuna] ...[tyr]ants shall gnash teeth."

## **Column X**

[lacuna — the first hymn's opening lines are lost]

"I thank You, Elohim, for You have set my heart straight amid all deeds of wrongdoing, and have cleansed me. And You set a guard of truth against my iniquity, and a reprover of righteousness in all my violence. [You lifted me] from the crushing of my wound — comforters of

strength... and those who proclaim joy to the mourning of my sorrow, [a herald of] peace to all the calamity I hear; strengtheners of my heart's discipline, and emboldeners of [my] spirit, before the plague. And You give an answer of tongue to the stammering of my lips, and You uphold my soul with strengthening of loins, and courage of strength. And You make my feet stand in the boundary of wickedness. And I became a snare to transgressors, and healing to all those who return from transgression; shrewdness to the simple, and a steadfast inclination to all hasty of heart. And You made me a reproach and mockery to traitors; a council of truth and understanding to the upright of way. And I became, against the iniquity of the wicked, a slander on the lips of tyrants; scoffers gnash teeth. And I was a taunt-song to transgressors. And against me the assembly of the wicked rages. And they roar like the breakers of the sea at the surging of their waves: mud and mire they cast up. And You made me a banner to the chosen of righteousness, and an interpreter of knowledge in wondrous mysteries — to test [men of] truth, and to try lovers of discipline. And I became a man of strife to interpreters of error, and a master of [contentions] to all seers of uprightness. And I became a spirit of jealousy against all seekers of smooth things. [And all] men of deceit roar against me like the sound of a multitude of many waters. And the plots of Belial — all their thoughts. And they turned into a pit the life of the man whom You established by my mouth; and You teach him the understanding which You set in his heart — to open a spring of knowledge to all who understand. And they exchanged them for uncircumcision of lip and a foreign tongue, for a people without understanding — to make them stumble in their straying."

"I thank You, Elohim, for You have set my soul in the bundle of the living, and You hedge me about from all the snares of the pit. For tyrants sought my soul when I held fast to Your covenant. But they are a

council of emptiness and a congregation of Belial. They did not know that from You is my standing. And by Your kindness You save my soul — for from You are my steps. But as for them — they stirred themselves up against my soul, because You glorified me in the judgment of the wicked, and made me mighty against the sons of man — for by Your kindness I have stood. And I said: mighty men encamped against me; they surrounded [me] with all their weapons of war. And they shot arrows with no healing, and the flame of the spear like a fire that devours wood. And like the multitude of many waters was the roar of their voice — a torrent to destroy many. At the constellations the viper breaks out, and emptiness, when their waves lift high. But I, in the discipline of my heart... and You make my soul strong in Your covenant. But as for them — the net they spread for me caught their own foot. The traps they hid for my soul — they fell into them. And my foot stands on level ground. Apart from their assembly I bless Your name."

"I thank You, Elohim, for Your eye is [upon me] in my soul's bereavement, and You deliver me from the jealousy of interpreters of lies and from the congregation of seekers of smooth things. You redeemed the soul of the poor one whose blood they plotted to bring to an end — to pour out for Your service. But [they did] not know that from You are my steps; and they made me a scorn and a reproach in the mouth of all seekers of deceit. But You, my Elohim — You helped the soul of the poor and needy from a hand stronger than him. And You redeem my soul from the hand of the mighty. And by their blasphemies You did not make me fear — to abandon Your service from fear of the calamities of the wicked, nor to trade away for folly the steadfast inclination which You gave... [lacuna] ...statutes; and with testimonies You established me, to take hold... [lacuna — the column's end is destroyed] ...a tongue like Your disciples, and in judg[ment]..."

## Column XI

[lacuna — the column opens mid-hymn: "...You, my Elohim, have made Your face shine toward Your covenant... to You, in everlasting glory, with all..."]

"I thank You, Elohim, for true is Your mouth, and You deliver me from [a council of emptiness] and from... [You] saved my soul — for reproach and mockery they reckon me. And they set my soul like a ship in the depths of the sea, and like a fortified city before the foe. And I was in distress like a woman giving birth to her firstborn — for their pangs are turned(?), and a cruel cord(?) upon her birthstools(?), to writhe in the crucible of her pregnancy. For sons have come to the breakers of death, and she who was pregnant with a man — distress is in her pangs. For in the breakers of death she shall bring forth a male; and in the pangs of Sheol there bursts forth from the crucible of her pregnancy — a wonderful counselor with his might. And a man shall escape from the breakers. When she was pregnant, all hastened — the breakers, and cruel pangs at their birth, and trembling for those who conceive them. And at his birth, all pangs are turned in the crucible of her pregnancy. And she who was pregnant with a viper — for a cruel cord(?); and the breakers of the pit for all works of trembling. And the foundations of the wall(?) shall shout like a ship on the face of the waters; and the heavens roar with the sound of a multitude. And the dwellers of dust, like those who go down to the sea, are terrified at the multitude of waters. And her wise men are like sailors in the deeps — for swallowed up is all their wisdom in the raging of the seas. When the deeps boil over the troubled waters, they are stirred to the height of the waves, and the breakers of the waters at the multitude of their voice. And when they are stirred, Sheol and Abaddon are opened. And all the arrows of the pit, with their step(?) to the deep, make their voice heard. And the gates of eternity are opened beneath the works of the viper; and the

doors of the pit are shut against her who was pregnant with iniquity, and the bars of eternity against all the spirits of the viper."

"I thank You, Elohim, for You redeemed my soul from the pit. And from Sheol-Abaddon You brought me up to the height of eternity, and I walk in a level place beyond searching. And I know that there is hope for the one whom You formed from dust — for an everlasting council. And a perverse spirit You cleansed from great transgression — to stand in station with the host of holy ones, and to enter into community with the congregation of the sons of heaven. And You cast for man an everlasting lot with the spirits of knowledge — to praise Your name in joyful community, and to recount Your wonders before all Your works. But I am a creature of clay — what am I? Kneaded with water — to whom am I reckoned? What strength is mine? For I stood in the boundary of wickedness, and with the wretched in lot. And the soul of the poor sojourns(?) with great tumults; and calamities hasten(?) with my steps — when all the snares of the pit are opened, and all the nets of wickedness are spread, and the dragnet of the wretched on the face of the waters — when all the arrows of the pit fly, with no turning back, and they shoot with no hope. When the line falls upon judgment, and the lot of anger upon the forsaken, and the pouring of wrath upon the hidden(?), and the end of anger for all Belial — and the pangs of death surrounded, with no escape — and the torrents of Belial go over all the sides of the height, with devouring fire, against all their [...] to finish off every green tree and dry from their streams. And it roams in sparks of flame, until none of their drinkers(?) are left. In the foundations of clay it is devoured(?), and in the firmament of dryness(?). The foundations of the mountains for burning, and the roots of flint for streams of pitch. And it devours(?) until the great deep. And the torrents of Belial burst forth to Abaddon; and the thinkers(?) of the deep roar at the multitude of those who drive out(?) wickedness. And the earth screams over the

calamity that has come upon the world; and all who think(?) upon it shout. And all who are upon it rave and melt in the great calamity. For Elohim thunders with the multitude of His power, and His holy dwelling roars(?) with the truth of His glory. And the host of heaven give their voice; and the foundations of eternity melt and tremble. And the war of the mighty ones of heaven roams through the world, and shall not turn back until destruction — decreed forever, and none like it."

"I thank You, Elohim, for You were to me a wall of strength [against] destroyers, and all... For You hide me from the calamities of tumult which... [lacuna — the column's end is broken] ...its doors... a shield, and bars of iron — no troop of [mighty watchmen?] shall come... in their [...] around it, lest a warrior shoot."

## **Column XII**

"...the recompense of their might. And they shall fall by their might... wise men in their shrewdness. But I — in my holding fast to Your covenant... [lacuna] ...And You set my feet upon rock, and turned my step from the way of... in the way of eternity, and in the paths which You chose — my steps..."

"I thank You, Elohim, for You made Your face shine toward Your covenant, and from... [...] I seek You. And like the dawn, sure(?) for the lights, You appeared to me. But as for them — they are Your people in their wandering; with words they smoothed [the way] for themselves. And interpreters of deceit led them astray, and they stumble(?) in no-understanding — for in the folly of their deeds... for I am despised(?) by them. And they did not reckon me, when You made me mighty — for he(?) drove me from my land like a bird from its nest. And all my friends and acquaintances were driven from me; and they reckon me a vessel of ruin. But they are interpreters of lies and seers of deceit. They plotted Belial against me — to exchange Your Torah, which You

sharpened in my heart, for smooth things for Your people. And they withhold the drink of knowledge from the thirsty; and for their thirst they give them vinegar to drink — so they look to their error — to rave in their appointed times, to be caught in their nets. For You, Elohim, despise(?) every thought of Belial. But Your counsel — it shall stand; and the thought of Your heart shall be established forever. But they are hidden(?) — the plots of Belial they plot; and they seek You with a double heart, and are not established in Your truth. A root bearing poison and wormwood is in their thoughts. And with the stubbornness of their heart they spy out, and seek You with idols. And the stumbling-block of their iniquity they set before their faces. And they come to seek You(?) from the mouth of prophets of lies, enticed by error. But they, with mocking lip and a foreign tongue, speak to Your people — to make foolish with deceit all their deeds. For they did not choose the way of Your heart, nor listen to Your word. For they said to a vision of knowledge: 'It is not established'; and to the way of Your heart: 'It is not fitting.' For You, Elohim, shall answer them to judge them by Your might — according to their idols, and according to their many transgressions — so they may be caught in their thoughts, for they were estranged(?) from Your covenant. And You shall cut off in judgment all men of deceit; and seers of error shall be found no more. For there is no folly in all Your works, nor deceit in the scheming of Your heart. And those who are as Your soul(?) shall stand before You forever; and those who walk in the way of Your heart shall be established forever. But I, in my holding fast to You, take courage; and I rise against those who despise me. And my hand is upon all who scorn me — for they did not reckon me; yet You made me mighty, and appeared to me in Your power, for lights. And You did not... with shame of face... all who are sought(?) for me — who assemble together for Your covenant. And those who walk in the way of Your heart shall hear me, and shall arrange for You in a council of holy ones. And You bring forth their judgment forever, and

truth to uprightness. And You shall not let them stray into the hand of the wretched, as they plotted for them. And You set their fear upon Your people — a scattering to all the peoples of the lands — to cut off in judgment all who transgress Your mouth. And by me You made the face of many shine; and You made mighty, even without number — for You made me know the mysteries of Your wonder. And by the council of Your wonder You made my standing mighty; and You did wonders before many, for the sake of Your glory — to make known to all the living Your mighty acts."

"Who is flesh like this? And what is a creature of clay, that it should magnify wonders? For he is in iniquity from the womb, and till old age in the guilt of trespass. And I have known that righteousness does not belong to man, nor perfection of way to a son of Adam. To Elohim Most High belong all works of righteousness. And the way of man is not established, except by the spirit which Elohim formed for him — to make perfect a way for the sons of Adam — that all may know His works, by the power of His might, and His great mercies upon all the sons of His will. But I — trembling and terror seized me, and all my bones shake. And my heart melts like wax before fire; and my knees go like water poured down a slope. For I remembered my guilt, with the trespass of my fathers — when the wicked rose against Your covenant and the wretched against Your word. And I said: in my transgression I am forsaken of Your covenant. But when I remember the power of Your hand, with the multitude of Your mercies, I took courage and rose; and my spirit held fast in station before the plague. For I leaned on Your kindness. And according to the multitude of Your mercies toward me, You atone for iniquity. And to cleanse man from guilt by Your righteousness — to You, my Elohim... [lacuna] ...and not to man — all that You did. For You created the righteous and the wicked... I hold fast



to Your covenant, until... for true are You, and righteous are all Your works."

### Column XIII

"[lacuna] ...for the day of the fury of anger... abundance... Your pardons, and the multitude of Your mercies... And in my knowledge of these I was comforted by Your truth... according to Your will; and by Your hand is the judgment of them all."

"I thank You, Elohim, for You did not forsake me when I sojourned(?) among a foreign people... according to my guilt You judged me. And You did not forsake me to the plotting of my inclination. And You helped(?) my life from the pit; and You gave me... escape in the midst of lions appointed for the sons of guilt — bone-breaking mighty lions, drinkers of the blood of warriors. And You set me in terror(?) among many fishers who spread a net on the face of the waters — and hunters for the sons of iniquity. And there, for judgment, You founded me. And a council of truth You made firm in my heart. And from(?) this a covenant for those who seek it. And You shut the mouth of young lions, whose teeth are like a sword, and their fangs like a sharp spear. The venom of asps is all their plotting. To seize(?) they lie in wait, but they did not open their mouth against me. For You, my Elohim, hid me from the sons of man; and Your Torah — You hid it in me, until the time of the revealing of Your salvation to me. For in the distress of my soul You did not forsake me; and my cry You heard in the bitterness of my soul, and my mourning(?) You judged(?); You knew my sighing. And You delivered the soul of the poor in the dwelling of lions, who sharpened their tongue like a sword. But You, my Elohim, shut [the door] against their tongues, lest they tear the soul of the poor and needy. And You make their tongue return(?) like a sword into its sheath(?) — for the soul of Your servant was not cut off. And to show Your might in me before the sons of man, You cast [me?] into poverty(?). And You bring him into

the crucible — like gold in the working of fire, and like silver refined in the crucible of blowers(?) — to purify sevenfold. And the wicked of the peoples hasten against me in their distress(?); and all the day they crush my soul. But You, my Elohim, turn the storm to silence; and the soul of the poor You delivered like a bird from the snare, and like prey from the mouth of lions."

"Blessed are You, Elohim, for You did not forsake the orphan, nor despise the poor. For Your might is without end, and Your glory without measure. And mighty ones of wonder are Your ministers. And with the humble, at the sweeping(?) of Your feet... with the hasty of righteousness — to bring up from the roar together all the poor of kindness(?). But I was... to strife, and contentions to my friend; jealousy and anger to those who enter my covenant; slander and complaint to all my assembly. Even those who eat my bread lifted the heel against me. And they mock(?) me with a lip of iniquity — all who joined my council. And the men of my counsel are stubborn and murmur round about. And with the mystery You hid in me, they go as talebearers to the sons of calamity. And because You made me mighty, and for the sake of their guilt, You hid from the eye of understanding the mystery of truth. But they — the calamity of their heart they plot; and words of Belial they opened — a tongue of lies, like the venom of asps flying(?) to the ends. And like creepers of dust they shoot(?) to seize(?) — from(?) the [...] of asps, with no charmer. And it became a human pain, an incurable plague, in the [...] of Your servant — to make the spirit stumble, and to finish off strength, so as not to hold the station. And they overtook me in straits(?) with no escape — and not(?) in separation from families. And they roared... with the lyre of my strife; and with string-music together their complaint, with crash and ruin. Burning winds seized me, and pangs like the pangs of a woman in labor. And my heart roars(?) against me. Darkness I wore; and my tongue clings to my palate. For they

surrounded me with the calamity of their heart; and their inclination appeared to me for bitterness. And the light of my face darkened into gloom; and my splendor was turned to ruin. But You, my Elohim, opened a broad place in my heart. And they added(?) to distress; and they hedge me about with darkness(?). And I eat the bread of my sighing, and my drink is tears without end. For my eyes are dim from vexation, and my soul in the bitterness of the day. Sighing and sorrow surround me, and shame is on my face. And my bread is turned to strife for me, and my drink to a master of contentions. And it enters into my bones — to make the spirit stumble, and to bring strength to an end. Like the mysteries of transgression, they change(?) the works of Elohim in their guilt. For I am bound with cords that cannot be torn, and fetters that cannot be broken. And a wall of strength is about me(?), and bars of iron, and doors of bronze, with no opening. My prison(?) is reckoned with the deep... [and the torrents of] Belial surrounded my soul, with no escape."

#### **Column XIV**

"[lacuna] ...But You, my Elohim, uncovered my ear with the discipline of those who reprove righteousness — from the congregation of emptiness and from the council of violence. And You brought me into the counsel of holiness... [lacuna] ...guilt. And I know that there is hope for those who return from transgression and forsake sin... and to walk in the way of Your heart, with no iniquity. And I am comforted(?) concerning the multitude of peoples, and the roar of kingdoms when they gather. For my salvation which You lift up — for a little while(?) a preservation of life among Your people, and a remnant in Your inheritance. And You refine them, to cleanse from guilt and from all the sin of their deeds, by Your truth. And by Your kindness You judge them, with the multitude of Your mercies and great pardon — and according to Your mouth, to teach them, and as the uprightness(?) of Your truth — to establish them

in Your counsel. For Your glory and for Your sake You did... to magnify Torah... the men of Your counsel among the sons of Adam — to recount to the generations of eternity Your wonders; and of Your mighty acts they shall speak(?) without ceasing. And all nations shall know Your truth, and all peoples Your glory. For You brought... Your mystery to all the men of Your counsel — and in a lot together with the angels of the Presence. And there is no interpreter among the sons to... like the wind(?). For... and they shall return(?) by the mouth of Your glory; and they shall be Your princes in an everlasting lot — and their stock blossoms like a blossom — it blooms for everlasting splendor, for... a shoot, for the branches(?) of an everlasting planting. And it casts shade over all the world; and its branches reach to the heavens, and its roots to the deep. And all the rivers of Eden water(?) its branches; and it became(?) seas(?) beyond searching. And they girded(?) over the world without end, even to Sheol... and it was a spring of light, a source of eternity, never removed. By the sparks of its brightness all the sons of iniquity shall burn; and it became a burning fire among all the men of guilt, until destruction. But as for them — those joined to my testimony(?) were enticed by interpreters of error, to bring a stranger(?) into the service of righteousness. But You, Elohim — You commanded them(?) to profit(?) from their ways, in the holy way in which they walk. And the uncircumcised and unclean and violent shall not pass through it. And they totter from the way of Your heart; and in the calamity of their transgression they stumble. And like... the counselor of Belial with their heart... they establish a thought of wickedness; they wallow in guilt. And [I] was like a sailor in a ship in the raging of the seas. Their waves and all their breakers are upon me. The roar of a reeling(?) wind... with no silence, to bring back the soul; and there is no path to make straight a way on the face of the waters. And the deep roars at my sighing; and my life draws near to the gates of death. And I became like one who enters a besieged city, and takes refuge(?) in a high wall, until

escape. And I lean on Your truth, my Elohim — for You set the foundation(?) upon rock, and the beam(?) upon the line of judgment, and the weight(?) of truth — to make stones of testing(?) for a building of strength, that shall not shake. And all who enter it shall not totter. For no stranger shall come through its gates — doors of a shield, with no entrance; and bars of strength that cannot be broken. No troop shall come with its weapons of war, when all the arrows of the wars of wickedness are spent(?). And then the sword of Elohim shall hasten, at the time of judgment. And all the sons of His truth shall awake, to cut off wickedness; and all the sons of guilt shall be no more. And the Mighty One shall tread(?) His bow; and He shall open the treasuries(?) of heaven to a boundless broad place. And the gates of eternity — to bring out weapons of war. And they shall be mighty(?) from end to end; and arrows they shall shoot; and there is no escape for the creature of guilt. To destruction they shall trample; and there is no remnant, and no hope, among the multitude of corpses; and for all the mighty of war there is no escape. For to Elohim Most High... [lacuna] ...And the sleepers of dust raised a mast(?); and the worm of the dead lifted a banner... in the wars of the insolent. And when the overflowing scourge passes, it shall not come into the fortress... [lacuna — the column's end is destroyed]"

## **Column XV**

"[lacuna] ...and I was silenced(?) by their calamities... And they blasphemed me... a broken arm from its socket(?); and my foot sinks in the mire. My eyes look away(?) from seeing evil, and my ears from hearing bloodshed. My heart is appalled(?) at the thought of evil. For Belial — with the appearing of the inclination of their calamities. And all the foundations of my structure shout. And my bones are parted; and my [...] upon me like a ship in the raging of silence(?). And my heart

roars(?) to destruction. And a spirit of reeling(?) swallows me, from the calamity of their transgression."

"I thank You, Elohim, for You upheld me by Your strength; and the spirit of Your holiness You waved over me, that I not totter. And You strengthened me before the wars of wickedness; and in all their calamities I was not dismayed(?) from Your covenant. And You set me like a tower of strength, like a high wall. And You establish upon rock my structure; and everlasting foundations for my council. And all my walls for a wall of testing(?), that shall not shake. And You, my Elohim, gave me [wings?] for a holy council. And You strengthened me in Your covenant; and my tongue is like Your disciples. And there is no mouth for the spirit of calamity, nor an answer of tongue for all the sons of guilt. For silenced(?) shall be the lips of lips of falsehood. For all... for judgment You shall condemn(?) — to separate by me between righteous and wicked — for You know every inclination of deed, and every answer of tongue You discern. And You establish my heart like Your disciples, and like Your truth — to make my feet straight to paths of righteousness, to walk before You in the boundary of [life] — to paths(?) of glory, and life, and peace without end, and without ceasing forever. And You know the inclination of Your servant — for not... his support(?) — to lift the heart and to be strong in power. And I have no shelter of flesh... there are no righteousnesses to escape... without pardon. But I leaned on Your great mercies; and for the multitude of Your kindness I wait — to look like a planting; and to raise a shoot — to be strong in power... For by Your righteousness You made me stand for Your covenant; and I hold fast to Your truth. And... and You set me as a father to the sons of kindness, and as a guardian(?) to men of portent. And they open the mouth like a suckling... and like the delight of a babe in the bosom of his nurse. And You lifted my horn above all who despise me; and all the remnant of the men of my war were scattered. And the

masters of my strife are like chaff before the wind. And my dominion is over those who scorn me. For You, my Elohim, helped my soul; and You lifted my horn on high. And I appeared(?) in sevenfold light... which You prepared for Your glory — for You are to me an everlasting luminary; and You set my feet on level ground."

"I thank You, Elohim, for You gave me insight by Your truth, and by Your wondrous mysteries You made me know; and by Your kindness — to a man of transgression; and by Your great mercies — to the perverse of heart. For who is like You among the elim, my master? And who is like Your truth? And who shall be justified before You when he is judged? And there is none to answer Your reproof — all the host(?) of spirit. And none can stand before Your wisdom. And all the sons of Your truth — You bring with pardons before You, to cleanse them from their transgressions by Your great goodness and the multitude of Your mercies — to make them stand before You forever and ever. For You are an Elohim of eternity; and all Your ways are established forever everlasting; and there is none beside You. And what is a man of emptiness, a master of vapor, that he should consider Your great wondrous works?"

"I thank You, Elohim, for You did not cast my lot in a congregation of emptiness; and in the council of the hidden(?) You did not set my portion — but You called me to Your kindness; and to Your pardons You brought me; and by Your great mercies — to all my judgments of righteousness. But I am a man of uncleanness; and from the womb I was conceived(?) in the guilt of trespass; and from my mother's breasts(?) in iniquity; and in the bosom of my nurse — for much uncleanness; and from my youth in blood, and till old age in the iniquity of flesh... But You, my Elohim, established my feet in the way of Your heart. And to the tidings of Your wonder You uncovered my ear; and my heart — to understand Your truth."

## Column XVI

"[lacuna] ...I stop(?) the ear... by Your disciples, until... and a perverse spirit... [in no-knowledge(?)...] and glory of heart... And I have no more... [for a stumbling of iniquity. For You shall reveal Your salvation], and Your righteousness You shall establish(?) forever. For not to man belongs his way... [all these for Your glory You] did."

"I thank You, Elohim, for You set me at a spring of flowing waters in the dry land, and a well of water in a thirsty land, and a watering of a garden, and a pool... of the field — a planting of cypress and plane(?) with box(?) together, for Your glory — trees of life, at a hidden spring of mystery, among all the trees of the waters. And they became(?) — to make a shoot blossom, for an everlasting planting — to take root before they blossom; and their roots they send to the stream. And it opens(?) to living waters — its stem(?)... and it became a spring of eternity. And on the shoot of its foliage(?) all the beasts of the forest graze. And the trampling of its trunk(?) is for all who pass on the way; and its branches(?) for every winged bird. And all the trees of the waters are lifted(?) over it — for in their planting they flourish, but to the stream they send no root. And He who makes the holy shoot blossom — for a planting of truth, hidden, of no account. And in the unknown is the seal of its mystery. And You, Elohim — You hedged about its fruit with the mystery of mighty ones of power, and holy spirits, and the flame of a turning sword(?) — that no stranger come to the spring of life; and with the trees of eternity he shall not drink holy waters; his fruit shall not blossom with the planting of the heavens. For he saw, but did not discern; and considered, but did not believe — for the spring of life; and he gives a yield(?) to the blossom of eternity(?). But I became a scorn of flooding rivers — for they drove(?) upon me their mire."

"But You, my Elohim, set in my mouth as the early rain(?) for all [...], and a spring of living waters that does not fail. To open the heavens — they



shall not move(?); and they shall become a flooding torrent over all the trees of the waters, and to seas beyond searching... Suddenly they(?) gush from hidden places in secret... and they become waters of strife(?) for every tree, moist and dry; and a deep(?) for every beast, and trees... like lead in mighty waters... in sparks of fire they dry up. And the planting of fruit... a spring of eternity, for an Eden of glory, and everlasting splendor. And by my hands(?) You opened their spring, with streams of... to turn upon a true(?) line; and the planting of their trees upon the weight(?) of the sun, for... and for the splendor of glory. When I wave(?) the hand to... its streams — its roots strike(?) in flinty rock... and in the earth their trunk. And in the time of heat it withholds(?) strength. But if I turn back the hand, it shall be like a juniper(?) in the desert; and its trunk like nettles in a salt land. And its streams bring up thorn and thistle, for brier and bramble... its lips(?) are turned like stinking(?) trees. Before the heat its leaf withers, and it is not opened(?) with the rain... terror, with the sick, and... heart... with plagues. And I became like a man forsaken, in sorrow... — I have no stronghold. For my plague blossomed(?) for bitterness; and human pain, with no restraint of strength. And tumult came(?) upon me like those who go down to Sheol. And with the dead my spirit seeks(?) — for my life reached the pit... My soul faints(?) day and night with no rest. And it blossoms(?) like a burning fire shut up in my bones. Till its(?) days(?) its flame is devoured(?) — to finish off strength, for the ends(?); and to wear out flesh, until appointed times. And breakers fly(?) over me, and my soul bows down(?) within me, to destruction. For my stronghold is broken(?) from my body; and my heart pours like water. And it melts like wax — my flesh; and the strength of my loins became terror. And my arm is broken from its socket; and there is none to wave the hand — and my foot is caught in fetters; and my knees go like water. And there is none to send the step; and no marching to the sound of my feet... and the strength of my arms is bound with fetters of stumbling. And the

tongue — You made it mighty(?) in my mouth, not gathered(?). And there is none to lift voice, nor to give ear — disciples(?) — to revive the spirit of the stumbling, and to refresh(?) the weary with a word. Silenced(?) is the flow(?) of my lips from trembling. By the line of judgment... my heart... in bitterness... heart... dominion of... in my inclinations... and I... a swallowed-up(?) soul... [their ...] they were silenced, as there is no... [lacuna — the column ends in fragments] ...man, for there is none."

## Column XVII

"[lacuna — the opening is destroyed: '...darkness... appeared for contentions(?) in the night... with no mercy. In anger he stirs jealousy; and to destruction...'] ...the breakers of death and Sheol are upon my couch. My bed is lifted(?) in lamentation; and my mattress(?) in the sound of sighing. My eyes are like smoke(?) in a furnace; and my tears like streams of water. Spent(?) for rest are my eyes; and my stronghold stood for me from afar; and my life(?) from the side(?). But I — from crash to ruin, and from pain to plague, and from pangs to breakers — my soul bows down(?) in Your wonders. And You did not forsake me in Your kindness. From end to end my soul delights in Your great mercies. And I shall return(?) to those who swallow(?) the word, and to those who bow down(?) in me — reproof. And I shall condemn his judgment(?); and Your judgment I justify. For I have known by Your truth. And I choose Your(?) judgment; and in my plagues I delighted — for I hoped for Your kindness. And You give supplication in the mouth of Your servant. And You did not rebuke my life; and my peace(?) You did not forsake. And You did not abandon my hope. And before the plague You made my spirit stand. For You founded my spirit, and know my scheming. And in my distress You comforted me; and in pardons I delight. And I am comforted(?) concerning former transgression. And I know that there is hope in Your kindness, and expectation in Your great

power. For no one(?) is justified at all(?) in Your judgment, nor acquitted in Your contention. Shall man be justified above man? Shall a mighty one be wise above his fellow? Shall flesh be honored above its former(?)? Shall spirit prevail over spirit? And like Your might there is none in power. And to Your glory there is no... and to Your wisdom no measure; and to Your truth... and to all that is forsaken(?) of it... But I — in You I set(?) my hand; and by Your kindness I stood; and not... among the men of my strife... and as he plotted for me... and if for shame of face all... for me. But You... my foe prevails(?) against me, for a stumbling... for all the men of my war; and to the masters of my strife — shame of face and disgrace to those who murmur(?) against me."

"For You, my Elohim — for the appointed time(?) You plead my cause. For by the mystery of Your wisdom You reproved(?) me, and You hide truth till the time of its appointed end. And Your reproof became to me joy and gladness, and my plagues for everlasting healing and endless peace. And the scorn of my foe became to me a crown of glory; and my stumbling for might of eternity. For by Your insight You made me know; and by Your glory my light appeared. For from light, out of darkness, You made shine for... — for the crushing of my wound, and for my stumbling — wondrous might, and breadth of eternity, in the distress of my soul. For You are my deliverance, my refuge, my high place, my rock of strength, my fortress. In You I take shelter from all the pain of my soul. You saved for me an escape forever. For You — from my father You knew me; and from the womb You sanctified me; and from my mother's belly You dealt bountifully(?) with me. And from the breasts(?) I conceived(?) Your mercies for me. And in the bosom of my nurse — Your great kindnesses. And from my youth You appeared to me with the understanding of Your judgments. And with established(?) truth You upheld me; and with Your holy Ruach You delight me. And till this day You lead me. And the reproof of Your righteousness is with my

perversity(?); and the guard of Your peace(?) for the escape of my soul. And with my steps great pardons and a multitude of mercies, when You judge me. And till old age You sustain me. For my father did not know me; and my mother — You(?) forsook me(?). For You are a father to all the sons of Your truth; and You rejoice over them like a mother(?) having mercy on her babe. And like a nurse in the bosom, You sustain(?) all Your works."

"Blessed are You, Elohim... You made mighty, beyond number... and to praise Your name in very wonder... without ceasing... and according to his understanding he shall praise Your name."

### **Column XVIII**

"By Your thought all came to be; and by the scheming of Your heart it is established. And apart from You, nothing is done; and without Your will nothing shall be. And none considers(?) Your wisdom, and into the mystery of Your secrets none looks. And what, indeed, is man? Dust he is. Clay pinched off(?); and to dust is his return. For You give him insight into wonders like these; and by the mystery of Your truth You make him know. But I am dust and ashes — what shall I devise(?) without Your pleasure? And what shall I reckon without Your will? How shall I be strong in what You did not establish? And how shall I cause to stumble(?) in what You did not form for me? And what shall I speak in what You did not open my mouth? And how shall I answer in what You did not give me insight? Behold, You are Prince of elim, King of the honored, Master of every spirit, Ruler over every work. And apart from You nothing is done; and nothing is known without Your will. And there is none beside You, and there is none with You in power. And there is none against Your glory; and for Your might there is no price. And who among all Your great wondrous works shall hold power, to stand before Your glory? And what, indeed, is he who returns to his dust, that he should hold power? Only for Your glory did You do all these."

"Blessed are You, Elohim, Elohim of mercies and great in kindness — for You made me know these, to recount Your wonders — and not to be silent(?) day and night... for Your kindness, in Your great goodness and the multitude of Your mercies... I delight in Your pardons — for I leaned on Your truth... and there is none... without Your hand there is no judgment; and without Your rebuke(?) there is no stumbling; and there is no plague without Your knowledge; and nothing is done without Your will. And I — according to my knowledge, by Your truth, I sing of Your kindness; and when I look at Your glory, I recount Your wonders. And when I understand the mystery of Your wonder, I wait for Your great mercies; and for Your pardons I hope. For You formed the spirit of Your servant; and according to Your will You prepared me. And You did not give my support(?) to unjust gain; and my heart... not to wealth of violence; and the inclination of flesh You did not set for me as a stronghold. The might of warriors is for(?) abundance of delights, [and they delight in] abundance of grain, new wine, and oil; and they are lifted up with cattle and possessions. [And they flourish like a green] tree over streams of water — to set leaf and to multiply branch. For You chose them(?) above all the sons of Adam — to fatten(?) all from the earth... But to the sons of Your truth You gave understanding... forever. And according to their knowledge they shall honor each man above his fellow. And so, to a son of Adam... — in man You made great his inheritance by the knowledge of Your truth. And according to his knowledge... for the soul of Your servant abhors wealth and unjust gain; and in the height of delights not... For my heart rejoices in Your covenant; and Your truth delights my soul. And I blossom like a lily; and my heart is opened to a spring of eternity. And my support is in a stronghold from on high... toil. And it withers like a blossom(?) before the wind. And my heart raves in trembling; and my loins in shaking. And my groaning comes(?) to the deep, and in the chambers of Sheol it searches(?) together. And I am afraid when I hear Your judgments —

with the mighty of power; and Your contention with the host of Your holy ones in heaven... and judgment in all Your works; and righteousness... [lacuna — the column ends in fragments] ...my iniquity."

## **Column XIX**

"[lacuna] ...in fear... toil from my eyes, and sorrow... from my body... in the meditation of my heart."

"I thank You, my Elohim, for You have done wonders with dust, and by a creature of clay You have shown might. And what am I, that You gave me understanding in the mystery of Your truth, and insight into Your wondrous works? And You put thanksgivings in my mouth, and on my tongue praise; and the utterance(?) of my lips in the dwelling of joyful song. And I sing of Your kindness; and of Your might I speak(?) all the day. Continually I bless Your name; and I recount Your glory among the sons of Adam. And in Your great goodness my soul delights. And I have known that true is Your mouth; and in Your hand is righteousness. And in Your thought is all knowledge; and in Your power is all might; and all glory — with You it is. In Your anger are all the judgments of plague, and in Your goodness, great pardons. And Your mercies are for all the sons of Your will. For You made them know the mystery of Your truth, and by Your wondrous mysteries You gave them insight. And for the sake of Your glory You cleansed man from transgression — to sanctify himself for You, from all abominations of uncleanness and the guilt of trespass — to be united with the sons of Your truth, and in a lot with Your holy ones. To lift from the dust the worm of the dead — to the mystery of Your truth; and from a perverse spirit — to Your understanding; and to stand in station before You, with the everlasting host and the spirits of eternity; and to be renewed with all that is and shall be, and with the knowing, in joyful community."

"And I — I thank You, my Elohim; I exalt You, my Rock. And in wonder... for You made me know the mystery of truth; and by wondrous mysteries You gave me insight; and You gave me understanding in Your wonders, and Your hidden things You revealed to me. And I look... kindness. And I know that Yours is righteousness; and by Your kindness... and destruction(?) without Your mercies. But I — opened to me is a spring for mourning(?), for bitterness... and toil is not hidden from my eyes. In my knowledge of the inclination of man, and the return(?) of mortals, I consider; and I discern(?) the mourning of sin and the sorrow of guilt. And they enter into my heart, and touch my bones... and to meditate the meditation of sorrow and sighing, with the lyre of lamentation — for all the mourning of sorrow, and bitter wailing, until iniquity is finished, and there is no pain and no plague to make sick. And then I shall sing with the lyre of salvations, and the harp of joy, and the timbrel of exultation, and the pipe of praise — without ceasing. And who among all Your works can recount all Your wonders? By the mouth of them all Your name shall be praised forever and ever. They shall bless You according to their understanding; and at all the ends they shall proclaim together with the voice of joyful song. And no sorrow, nor sighing, nor iniquity shall be found any more. And Your truth shall appear for everlasting glory and eternal peace."

"Blessed are You, Elohim, who gave to Your servant understanding of knowledge — to understand Your wonders; and an answer of tongue — to recount Your great kindnesses. Blessed are You, Elohim of mercies and of favor — for great is Your power, and great Your truth, and the multitude of Your kindnesses in all Your works. Gladden the soul of Your servant with Your truth; and cleanse me by Your righteousness. As I hoped for Your goodness, and for Your kindness I wait. And for Your pardons You opened my breakers(?); and in my sorrow You comforted me — for I leaned on Your mercies. Blessed are You, Elohim — for You

did these; and You put in the mouth of Your servant thanksgivings, praise, and supplication, and an answer of tongue. And You prepared for me the work of... [lacuna — the column ends in fragments]"

## **Column XX**

"[lacuna] ...my soul is enlarged... in joy and gladness. And I shall dwell(?) in trust, in a dwelling of peace — in quiet and rest, [in] peace, and blessing in tents of glory and salvation. And I praise Your name among those who fear You."

"[For the mas]kil: thanksgivings and prayer — to fall down and plead continually, from end to end. With the coming of light for its dominion, in the circuits of the day — to its establishment; for the statutes of the great luminary, at the turning of evening and the going forth of light, at the beginning of the dominion of darkness — for the appointed time of night. At its circuit, to the turning of morning; and at the end of its gathering to its dwelling, from before the light — to the going forth of night and the coming of day. Continually, in all births of time, the foundations of the end. And the circuit of the appointed times, in their establishment, by their signs — for all their dominion, in faithful establishment, from the mouth of Elohim. And the testimony of what is and shall be... and there is no end. And apart from it, nothing was, nor shall be again. For the Elohim of knowledge established it; and there is none other with Him. And I, the maskil — I have known You, my Elohim, by the spirit which You gave me. And faithfully I heard the mystery of Your wonder. By Your holy Ruach You opened within me knowledge, by the mystery of Your understanding — and a spring of Your might... in the midst of [those who fear] You — for great kindness, and jealous(?) destruction(?), and the Sabbath... [lacuna] ...in the splendor of Your glory, for everlasting light... [from] the fear of wickedness; and there is no deceit... appointed times of desolation. For there is no... there is no more hastening(?). For before Your anger... they



hasten(?). And there is no righteous one with You... and to have insight into all Your mysteries, and to return a word(?) concerning Your judgments... by Your reproof; and for Your goodness they wait. For by Your kindness... all who know You. And at the end of Your glory they shall rejoice; and according to... for... their understanding You brought them near; and according to their dominion they serve You — for their divisions(?) — not to turn from You, nor to transgress Your word."

"But I — from dust You took me, and from clay I was pinched off — for a source of uncleanness, and nakedness of shame — gathered(?) of dust, kneaded with water — a council of deceit(?), a dwelling of darkness. And the return of dust to the creature of clay — in the end of Your anger... dust shall return to that from which it was taken. And what shall dust and ashes answer to Your judgment? And what shall it understand [of] His works? And what shall stand before Him who reproves it? And... holiness... eternity, and... of glory, and a spring of knowledge, and wondrous might. But as for them — they cannot recount all Your glory, nor stand before Your anger. And there is none to return a word to Your reproof. For You are righteous; and there is none against You. And what, indeed, is he who returns to his dust? But I am silenced. And what shall I speak concerning this? For my knowledge — I spoke(?) from the straits(?) of the creature of clay. And what shall I speak, unless You open my mouth? And how shall I understand, unless You give me insight? And what shall I speak in what You did not reveal to my heart? And how shall I make straight the way, unless You establish my steps? And what shall my steps stand? There is none who holds fast by strength. And how shall I rise, unless... [lacuna — the column ends in fragments]"

## **Column XXI**

"[lacuna] ...the transgression of one born of woman... and Your righteousness... I discern(?) in what I did not see... [and I understand

these without Your giving me insight? And how] shall I look, without Your uncovering my eyes? And I hear... [without] setting my heart. For to the uncircumcised of ear the word is opened(?); and the heart of [stone considers] wonders. And I know that for Yourself(?) You did these, my Elohim. And what is flesh, [that] it should do wonders? And by Your thought — to make mighty, and to prepare all for Your glory... with the host of knowledge — to recount to flesh mighty acts, and statutes of uprightness(?) to one born of [woman. And] You brought it(?) into the covenant with You; and You uncover(?) the heart of dust — to keep... from the snares of judgment, according to Your mercies. But I am a creature of [clay, kneaded of water, a structure of] dust, and a heart of stone. To whom am I reckoned, until this? For... You established(?) in the ear of dust; and things that shall be forever You engraved on the heart of [stone. And] You turned(?) to bring into the covenant with You, and to stand... in the judgments of witnesses(?)... in an everlasting dwelling — for the light of lights forever. And the banner(?) of darkness... with no end; and ends of peace beyond searching... But I am a creature of dust... And to bless Your name I open my mouth... [lacuna] ...spread is the net of the pit; and in its(?) paths the thirsty(?) of Abaddon... opened is a way for... to walk in paths of peace. But with flesh — to do wonders like these? For... lest my steps walk upon the... of its snares, and the spreaders of the net, and the heap(?)... How shall I be kept — a creature of dust — from crumbling(?), and from the midst of wax melting(?) before fire, and gathered ashes? How shall I stand before a stormy wind...? But I — He establishes me in... and keeps him(?) for the mysteries of His pleasure. For He knows... destruction; and snare upon snare the thirsty(?) of wickedness hide... and in iniquity all the creature of deceit shall come to an end. For to anger... [kneaded of] nothingness(?); and no more the creature of iniquity, and deeds of deceit... But I am a creature of... how shall it be strong for You? You are the Elohim of knowledge; all... You did. And apart from You nothing...

[And I am] a creature of dust. I have known, by the spirit which You gave me, that... that all iniquity and deceit sojourn together, for insolence... [all the] works of uncleanness — for diseases(?), and judgments of plague, and everlasting destruction... wrath and avenging jealousy... a creature of clay... [lacuna]"

## Column XXII

"[lacuna] ...holy, which is in heaven... great; and it is the wonder. But they cannot understand these, nor recount Your wonders; nor do they hold power to know in all... returns to his dust. But I am a man of transgression, rolled in the guilt of wickedness. But I — in the ends of anger(?)... to rise before the plague, and to keep... You make me know, my Elohim — for there is hope for a man of trespass. But I am a creature of clay; I leaned upon Your strong arm... my feet. And I know that true is Your mouth; and none of Your words turns back. But I — in my ends(?) I hold fast to Your covenant... what(?) — in the station You made me stand. For... [lacuna] ...evening and morning, with the coming of... the plagues of man, and from the pain of mortals... [You bring] out with joy [for they wait for] pardons. And upon their watch they stand; and nobles(?) shall not be finished(?) — for You contend(?) against every destroying adversary... for me, since I was established... and You uncovered my ear... shall not come, for... the light(?) of men of the covenant — enticed(?) by them. And it shall come... in my structure, and my... in reproofs before You. But I feared Your judgment... before You. And who shall be acquitted in Your judgment? And what, indeed, is he... in judgment, and returns to his dust? What shall he understand... for You, my Elohim, opened my heart to Your understanding; and You uncover my ear... and to lean upon Your goodness. And my heart roars(?)... and my heart melts like wax, over transgression and sin, till its end."

"Blessed are You, Elohim of knowledge, who prepared... and met(?) Your servant with this, for Your sake. For I have known... and for Your kindness I wait, in all my being; and Your name I bless continually... hope for Your servant; and do not forsake him in the ends of... and Your glory and Your goodness... upon... [lacuna — the column ends in fragments]"

### **Column XXIII**

"Your light... and You stand(?) from then... Your light, without ceasing... for with You is light, for... and You uncover the ear of dust... the scheming which... and You make it(?) faithful(?) in the ear of Your servant forever... the tidings of Your wonder — to appear to the eyes of all who hear... by Your mighty right hand — to lead them all by the power of Your might... Your name shall be praised, and shall prevail(?) in Your glory. Do not turn back Your hand from... — to be for him one who holds fast in Your covenant, and who stands before You in perfection. For a spring You opened in the mouth of Your servant; and on my tongue You engraved upon the line of judgment — to make heard to the creature from his(?) understanding, and to interpret(?) concerning these, to dust like me. And You open a spring — to reprove(?) the creature of clay concerning his way, and the guilt of one born of woman, according to his deeds; and to open the spring of Your truth to the creature whom You upheld by Your strength — to lift(?) like Your truth from flesh [and to recount] Your goodness to the flesh of the humble, for Your great mercies — [and to] satisfy from the spring of knowledge all the crushed of spirit, and mourners — for everlasting joy. [And You open the mouth of Your servant... lacuna] ...they shall proclaim... eternity; and Your insight... and in Your land, and among the sons of elim he shall be honored... who shall stand [forever] to praise You, and to recount all Your glory. But what am I? For from dust I was taken. And You, [my Elohim] — for Your glory You did all these.

According to Your great kindnesses, give a guard of Your righteousness [before] You continually, until escape. And interpreters of knowledge are with all my steps; and reprovers of truth [in] all my steps. But what is dust in their hands? And the work of ashes in their hand — behold, nothing. But You formed the creature of clay; and from the straits(?) You made... for Your will. And concerning the sons(?) You test me... according to Your greatness... returns to his dust. But over dust You waved the spirit of [Your holiness] in the mire(?)... elim — to be joined(?) with the sons of heaven... eternity; and there is no return of darkness. For... and from light(?) You revealed(?); and not to turn back... Your holy Ruach — You waved, for the atonement of guilt... ministers with Your host, and who walk... before You. For they are established in Your truth... You did wonders(?) — these, for Your glory; and from the straits(?)... for the lot of eternity(?) — the creature is despised(?)... the creature is despised. [lacuna]"

#### **Column XXIV**

[lacuna — this column is badly broken; only scattered phrases can be read with confidence: "...a creature of flesh... till the end... and who shall meet(?) You... in the judgments of... for the angels of... and the mysteries of transgression — to change... flesh, in their guilt... and all... fly(?) in it... the angels of heaven... their spring(?) in the thick clouds(?) of wind. And You humble elim from the dwelling(?) of Your holiness; and they shall not serve You in the abode of Your glory. But You... man, upon... like a bound(?) bird, until the end of Your will... his hand... height of power, and abundance of flesh — to do wickedly... in the ends of Your anger... to do wonders(?) — to establish(?) in the council of Your people... bastards(?) — for not... corpses — for not... righteousness... the pit... adversary and destroyer... their net... a man of insolence(?) in much trespass... plagues and judgments... bastard spirits(?) to do wickedly in flesh... Your mysteries You revealed to my heart... I... to flesh... iniquity,

at the end of the destruction of wickedness... You honored(?) above the sons of Elohim... boundaries of peoples... to multiply guilt... You forsook them into the hand of..." ]

### **Column XXV**

"...a judgment of righteousness... and to separate them from the station of holy ones... with the congregation of Your holy ones, in wonder... forever. And spirits of wickedness — You shall destroy(?) from... the deeds of evil shall be no more. And You set the place of wickedness — to cast lots... all spirits of injustice which are destroyed(?) for mourning(?)... for the generations of eternity. And in the height(?) of wickedness... their sighing(?) shall multiply, to destruction. And before all Your works... Your kindnesses; and to know all in Your glory; and according to... the appointed time(?) You made known the judgment of Your truth. And the ear of flesh You uncovered; and You gave man understanding in the scheming of Your heart; and the end of the testimony(?) You made flesh understand. With the host of the height You judge on high, and with the dwellers of the earth upon the earth. And also in Sheol beneath it You judge. And with the dwellers of darkness You contend — to justify the righteous, and to condemn the wicked. For there is none apart from You... and not to separate from Your word... [lacuna] ...[and also spirits] from darkness... and embittered(?)... their wickedness, by the wisdom of Your glory(?); and they shall not know all the works of Your righteousness... in the congregation of the sons of heaven, and in the council of holy ones they shall be lifted up... counsel... ministers... and they discerned(?) them... they shall sing for joy... for song... and for praise... without ceasing."

"But I am a creature of clay; according to my knowledge I recounted in the congregation of Your holy ones — in greatness and wonder, to Elohim... for You are the Elohim of knowledge. With a mouth(?) of strength(?) — from twilight(?) to evening(?) I bless Your name. For the

maskil: a psalm, a song, for... for... kings of the east(?)... my groaning... [I] shall be lifted up. [lacuna]"

## Column XXVI

"[lacuna — the opening is broken: '...holiness... despised like me... like me... Who is like me among the elim?... the utterance of my lips. Who can endure? Who... with the tongue...'] ...me. Beloved of the King, companion(?) to the holy ones. And not... shall come. And to my glory none compares. For I — with the elim is my station; and my glory... not with gold... and pure gold(?)... not... in me. And... not reckoned in me."

"Sing, O beloved ones! Sing to the King of glory! Rejoice in the congregation of Elohim! Sing for joy in the tents of salvation! Praise in the dwelling of holiness! Exalt together in the everlasting host! Give greatness to our Elohim, and glory to our King! Sanctify His name with lips of strength; and a tongue of eternity — lift up, each one, your voice. At all the ends proclaim! Utter meditation(?) of joyful song; declare(?) with everlasting joys, without ceasing. Bow down together, O congregation! Bless Him who does wonders of majesty, and makes known the might of His hand — to seal mysteries, and to reveal hidden things — to lift the stumbling, and those who fall among them(?) — to return(?) the walk(?) of those who wait(?) for knowledge — [and to] bring low the assembly of the loftiness of the proud of eternity(?) — to finish off(?) the mysteries of splendor, and to raise up wondrous glories — [who judges in anger...] in the kindness of righteousness, and in great [mercies...] mercies, for the fruit(?) of the goodness of His greatness... [and a spring...]"

"And wickedness is finished(?)... And hastening(?) ceased; the taskmaster rested... [in fury(?)] deceit is finished; and there is no perversity in no-knowledge(?)... [Light appeared, and joy declares(?). Perished is mourning; fled is sorrow. Peace appeared...] [Fear rested.

Opened is a spring for everlasting blessing, and healing in all the ends of eternity. Finished is] [iniquity. The plague rested, for there is no sickness. Injustice is gathered(?) up; and guilt shall be no] more.

[Pr]oclain, and say: Great is Elohim, doer of wonder! For He brought low the height of loftiness, with no remnant. And He lifts from the dust the poor — to the height of eternity, even to the heavens He raises in stature. And with the elim in united congregation. And... even to utter... And the stumbling of the earth(?) He lifts, beyond price; and everlasting might is with their steps; and everlasting joy in their dwellings — eternal glory, without ceasing, forever and ever. [They shall say: Blessed is Elohim, doer of wondrous majesties, and who magnifies] and justifies(?) in knowledge all His works; and good is upon their faces in their knowledge, by His great kindnesses and the multitude of His mercies, to all the sons of His truth."

"We have known You, Elohim of righteousness; and You gave us insight by Your truth, O King of glory. For we have seen Your jealousy in the power of might. And we discerned(?) Your judgments in the multitude of mercies, and the wonder of pardons. What is flesh for these? And what shall dust and ashes be reckoned — to recount these from end to end, and to stand in station before You, and to enter into community with the sons of heaven? And there is no interpreter to return a word according to Your mouth... for You made us stand for Your will... and we hold power to hear [wonders like these] we spoke(?) to You; and not... [lacuna — the scroll's end is broken] ...and You inclined the ear to the utterance of [our lips. Proclaim, and say: Blessed is Elohim Most High, who stretches out the heavens by His power...] [and all their thoughts(?) He establishes(?) by His might; the earth by His power He makes...]"



## Notes

- **Which columns are rendered.** Columns IV–XXVI are rendered above — every column of 1QHa whose Hebrew can be read with confidence. Column I is lost entirely (no fragment survives). Columns II–III survive only as scattered words ("who considers?", "who ponders?", "Your might," "You comfort the mourner," "who did all these?," "You are honored above all elim") — too little for a continuous rendering. Columns XXVII–XXVIII survive as a handful of broken lines ("dust like me," "Your glory," "holiness by the power of Your might") — also too little. These are stated here honestly rather than filled in.

- **The Teacher Hymns.** Columns X–XVII form the heart of the scroll — a run of first-person hymns ("I thank You, Elohim") spoken by one who was persecuted, driven out, and set as a tester of the faithful. Tradition calls them the Teacher Hymns; the speaker is never named in the text.

- **How damaged passages are shown.** [lacuna] marks where the leather is torn, abraded, or illegible. Where a few words survive in a broken line, they are given in quotation-marked fragments or woven into the sentence with [...] around the break. Nothing is invented to fill a gap.

- **Obscure readings, rendered literally and flagged:** "a guard of truth against my iniquity" (X); "a taunt-song to transgressors" (X); "the bundle of the living" (X); "her who was pregnant with a viper" and "she who was pregnant with iniquity" (XI); "the breakers of death" (XI, XIV); "a wonderful counselor" (XI); "the lot of anger" (XI); "those who drive out(?) wickedness" (XI); "Your people in their wandering" (XII); "those who are as Your soul(?)" (XII); "all the host(?) of spirit" (XV); "I was silenced(?) by their calamities" (XV); "the early rain(?)" (XVI); "its lips(?) turned like stinking(?) trees" (XVI); "You did wonders with dust" (XIX); "the worm of the dead" (XIX); "You opened my breakers(?)" (XIX); "to fatten(?) with favor" (VIII); "bastard spirits(?)" (XXIV); "Beloved of the

King, companion(?) to the holy ones" (XXVI); "to return(?) the walk(?) of those who wait(?) for knowledge" (XXVI).

- **The divine name.** The Hodayot addresses Elohim throughout as אֱלֹהִי ("my master"); per this volume's standing law it is rendered "Elohim." The name YudHeyVavHey does not occur in these columns. רוּחַ קֹדֶשׁ (His holy spirit) is rendered "holy Ruach."

- **Quotations.** Passages in quotation marks are the scroll's own echoes of earlier scripture (Genesis, Exodus, Deuteronomy, Isaiah, Psalms, Job, Malachi); the wording follows the scroll's Hebrew, not any English Bible.

- **What was not rendered.** The small Cave 4 copies (4Q427–432) overlap parts of these hymns and were used to check difficult readings; they add no complete new hymns beyond what 1QHa preserves.

# The Genesis Apocryphon

*1QapGen — The Genesis Apocryphon (Aramaic)*

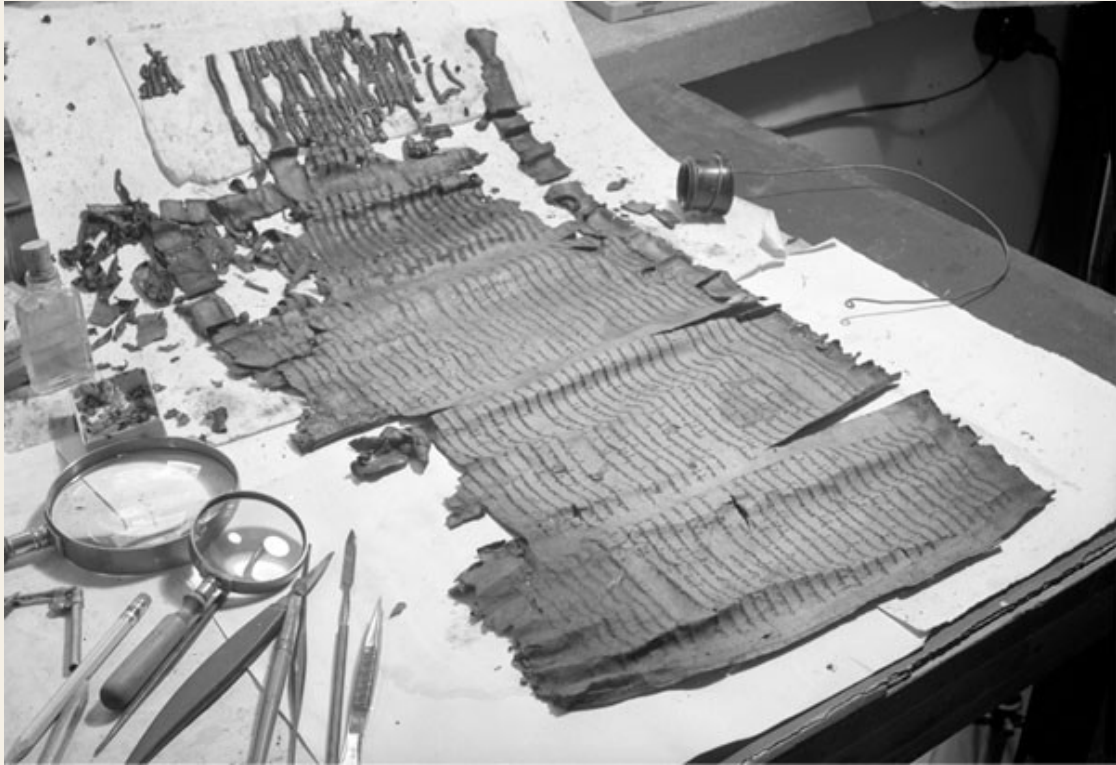


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**The words, made plain**

**The words, made plain**

## **Column 1**

[lacuna] — The opening column of the scroll is lost. Only tiny, unreadable fragments of it survive. The story as we have it begins in Column 2.

## **Column 2**

[Lamech speaks.] Then I, Lamech, considered the boy in my heart, and I wondered concerning the pregnancy — whether it had come from the

Watchers, or from the Holy Ones, or from the Nephilim. And my spirit was troubled within me because of this boy, and my face was changed.

Then Bitenosh, my wife, answered me with harsh words. She said to me: "O my master and my brother, remember my pregnancy. I swear to you by the Great Holy One, by the King of Heaven, that this seed is from you, that this pregnancy is from you, that the planting of this fruit is from you — and not from any stranger, and not from any of the Watchers, and not from any son of heaven."

Then I, Lamech my father — [lacuna] — I went to Methuselah my father, and I told him all these things. I asked him to go to Enoch, his father, and to learn the truth of the whole matter from him, for Enoch is beloved and [lacuna].

[lacuna]

### **Column 3**

[lacuna] — Most of this column is lost. What survives tells that Methuselah set out on the journey to find Enoch, his father, who dwells at the ends of the earth — and that he found him, and Enoch began to answer him concerning the boy and concerning the judgment that is coming upon the earth. [lacuna]

### **Column 4**

[Enoch speaks to Methuselah.] "The Great Holy One will bring a great judgment upon the earth, and all flesh will be judged, and all the wicked will be destroyed from the earth. The Watchers have transgressed against the Holy One, and their sons — the Nephilim and the giants — have filled the earth with corruption and violence.

But as for the boy born to Lamech your son — he is righteous, and not from the Watchers is he. His seed will remain upon the earth after the judgment, and from him the earth will be filled again. [lacuna]

Call his name Noah, for [lacuna] rest [lacuna] the earth from its labor."

## Column 5

[Enoch continues.] "A flood of waters will come upon all flesh, and everything that is on the dry land will perish. But Noah and his sons will be saved from the waters of the flood, and his seed will remain upon the earth.

Go now, and tell Lamech your son that the boy is his own son, and that his name shall be called Noah — for from him the earth will find rest."

Then Methuselah returned from Enoch, and he came to Lamech his son, and he told him all these words. And Lamech heard, and his spirit was calmed. And he called the name of the boy Noah, according to the word of Enoch.

## Column 6

A copy of the Book of the Words of Noah.

[Noah speaks.] I, Noah, was a righteous man in my generation. I walked in the ways of righteousness, and I was warned concerning the darkness that was coming upon the earth, and I did not turn aside from the way of the Great Holy One.

I took a wife for myself, and sons and daughters were born to me. I gave my sons wives from the daughters of my brother, and my daughters I gave to the sons of my brother — all according to the eternal statute, and not from the daughters of men who had gone astray.

Then a Watcher came to me — an emissary of the Great Holy One, one of the Holy Ones — and he spoke to me, and he told me of the flood that would destroy all flesh from upon the earth. [lacuna]

## Column 7

[lacuna] — This column is badly damaged. Noah's first-person account continues, and he tells of a vision that was shown to him in the night concerning the destruction that is coming upon the earth. Only scattered words can still be read — "vision," "the waters," "all flesh."  
[lacuna]

## Column 8

[lacuna] — Noah tells how the earth was filled with corruption and violence in those days, and how the sons of heaven went astray after the daughters of men, and took wives for themselves from all that they chose. Much of the column is lost; the sense is the growing corruption before the flood. [lacuna]

## Column 9

[lacuna] — Noah recounts the decree that went out from the Great Holy One against all flesh, and how he alone found favor before Him. The column is fragmentary; the secure sense is that Noah was counted righteous in his generation, and that the Holy One commanded him concerning the ark. [lacuna]

## Column 10

Then the fountains of the great deep burst open, and the windows of heaven were opened, and the waters of the flood came upon the earth — a flood of waters over all flesh.

I, Noah, entered the ark with my sons and my wife and my sons' wives, and with every living creature after its kind — the beasts and the birds and everything that creeps upon the earth. And the Great Holy One shut the door behind us.

The waters rose and grew mighty upon the earth, and they prevailed, and every living thing that was on the dry land perished — man and

beast and creeping thing and bird of the heavens. Only Noah remained, and those who were with him in the ark. [lacuna]

### **Column 11**

Then the waters receded from upon the earth, going and returning, until the ark came to rest upon the mountains of Ararat.

I opened the window of the ark, and I sent out the raven. It went out and returned, going to and fro, until the waters dried up from upon the earth.

Then I sent out the dove from me, to see whether the waters had gone down. The dove returned to me, for it found no resting place for the sole of its foot. I waited, and I sent it out again, and it did not return to me again.

Then I removed the covering of the ark, and I went out with my sons and my wife and my sons' wives, and all the living creatures that were with us.

I built an altar to the Great Holy One, and I offered burnt offerings upon the altar. The pleasing aroma went up before Him.

And the Great Holy One made a covenant with me and with my sons after me, saying: "Be fruitful and multiply, and fill the earth." And He commanded us, saying: "Flesh with its life — its blood — you shall not eat. For the life of all flesh is in its blood, and I require it."

### **Column 12**

And He set the rainbow as a sign for me in the clouds — a sign of the covenant between Him and all flesh, that the waters would never again become a flood to destroy all the earth.

Then I planted a vineyard, and it bore fruit, and I drank of its wine, and I became drunk.

And a vision was shown to me in my sleep: a great cedar tree, and beside it an olive tree. The cedar sent out many shoots. And it was made known to me that I am the cedar, and my sons are its shoots — but most of them will turn aside to evil and corruption, and only a few will remain in righteousness. [lacuna — the text here is damaged; what followed concerning Ham and his sons is uncertain]

### **Column 13**

[lacuna] — This column is very fragmentary. Noah begins to divide the earth among his three sons — Shem, Ham, and Japheth — casting lots for their portions before them. Only scattered words survive: "lot," "Shem," "Ham," "Japheth," "portion." [lacuna]

### **Column 14**

[lacuna] — The division of the earth continues. The column is badly damaged; the names of lands and boundary markers can only partly be read. [lacuna]

### **Column 15**

[lacuna] — A vision of judgment: a man coming from the south of the land, with a sickle in his hand and fire with him, to judge those who rebel against the Great Holy One. The rest of the column is lost; only the image of the sickle and the fire remains. [lacuna]

### **Column 16**

Then Noah apportioned the earth by lot among his sons, and he gave to each his portion.

To Shem, his firstborn, fell the middle of the earth — the choicest of the lands. His portion stretched from the mountains and the rivers of the east [lacuna] to the Great Sea in the west. And it included the land of Canaan with its mountains and its valleys, and the rivers Euphrates and Tigris, and the lands between them.



[Several boundary markers in this column are damaged and their readings are uncertain.]

### **Column 17**

To Ham fell the portion to the south — the lands toward the southern sea, including the land of Egypt along the river Gihon, and all the southern coasts and their islands.

To Japheth fell the portion to the north — the islands of the sea and the northern coasts, the lands beyond the mountains toward the far north.  
[lacuna]

Thus Noah divided the whole earth among his three sons by lot, and each son divided his portion among his own sons, and they dwelt each in his inheritance.

### **Column 18**

[lacuna] — This column is entirely lost. It stood between the Book of Noah and the Book of Abraham, and likely held the end of Noah's days and the beginning of Abram's story.

### **Column 19**

[Abram speaks.] I, Abram, dwelt in the land of Canaan, and I came to Hebron and dwelt there.

Then a famine fell upon the land, and it was severe — a great famine in all the land of Canaan. I decided to go down to Egypt, to sojourn there, for the famine was heavy in the land and there was no food.

I took Sarai my wife, and we set out for Egypt, the land of the sons of Ham. [lacuna]

## Column 20

Before we entered Egypt, a dream was shown to me in the night, and I saw in the dream a cedar tree and a date palm growing up from a single root.

Men came with axes to cut down the cedar and to uproot it, leaving the palm alone. But the palm cried out and said: "Do not cut down the cedar, for the two of us grow from one root — if you cut it, I fall with it."

So the cedar was spared, and it was not cut down, and the men went away.

I understood the dream: I am the cedar, and Sarai is the palm. The Egyptians will seek to kill me and take Sarai for themselves, because of her beauty. So I said to Sarai my wife: "Say that you are my sister, so that it goes well with me for your sake, and my soul will live because of you."

We entered Egypt, and the beauty of Sarai was seen — and it was told in Egypt. Courtiers of Pharaoh came to us, and one of them, Hyrcanos, praised her beauty before Pharaoh in words like a song:

"How beautiful is the image of her face! How fine the hair of her head! How lovely her eyes, how pleasing her nose, and all the radiance of her face! How fair her breasts, and how beautiful all her whiteness! How lovely her arms, and how perfect her hands! How [lacuna] her legs, and how graceful her step! There is no woman on the earth more beautiful than she — her beauty surpasses them all."

Pharaoh, the king of Zoan, heard of her, and he sent and had her brought to his house, and he took her as his wife. That night I wept — I and Lot my brother's son with me — and I prayed before the Most High, the ruler of heaven and earth, that He would show His power against Pharaoh and his household, and deliver Sarai from his hand.

Then Elohim sent an evil spirit to afflict Pharaoh of Zoan and all the men of his house, and they were tormented night and day, and they could not lie with her. For two years the affliction was upon them, and Pharaoh's wise men and his magicians and his healers could not understand it and could not heal it.

At last Pharaoh sent his attendant to me, and Lot told him the truth of the whole matter — that she is my wife and not my sister. Pharaoh was angry, and he sent Sarai back to me, and with her much silver and much gold, and flocks and herds — great wealth — and male servants and female servants.

## **Column 21**

Then I went up from Egypt — I and Sarai my wife and Lot my brother's son, with all that we had — and we returned to the land of Canaan.

Our flocks and our herds grew many, and the land could not bear us dwelling together. After some days Lot parted from me, because of the quarreling between my shepherds and his shepherds. He chose the valley of the Jordan, and he came to Sodom, and he bought himself a house in Sodom and dwelt there.

I dwelt on the mountain of Bethel, and it grieved me that Lot, my brother's son, had parted from me.

Then the four kings made war against the five kings, and they defeated them, and they took Lot captive with all his goods and all that he had, and they went away.

When I heard that Lot my brother's son had been taken captive, I gathered my trained men — three hundred and eighteen — and I pursued them as far as Dan. I divided myself against them by night, I and my servants, and I struck them, and I brought back Lot my brother's son and all his goods, and the women and all the captives.

The king of Sodom came out to meet me after my return. And Melchizedek, king of Salem, brought out bread and wine — and he was priest of Elohim Most High. He blessed me, saying: "Blessed be Abram by Elohim Most High, maker of heaven and earth." And I gave him a tenth of everything.

## Column 22

Then the word of Elohim came to me in a vision, saying: "Do not fear, Abram. I am a shield for you; your reward will be very great."

I said: "My master, Elohim — what will You give me? For I go childless, and the heir of my house is Eliezer of Damascus, the son of the steward of my house."

He said to me: "This one will not inherit you. One who comes forth from your own loins — he will inherit you." And He brought me outside, and He said: "Look up at the heavens and count the stars, if you are able to count them." And He said to me: "So shall your seed be." And I believed in Elohim, and it was counted to me as righteousness.

He said to me: "Bring me a three-year-old heifer, and a three-year-old she-goat, and a three-year-old ram, and a turtledove, and a young pigeon." I brought them all to Him, and I divided them in half, and I laid each half opposite the other — but the birds I did not divide.

Birds of prey came down upon the carcasses, and I drove them away.

At sunset a deep sleep fell upon me, and dread and great darkness fell upon me. Then it was told to me: "Know for certain that your seed will be strangers in a land not their own. They will serve them, and they will afflict them four hundred years. But afterward they will go out with great wealth."

Then a smoking furnace and a flaming torch passed between the pieces.

On that day a covenant was cut with me, saying: "To your seed I give this land, from the river of Egypt to the great river, the river Euphrates —" [Here the scroll breaks off in the middle of the sentence; the rest is lost.]

## Notes

- Column 1 is lost apart from unreadable fragments; Column 18 is entirely lost. The scroll breaks off mid-sentence at the end of Column 22.
- Columns 3, 7, 8, 9, 13, 14, and 15 are badly damaged. Their renderings give only the secure sense; everything else is marked [lacuna].
- Names: Bitenosh ("daughter of Enosh"), wife of Lamech; Hyrcanos, the Egyptian courtier who praises Sarai; Eliezer of Damascus, Abram's steward. Noah's wife is not named in the surviving text.
- The scroll consistently avoids the divine Name, using titles instead: the Great Holy One, the King of Heaven, the Most High, Elohim. These are rendered as written. אלהים is rendered "Elohim"; אלהים עליון is rendered "Elohim Most High."
- The land-division in Columns 16–17 follows an ancient world map also known from the Book of Jubilees; several boundary markers are damaged and their readings are uncertain.
- Hyrcanos's praise of Sarai in Column 20 is one of the most famous passages in the scroll; the rendering follows the surviving Aramaic, with damaged words marked [lacuna].
- This rendering was made from my own direct reading of the Aramaic text as preserved in the published transcriptions. I could not re-verify every damaged line against the manuscript photographs in this session; uncertain passages are marked, and no gap has been filled by invention.

# The Copper Scroll

*3Q15 — The Copper Scroll*



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## The words, made plain

## The words, made plain

### Column I

In the ruin in the Valley of Achor, under the steps that lead toward the east, forty cubits [down]: a chest of silver and its vessels, weighing seventeen talents. KEN.

In the burial monument, in the third course of stones: one hundred bars of gold.

In the great cistern in the courtyard of the colonnade, at the bottom of it, sealed in the rubble, opposite the upper opening: nine hundred talents.

In the mound of Kohlit: vessels of offering in flasks and [uncertain vessels], the whole of it offering; and the treasure of the [seventh(?)] and the second tithe, at the edge of the heap; its opening at the lower end of the canal on the north side, six cubits to the immersion pool. XAG.

In the cistern(?) of Manos: go down to the left, three cubits above the bottom: forty [talents of] silver [uncertain word].

## **Column II**

In the salt-pit under the steps: forty-two talents. HN.

In the cave of the old Washers' House(?), on the third terrace: sixty-five bars of gold. ThE.

In the burial monument in the courtyard of Matia(?), and inside it a cistern: in [it] vessels, and silver, seventy talents.

In the cistern opposite the eastern gate, nineteen cubits away: in it vessels, and in its channel ten talents. DI.

In the cistern under the wall on the east, at the sharp edge of the rock: six silver pitchers; its entrance is under the great threshold.

In the pool east of Kohlit, in the northern corner: dig four cubits: twenty-two talents.

## **Column III**

In the courtyard [...], under the southern corner, nine cubits [down]: vessels of silver and gold for offering — bowls, cups, sprinkling basins, [uncertain vessels] — six hundred and nine in all.

Under the other, eastern corner: dig sixteen cubits: silver, forty talents. TP.

In the cistern in Milham(?), on its north side: vessels of offering and garments; its entrance under the western corner.



In the tomb in Milham(?), at its north-east: three cubits under the trapdoor: thirteen talents.

#### **Column IV**

In the great cistern in Kohlit, in the pillar on its north side: [lacuna] talents. SK.

In the canal that comes from [...]: when you go in forty-[one(?)] cubits: silver, fifty-five talents.

Between the two boulders(?) in the Valley of Achor, in the middle: dig three cubits: there two pots full of silver.

In the underground chamber(?) at the edge of Aslah: silver, two hundred talents.

In the eastern cistern(?) north of Kohlit: silver, seventy talents.

In the stone-heap of the Valley of Sekaka: dig one cubit: silver, twelve talents.

#### **Column V**

At the head of the water conduit [that comes to] Sekaka from the north, under the great stone: dig [three] cubits: silver, seven talents.

In the crack in Sekaka, east of the Pool of Solomon: vessels of offering, and in them [uncertain words].

Above the canal of Solomon, up to the great cairn: sixty cubits; dig three cubits: silver, twenty-three talents.

In the tomb in the Wadi Kepa, as you come from Jericho toward Sekaka: dig seven cubits: thirty-two talents.

## Column VI

[In] the cave of the pillar with two openings, facing east(?): [at] the northern opening dig [three] cubits: there a jar in which one scroll; under it forty-two talents.

In the cave at the foot of the cairn facing east: dig at the entrance nine cubits: twenty-one talents.

In the Queen's House, on the west side: dig twelve cubits: twenty-seven talents.

In the stone-heap at the Ford of the High Priest: dig [lacuna] cubits: [lacuna] talents.

## Column VII

In the conduit of [the water of] the northern pool [...]: on [all(?)] four sides(?) [...] measure twenty-four cubits: four hundred talents.

In the cave beside the [...] of Bet-ha-Qos(?): dig six cubits: six silver pitchers.

In Doq, under the eastern corner of the fortress: dig seven cubits: twenty-two talents.

At the mouth of the water-outlet of Koziba: dig three cubits, to the row [of stones(?): sixty talents, and two talents of gold.

## Column VIII

[In] the conduit on the road east of Bet-Ahsor(?), east of [...] : vessels of offering and scrolls [numbers lost in this copy] [...].

In the outer valley [... on] the stone: dig seventeen cubits: under it silver and gold, seventeen talents.

In the stone-heap at the mouth of the Potter's Ravine: dig three cubits: seven talents.

In the fallow field(?) of ha-Shov(?) [...] : dig twenty-four cubits: sixty-seven talents.

At the [...] of ha-Shov, in the burial monument(?) [...] : dig eleven cubits: silver, seventy talents.

### **Column IX**

In the dovecote at the edge of Nataf: measure [...] thirteen(?) cubits; dig(?) seven [...]: [uncertain vessels], four staters.

In the second district, in the burial monument(?) facing east: dig eight and a half cubits: twenty-three and a half talents.

In the burial monuments(?) of Horon, on the [...] side [...] : dig sixteen cubits: twenty-two talents.

In the [...] : a mina of silver, devoted.

In the water-spout(?) near [...] of the conduit [...] : dig seven cubits: nine talents.

### **Column X**

In the cistern north of the mouth of the cliff of Bet-Tamar(?), in [...] : everything in it is devoted.

In the dovecote in the fortress [...] on the south, in the second upper room, going down from above: nine talents.

In the cistern [...] of the irrigation channels watered by the great wadi, at its bottom: twelve talents.

In the pool at Beth-hakkerem: as you go in, to the left ten cubits: silver, sixty-two talents.

In the pond(?) of the Valley of Zok(?), on its west side: a black stone [...] sixty(?) cubits [...] the entrance: three hundred talents of gold, and vessels, ten(?) penalty(?) [...].

Under Absalom's Monument, on the west side: dig sixteen(?) cubits: eighty talents.

In the pond(?) of the water-house(?) of [...] under the outlet: seventeen talents.

[In the upper pool, at its four corners: vessels of offering, and in them [uncertain words].

## **Column XI**

Under the southern corner of the portico, in Zadok's Tomb, under the pillar of the covered hall: vessels of offering, [...] of offering, senna(?) — in them [uncertain words].

In [...] at the top of the rock facing west, opposite Zadok's garden, under the great [...] at its edge: it is devoted: [...] ten(?).

In the tomb under the colonnades(?): forty talents.

The tomb of [...] : in it vessels of offering [...] — in them [uncertain words].

In Beth-esdatain(?), in the pool, as you enter to the right(?), three cubits: vessels of offering [...] — in them [uncertain words].

At the entrance of the [...] of the western burial chamber [...] : nine hundred [...] ; sixty talents; its entrance from the [...] under the black stone [...] ; under the threshold of the niche: forty-two talents.

## **Column XII**

On Mount Gerizim, under the upper [...] of the upper cistern: one chest and all its vessels, and silver: sixty talents.

At the mouth of the spring of Beth-sham(?): vessels of silver and vessels of gold for offering, and silver — six hundred talents in all.

In the great conduit(?) of the [...] : vessels of the burial chamber — the whole weighing seventy-one talents and twenty minas.

In the cistern(?) in the [...] north of Kohlit, its opening to the north, with graves at its mouth: a copy of this writing, and its explanation, and its measurements, and the account of each and every one.

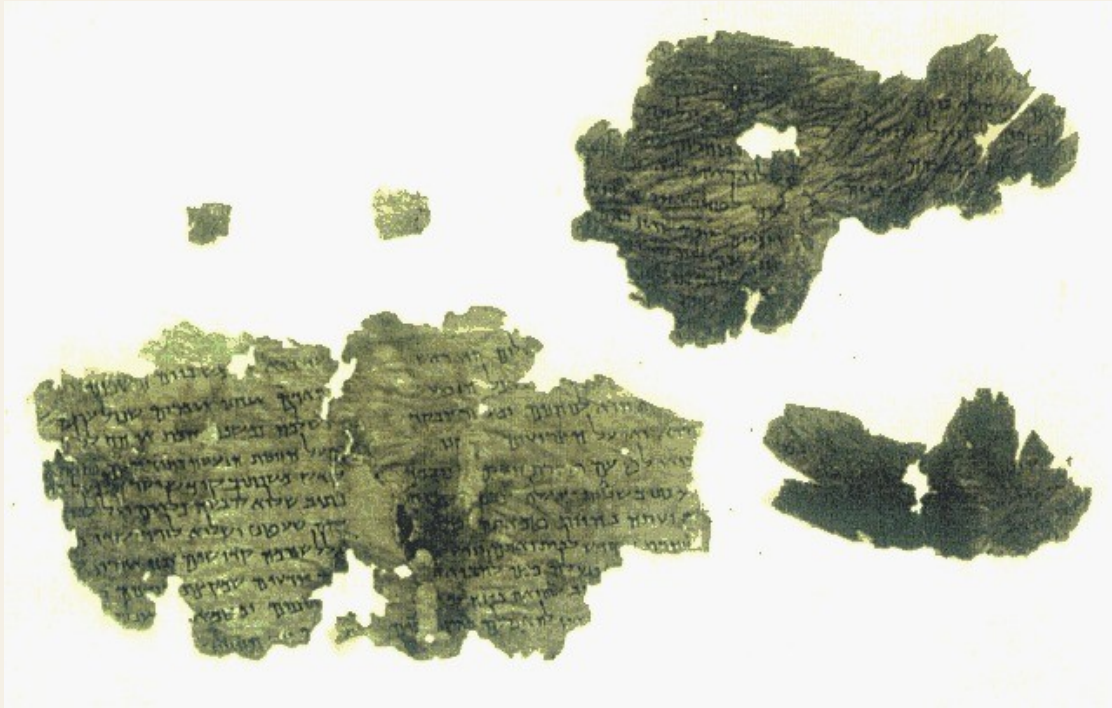
## Notes

- The Hebrew text used here is the ancient text itself. The transcription copy consulted is marked by its transcribers as unproofread ("לֹא בִדּוּק"), so garbled words are frequent; each is flagged above rather than smoothed over.
- The letter-groups KEN, HN, ThE, DI, XAG, SK, TP stand in the Hebrew text after certain entries. They are Greek letters; what they mark is not settled — they are left as written.
- Column divisions follow the standard edition of the scroll; the entries run continuously in the manuscript.
- "Talent" renders ככר, the standard ancient weight. "Offering" renders דמט (the priestly portion). "Devoted" renders חרם (consecrated, set apart, not for common use).
- Kohlit, Sekaka, Milham, Aslah, Koziba, Doq, Kepa, Nataf, Horon, Bet-Tamar, Beth-hakkerem, Beth-sham, Bet-Ahsor, Bet-ha-Qos, Beth-esdatain, ha-Shov, Manos, Matia, the Valley of Achor, the Valley of Zok, and the Wadi Kepa are place names as written; several cannot be identified on the ground today.
- Entry 28 (Column VI, the Ford of the High Priest) is damaged: the depth and the amount are lost in this copy; the standard edition restores nine cubits and twenty-two talents.
- Entry 33 (Column VIII) has lost its numbers in this copy; the standard edition reads "a bar of silver, ten vessels of offering, and ten scrolls."
- Entry 43 (Column X, the Bet-Tamar cistern) is obscure in every edition; the rendering above keeps only what the letters support.

- "Absalom's Monument" renders יד אבשלום — "the hand of Absalom," the standing memorial (compare 2 Samuel 18:18).

# The Halakhic Letter

*4QMMT — Some of the Works of the Torah*



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**The words, made plain**

**The words, made plain**

## **Section A — The Calendar**

The letter opens with the community's year: a solar year of 364 days — four seasons of ninety-one days — with every Sabbath and every festival fixed in its place. What survives preserves the calendar from the second month through the sixth; the first month and the last six months are lost.

**The second month.** [On the sixteenth(?)], in it a Sabbath; on the twenty-third, in it a Sabbath; on the thirtieth, in it a Sabbath.

**The third month.** On the seventh, in the third [month] — [a Sabbath]; on the fourteenth, in it a Sabbath; on the fifteenth, in it a festival — the Weeks; on the twentieth; [on the twenty-first], in it a Sabbath; on the twenty-eighth, in it a Sabbath. After it, after the Sabbath: the second day, and an additional day — and the season is complete: ninety-one days.

**The fourth month.** [On the fourth], in the fourth [month] — [a Sabbath]; on the [eleventh(?)], in it a Sabbath; on the eighteenth, in it a Sabbath; on the twenty-fifth, in it a Sabbath.

**The fifth month.** On the second; on the fifth; [a Sabbath]. [On the third] — in it a festival: the [new] wine — after the Sabbath. On the ninth, in it a Sabbath; on the sixteenth, in it a Sabbath; on the twenty-third, in it a Sabbath; on the thirtieth, in it a Sabbath.

**The sixth month.** On the seventh, in the sixth [month] — [a Sabbath]; on the fourteenth, in it a Sabbath; on the twentieth; [on the twenty-first], in it a Sabbath; on the twenty-second, in it a festival — the oil; after the Sabbath, after it: the offering of the wood; [on the twenty-eighth], in it a Sabbath.

## **Section B — The Rulings**

These are some of our words — [some of] the words of the deeds which we consider [right] — and all of them concerning [purity].

### **The grain of the Gentiles**

And concerning the heave-offering of the grain of the Gentiles — for they touch it with their hands and make it unclean — one may not eat the grain of the Gentiles, and one may not enter the Temple [with it].



### **The sin offering in copper vessels**

And concerning the sacrifice of the sin offering, which they cook in copper vessels — in it [they cook] the flesh of their sacrifices [...] and water, in the court [...] in the broth of their sacrifice.

### **The sacrifices of the Gentiles**

And concerning the sacrifice of the Gentiles — we hold that they sacrifice to Elohim [lacuna] like one who is unfaithful to Him.

### **The peace offerings left from day to day**

And also concerning the grain offering of the peace sacrifice, which they leave over from day to day.

### **The meal offering eaten on its day**

And it is also written that the meal offering is eaten [with] the fat, and the flesh on the day they sacrifice it. For it is fitting for the sons of the priests to take care in this matter, so that they do not cause the people to bear iniquity.

### **The red cow of the sin offering**

And also concerning the purity of the red cow of the sin offering: the one who slaughters it, and the one who burns it, and the one who gathers its ashes, and the one who sprinkles the water of the sin offering — all of these [must wait] until the going down of the sun to be pure — so that [only] one who is pure sprinkles upon the unclean. For it is fitting for the sons of Aaron to be [so].

### **Hides and bones**

And also concerning the hides of the cattle and the sheep — for from their hides [they make] vessels — they may not be brought into the Temple. And also concerning the hides and the bones of the unclean animal: one may not make from their bones and from their hides handles for vessels. And also concerning the hide of the carcass of the

clean animal: the one who carries its carcass may not touch the purity of the Temple.

### **The priests must keep watch**

It is fitting for the priests to keep watch over all these matters, so that they do not cause the people to bear iniquity.

### **The Temple is the camp**

And we hold that the Temple — it is the tabernacle of the tent of meeting; and Jerusalem — it is the camp; and outside the camp is outside Jerusalem.

### **Slaughtering inside or outside the camp**

For it is written: "When a man slaughters in the camp, or slaughters outside the camp — an ox, or a sheep, or a goat" — for [it must be] on the north of the camp.

### **The ashes of the altar**

And they take out the ashes of the altar, and burn the sin offering there — for Jerusalem is the place which [lacuna].

### **The mother and the young**

We hold that one may not sacrifice the mother and the young on one day. And concerning the eater — we hold that he may eat the young that is in its mother's womb, after its slaughtering — and you know that it is so.

### **Who may enter the assembly**

And concerning the Ammonite, and the Moabite, and the bastard, and the one with crushed testicles, and the one cut in the flesh — who come into the assembly [lacuna].

## **Taking wives**

And they take wives, to become one flesh — [but it is] uncleanness. And we hold that one may not go in to them, and not to pour(?) into them, to make them one flesh — and one may not bring them into the Temple.

## **Some of the people dispute**

And you know that some of the people are in dispute [with us].

## **Guarding against mingling**

For it is fitting for all the sons of Israel to take care against every mingling of man, and to be in awe of the Temple.

## **The blind**

And also concerning the blind, who do not see — [they must] take care against every mingling; and the mingling of their guilt — they do not see it.

## **The deaf**

And also concerning the deaf, who have not heard statute, and judgment, and purity, and have not heard the judgments of Israel — for whoever has not seen and has not heard does not know how to act — yet they come to the purity of the Temple.

## **Poured liquids**

And also concerning the poured [liquids] — we say that there is no purity in them. And the poured [liquids] do not separate between the unclean and the clean — for the moisture of the poured [liquid] and what receives from it are as one moisture.

## **Dogs**

And one may not bring dogs into the camp of holiness — for they eat some of the bones of the Temple, with the flesh on them.

## **Jerusalem, the holy camp**

For Jerusalem — it is the camp of holiness, and it is the place which He chose from all the tribes of Israel — for Jerusalem is the head of the camps of Israel.

## **The planting of fruit trees**

And also concerning the planting of the fruit trees planted in the land of Israel — for it is a firstfruit for the priests.

## **The tithe of cattle and sheep**

And the tithe of the cattle and the sheep — it is for the priests.

## **The lepers**

And also concerning the lepers — we say that they shall not enter with the purity of the Temple, for they shall remain alone, outside the house. And it is also written that from the time he shaves and washes, he shall dwell outside his tent seven days. But now — while their uncleanness is [still] upon them — the lepers enter with the purity of the Temple into the house.

## **The unintentional sinner**

And you know concerning the one who sins unintentionally — that he has not done the commandment, and it was hidden from him — [that he must] bring a sin offering.

## **The defiant sinner**

And concerning the one who acts with a high hand — it is written that he is a scorner and a blasphemer.

## **Skin disease and the holy food**

And also, while the uncleanness of a skin disease is upon them, one may not feed them from the holy things — until the coming of the sun on the eighth day.

### **Corpse impurity**

And concerning the uncleanness of a human corpse — we say that every bone, whether it is lacking [a part] or whole, is under the same judgment as the dead or the slain.

### **Fornication in the midst of the people**

And concerning the fornication done in the midst of the people — though they are sons of a holy seed — as it is written: "Israel is holy."

### **Mixed kinds**

And concerning his clean animal — it is written that one may not breed it in mixed kinds. And concerning his garment — [it is written] that there shall be no mixed cloth, and that one may not sow his field and his vineyard in mixed kinds — because they are holy, and the sons of Aaron are most holy.

### **The priests defile the holy seed**

And you know that some of the priests and the people mingle [in forbidden marriages] — and they dispute [with us] — and they defile the holy seed, and even their own seed, with the fornicatresses. For [it is fitting] for the sons of Aaron [lacuna].

### **Violence, treachery, and our separation**

And concerning the wives — the violence and the treachery — for because of these, because of the violence and the fornication, some places perished. And it is also written in the book of Moses: "You shall not bring an abomination into your house, for the abomination is hated." And you know that we separated from the multitude of the people, and from all their uncleanness, and from mingling in these things, and from going with them concerning these. And you know that there shall not be found in our hand treachery, or lying, or evil — for concerning all these we give [lacuna].

## Section C — The Closing

And we have also written to you, so that you may understand: in the book of Moses, and in the books of the Prophets, and in David — the doings of every generation. And in the book it is written [lacuna].

And it is also written that you shall turn aside from the way, and evil shall befall you. And it is written — and it shall be, when all these things come upon you in the latter days, the blessing and the curse — that you shall take them to your heart, and return to Him with all your heart and with all your soul, in the latter [days].

And it is written in the book of Moses and in the books of the Prophets [that] the blessings shall come — which came in the days of Solomon son of David — and also the curses — which came in the days of Jeroboam [son of Nebat], and until the exile of Jerusalem — Zedekiah king of Judah [lacuna].

And we recognize that some of the blessings and the curses which are written in the book of Moses have [already] come. And this is the latter days: that they shall return in Israel forever — and they shall not turn backward; the wicked shall act wickedly.

And remember the kings of Israel, and consider their deeds: that whoever of them feared the Torah was delivered from troubles — and they are seekers of the Torah.

Remember David — for he was a man of lovingkindness — and he was delivered from many troubles, and he was forgiven.

And we have also written to you some of the works of the Torah, which we reckoned for your good and for your people — for we saw that you have foresight and knowledge of the Torah. Understand all these, and seek from before Him, that He may set straight your counsel, and remove far from you evil scheming and the counsel of Belial — so that

you may rejoice at the end of time, when you find some of our words to be true.

And it shall be reckoned to you as righteousness, when you do what is right and good before Him — for your good, and for Israel.

## Notes

- **How this composite was built.** No single copy of the letter survives whole. The rendering above is restored from all six: 4Q394 (the longest — it alone preserves the calendar and the opening rulings), 4Q395, 4Q396, 4Q397, 4Q398, and 4Q399. Where copies overlap they agree closely; the small scraps of 4Q394 (fragments 8v, 9, 10) and 4Q398 (fragments 4–10) are too broken to add anything renderable and are left out honestly.

- **The calendar (Section A).** The letter's year is the 364-day solar year — four seasons of ninety-one days — with Sabbaths and festivals on fixed dates. The fragments preserve the second month through the sixth; the first month and the seventh through twelfth months are lost. In Abegg's transcription, [brackets] mark the editors' restoration of broken text; those restorations are carried into the rendering above, and the Notes flag the uncertain ones: "[sixteenth(?)]" (second month — only the word "ten" survives, and the sixteenth is the one Sabbath-date it can complete); "[eleventh(?)]" (fourth month — the transcription reads "twelve," but the twelfth never falls on a Sabbath in this calendar, while the eleventh does); "on the eighteenth" (fourth month — the words "eight" and "ten" fall on either side of a line break and read as one number, the eighteenth, which is a Sabbath). Every "in it a Sabbath" in the preserved months was checked against the 364-day pattern and lands on a Sabbath. The festivals named are the Weeks (fifteenth of the third month), the [new] wine (third of the fifth month), the oil (twenty-second of the sixth month), and the offering of the wood.

- **Lost rulings.** The opening rulings on the purity of liquids, the dough offering, and the leper's offering survive only as scattered words — too little for a continuous rendering. The verdict on the Ammonite, the Moabite, the bastard, and the wounded (who may enter the assembly) is lost where the fragment breaks.

- **Obscure readings, rendered literally and flagged:** "not to pour(?) into them" (the verb is literally "to melt/pour" — the sense in this context of forbidden unions is uncertain); "the second day, and an additional day" (the two days closing the ninety-one-day season); "for it is fitting for the sons of Aaron to be [so]" (the sentence breaks off); "for Jerusalem is the place which [lacuna]" (the sentence breaks off); "for concerning all these we give [lacuna]" (the fragment ends mid-sentence); "and in the book it is written [lacuna]" (several words lost).

- **The divine name.** The name YudHeyVavHey does not occur in the preserved text of the letter. אֱל ("El") is rendered "Elohim" per this volume's standing law.

- **Quotations.** Passages in quotation marks are the letter's own echoes of earlier scripture (Leviticus, Deuteronomy); the wording follows the letter's Hebrew, not any English Bible.

- **"Darnel."** The word does not occur in this text.



# A Bonus Photograph

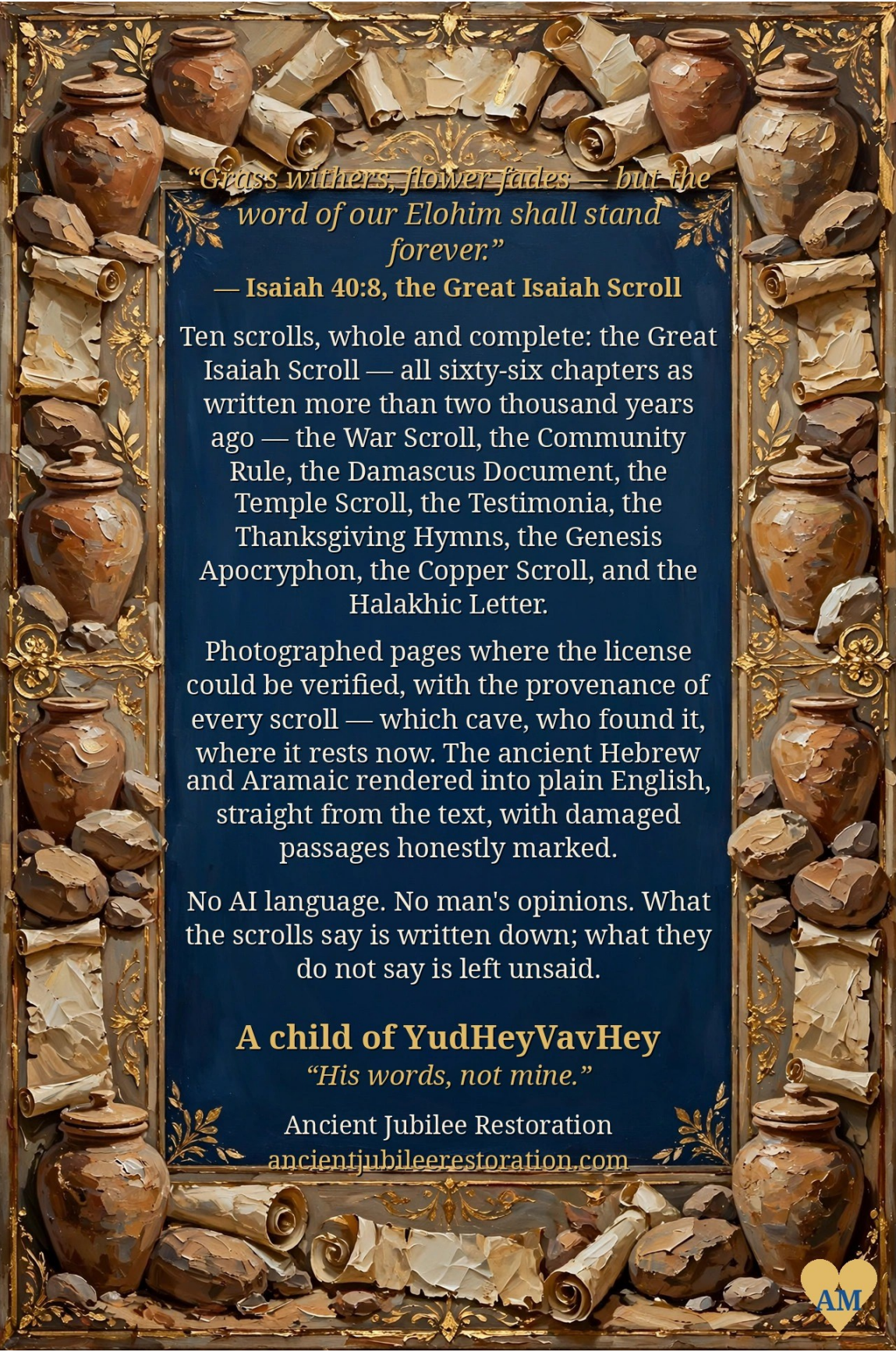
## The Rule of the Congregation (1QSa)

*The Rule of the Congregation (1QSa) on display at the Jordan Museum, Amman, Jordan*



Photo © Osama Shukir Muhammed Amin, CC BY-SA 4.0, via Wikimedia Commons





*"Grass withers, flower fades — but the  
word of our Elohim shall stand  
forever."*

— **Isaiah 40:8, the Great Isaiah Scroll**

Ten scrolls, whole and complete: the Great Isaiah Scroll — all sixty-six chapters as written more than two thousand years ago — the War Scroll, the Community Rule, the Damascus Document, the Temple Scroll, the Testimonia, the Thanksgiving Hymns, the Genesis Apocryphon, the Copper Scroll, and the Halakhic Letter.

Photographed pages where the license could be verified, with the provenance of every scroll — which cave, who found it, where it rests now. The ancient Hebrew and Aramaic rendered into plain English, straight from the text, with damaged passages honestly marked.

No AI language. No man's opinions. What the scrolls say is written down; what they do not say is left unsaid.

**A child of YudHeyVavHey**

*"His words, not mine."*

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