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PREFACE

January 2, 1996

The thrust of this Dead Sea Scrolls project is twofold: (1) To produce an English translation/reconstruction of the Biblical materials from the 2,000 year old Dead Sea Scrolls (DSS) which compares them to the 1,000 year old Masoretic Text (MT), from which most Bibles are translated. The translation reflects what is in the fragments, what is missing in the holes, what is the same between the MT and the DSS, and what is different. (2) Hebrew text reconstructions of the same—a prerequisite to English reconstruction—are also available.

The comparison between the DSS and the MT is achieved by producing an eclectic text; i.e., the reconstructions are a combination of the Masoretic Text and the Dead Sea Scrolls, noting similarities and differences by using different type fonts. This mixing of texts with different fonts enables the reader to easily determine differences between the DSS and the MT. The Hebrew reconstructions note all differences, including spelling ones. The English reconstructions do not note spelling differences except where they affect the meaning.

This mixing of texts with different fonts enables the reader to easily determine differences between the DSS and the MT. One need merely look for overline, underline, or underdot fonts to see the differences (see KEY).

All text reconstructions are be based on one or more of the following: (1) Huntington Library Microfilm of The Dead Sea Scrolls; or (2) A Facsimile Edition of the Dead Sea Scrolls, published by BAS. It must be stressed that all reconstructions are original, even if the text occurs somewhere else in a published form (e.g. DJD).

The English reconstructions are modifications of the New American Standard Bible, one of the most literal modern translations available. The NASB’s literalness lends itself quite easily to text reconstructions. However, when a word or phrase in the NASB is based on something other than the Masoretic text, a correction is made and noted.
1. COMMENTS CONCERNING TEXT RECONSTRUCTION

A. Hebrew.

Once fragments on the photographic plate(s) have been identified, the MT is compared to the DSS, letter by letter, and all similarities and differences are noted (using appropriate fonts). The result is an eclectic text containing both the MT and the DSS. The following should be noted:

1. All differences are indicated, even spelling ones.
2. All reconstructions will be unpointed.
3. A letter will be considered ‘there’ if enough of it exists to make a positive identification (e.g. the top of a ב will often be considered sufficient to make a positive identification).
4. All Hebrew versification will be according to the Hebrew, not the English.
5. Comments are occasionally inserted in the text. These are in < > brackets and usually follow the word(s) in question.

B. English.

After the Hebrew reconstruction/comparison is complete, the relevant NASB text is used as as starting point to indicate the various similarities and differences between the MT and the DSS. The main methodological difference between the Hebrew and the English reconstructions is that the English does not reflect spelling differences, except where spelling would result in a different translation.

1. Because of the vast differences in word order between Hebrew and English, no attempt will be made to make the shape of the English look similar to the Hebrew fragments.
2. There is no one-for-one correspondence between the parts of Hebrew words and the parts of English words. However, when parts of Hebrew words are present/missing/probable, an attempt will be made to indicate this in English. The procedure will be to indicate with the appropriate fonts a part of the English word which is proportional to the Hebrew and in the same relative position. For instance,

\[\text{יִרְאֵה} \]

is reconstructed in English as

\text{Behold}

However, if parts of the Hebrew word (e.g. prefixes or suffixes) have independent semantic value and are represented by individual English words, they will be indicated appropriately. For instance,

\[\text{עָלָלָה} \]

is reconstructed in English as

\text{at him to strike him down}
(3) The NASB is corrected to reflect the MT in places where it does not. This occurs mainly in instances where the NASB either follows the LXX or where the NASB is not literal enough.

(4) Comments are inserted in the text when the fonts cannot indicate differences (e.g. word order differences).

(5) Some comments will be footnoted.

(6) Quite often there are verse differences between the Hebrew and the English. When this occurs the English numbering will be indicated, followed by the Hebrew versification within < > brackets.

(7) An English verse will occasionally be added to clarify context.

2. RECONSTRUCTION FORMAT: HEBREW

The titles to the reconstructions contain the Bible passage, the PAM number(s) [in square brackets], BAS Facsimile edition numbers {in these brackets}, the technical designation (when available; e.g. 1QIsaα), and in some instances a descriptive title. For example:

DEUTERONOMY 5, 8:5-10 [42.642-2 {941}]
The Ten Commandments

After the title, the particular fragments/columns in the reconstruction are identified in a similar manner (comments usually indicate if text margins are present). This is followed by the reconstruction. For example:

Exodus 3:8-3:15 [42.158 {665} Fragment B, Left Column]

<Top of Column>

סובֹהָ וּרְוֵזָ [ם] אֵל עָדָּר וּרְבֶּשׁ אל מֶלֶךְ [וֹ הָכִים] עֲבֵרָ עֲבוֹדָה

3. RECONSTRUCTION FORMAT: ENGLISH

A. The content and layout is basically the same as the Hebrew, except that the language is English, and margin comments are not included.

4. MISC. COMMENTS

A. All text reconstructions are being done using Nota Bene with the Special Language Supplement.

B. Questions of the particular palaeography, specific dating, and provenance of the texts will be left to others. For the sake of this project, 2,000 years old is close enough. (Narrowing down the dating based on the palaeography would slow the process down CONSIDERABLY.)
KEYS-- FONTS AND SYMBOLS, HEBREW AND ENGLISH

A. SIMILARITIES.

Boldface = present in MT and DSS.
Overdot = present in MT, probably in DSS.\(^1\)
Subscript = present in MT, hole in DSS.\(^2\)

B. DIFFERENCES.

Overline = present in MT, missing in DSS.
Underline = missing in MT, present in DSS.
Underdot = missing in MT, probably in DSS.\(^3\)

C. OTHER.

Italics = word supplied in the NASB which is not in the Hebrew but is justified by the context.

.... = blank space, apparently with no writing.
\$ = present in NASB, but missing in MT.
\$ = correction of NASB to make it reflect MT.
Phrase in <angle brackets> = explanation.

D. ABBREVIATIONS:

MT = Masoretic Text (1,000 years old), from which most Bibles are translated
DSS = Dead Sea Scrolls (2,000 years old)
NASB = New American Standard Bible, a literal English Bible translation

---

\(^1\) Space is available, and a partial letter may be present.

\(^2\) Note: the Hebrew subscript does not involve reduced sized characters, but does include [brackets] to emphasize holes.

\(^3\) A proposal on the basis of what does exist.
SAMPLE OF A NON-FILLED IN TEXT

The following English and Hebrew examples, from Genesis 48, illustrate what the reconstructions would be like if the MT was not included, as well as illustrate what it is like to work with the fragmentary DSS. An asterisk * indicates that a letter is present, but cannot be identified with absolute certainty (c.f. overdot in the reconstructions).

**GENESIS 48:1-11 [42.727 {976}]**

* = unidentifiable letter present
(numbers refer to chapters and verses)

48:1 Now it came about these that Joseph was told, "Behold, So he **
Manasseh and Ephraim to Jacob ** to * ** to t* Isra ** ** Canaan and bless**
3 Almighty appeared ***
4 to me, ' Be ***

5 "And now o so ** Egyp* I came to you in **
Manasseh shall be mine, *** * on are.
6 " your ** that have been born **** them shall be they shall be called by the names of ** **thers in their inheritance.

7 "Now as for I **me from **dan, el died, to my sorrow, in the land of Canaan on the journey, ***** **** ***** **** di ance off land to go to Ephra*"; (that is, Bethlehem).*

8 When Israel saw Joseph's sons, he sai*, "Who are these?"
9 And Joseph said, "They are my sons, whom God has given me h**e." So he said, "Bring them o me, please, that I may ** them."
10 Now the eyes of Israel were dim from age, he could not see. **them close to him, and he clung to them, and he kissed them and embraced them.**

11 And Israel said, *Joseph,*

This type of reconstruction has its uses, but it would force the reader to do a tremendous amount of work to determine how the DSS compares to the MT.

**SAMPLE OF A FILLED-IN (ECLECTIC) TEXT**

By including the comparative information within the text, the reader can easily tell what is the same or different in the text. By filling in the "holes" (lacunae) with what occurs in the MT, the reader can more easily understand the context of the passage and thus the significance of similarities and differences, without having to revert to translations or the MT itself. Here is the same Hebrew and English Genesis passage which occurs in the previous sample:

**GENESIS 48:1-11 [42.727 {976}]**

10 Now the eyes of Israel were dim from age, he could not see. **them close to him, and he clung to them, and he kissed them and embraced them.**

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48:1 Now it came about after these things that Joseph was told, "Behold, your father is sick." So he took his two sons Manasseh and Ephraim with him.

2 When it was told to Jacob and he said, "Behold, your son Joseph has come to you," Israel collected his strength and sat up in the bed.

3 Then Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me,

4 and He said to me, "Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession."

5 "And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, they are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.

6 "But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.

7 "Now as for me, when I came from Paddan, Rachel died, to my sorrow, in the land of Canaan on the journey, when there was still some distance off land to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."

8 When Israel saw Joseph's sons, he said, "Who are these?"

9 And Joseph said to his father, "They are my sons, whom God has given me here." So he said, "Bring them to me, please, that I may bless them."

10 Now the eyes of Israel were so dim from age that he could not see. Then Joseph brought them close to him, and he clung to them, and he kissed them and embraced them.

11 And Israel said to Joseph, "I never expected to see your face, and behold, God has let me see your children as well."
ENGLISH DEAD SEA SCROLL RECONSTRUCTIONS
KEY

FONT S AND SYMBOLS, HEBREW AND ENGLISH

SIMILARITIES.

**Boldface** = present in MT and DSS.

**Overdot** = present in MT, probably in DSS.\(^4\)

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\(^6\) A proposal on the basis of what does exist.
GENESIS 1:1-23 [42.153, 42.723 {660, 972}]

Genesis 1:1-10 [42.153, 42.723 {660, 972} Top Fragment]

1:1 In the beginning God created the heavens and the earth.

2 And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters.

3 Then God said, Let there be light; and there was light.

4 And God saw that the light was good; and God separated the light from the darkness.

5 And God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

6 Then God said, Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.

7 And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

8 And God called the expanse heaven. And there was evening and there was morning, a second day.

9 Then God said, Let the waters below the heavens be gathered into one place, and let the dry land appear; and it was so.

10 ............... And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

<Missing between the fragments>

1:11 Then God said, Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth; and it was so.

12 And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind; and God saw that it was good.
1:13 And there was evening and there was morning, a third day.

14 Then God said, Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years;

15 and let them be for lights in the expanse of the heavens to give light on the earth; and it was so.

16 And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.

17 And God placed them in the expanse of the heavens to give light on the earth,

18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.

19 And there was evening and there was morning, a fourth day.

20 Then God said, Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens.

21 And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

22 And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.

23 And there was evening and there was morning, a fifth day.
18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.

19 And there was evening and there was morning, a fourth day.

20 Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

21 And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

22 And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

23 And there was evening and there was morning, a fifth day.

24 Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

27 And God created man in His own image, in the image of God He created him; male and female He created them.
48:1 Now it came about after these things that Joseph was told, "Behold, your father is sick." So he took his two sons Manasseh and Ephraim with him.

2 When it was told to Jacob and he said, "Behold, your son Joseph has come to you," Israel collected his strength and sat up in the bed.

3 Then Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me,

4 and He said to me, 'Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession.'

5 "And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, they are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.

6 "But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.

7 "Now as for me, when I came from Paddan, Rachel died, to my sorrow, in the land of Canaan on the journey, when there was still some distance off land to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."

8 When Israel saw Joseph's sons, he said, "Who are these?"

9 And Joseph said to his father, "They are my sons, whom God has given me here." So he said, "Bring them to me, please, that I may bless them."

10 Now the eyes of Israel were so dim from age that he could not see. Then Joseph brought them close to him, and he clung to them, and he kissed them and embraced them.

11 And Israel said to Joseph, "I never expected to see your face, and behold, God has let me see your children as well."
Exodus 1:5-17 [42.158 Fragment A]

1:1 Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household:

2 Reuben, Simeon, Levi and Judah;

3 Issachar, Zebulun and Benjamin;

4 Dan and Naphtali, Gad and Asher.

5 And all the persons who came from the loins of Jacob were seventy five in number, but Joseph was already in Egypt.

6 And Joseph died, and all his brothers and all that generation.

7 But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

8 Now a new king arose over Egypt, who did not know Joseph.

9 And he said to his people, "Behold, the people of the sons of Israel are more and mightier than we.

10 "Come, let us deal wisely with them, lest they multiply and in the event of war, they also join themselves to those who hate us, and fight against us, and depart from the land."

11 So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel.

13 And the Egyptians compelled the sons of Israel to labor rigorously;

14 and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.

15 Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah, and the other was named Puah;

16 and he said, "When you are helping the Hebrew women to give birth and see them upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter," then she shall
live."

17 But the midwives feared God, and did not do as the king of Egypt had commanded them, but let the boys live.

Exod 1:22-2:5 [42.158 Fragment B, Right Column]

1:22 Then Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive."

2:1 Now a man from the house of Levi went and married a daughter of Levi.

2 And the woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months.

3 But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it, and set it among the reeds by the bank of the Nile.

4 And his sister stood at a distance to find out what would happen to him.

5 Then the daughter of Pharaoh came down to bathe at the Nile, with her maids walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her.

Exodus 3:8-3:15 [42.158 Fragment B, Left Column]

3:8 "So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Jebusite and the Hivite and the Girgashite and the Amorite and the Jebusite.

9 "And now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.

10 "Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."

11 But Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"

12 And He said, "Certainly I will be with you, and this shall be the sign to you that it is I who have sent
your when you have brought the people out of Egypt, you shall worship God at this mountain."

13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I shall say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?"

14 And God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

15 And God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD, the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.

Exodus 4:25-5:1 [42.158 Fragments C and D, Right Column]

4:25 Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me."

26 So He let him alone. At that time she said, "You are a bridegroom of blood"—because of the circumcision.

27 Now the LORD said to Aaron, "Go to meet Moses in the wilderness." So he went and met him at the mountain of God, and he kissed him.

28 And Moses told Aaron all the words of the LORD with which He had sent him, and all the signs that He had commanded him to do.

29 Then Moses and Aaron went and assembled all the elders of the sons of Israel;

30 and Aaron spoke all the words which the LORD had spoken to Moses. He then performed the signs in the sight of the people.

31 So the people believed; and when they heard that the LORD was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.

5:1 And afterward Moses and Aaron came and said to Pharaoh, "Thus says the LORD, the God of Israel, 'Let My people go that they may celebrate a feast to Me in the wilderness.'"
5:2 But Pharaoh said, "Who is the LORD that I should obey His voice to let Israel go? I do not know the LORD, and besides, I will not let Israel go."

3 Then they said, "The God of the Hebrews has met with us. Please, let us go a three days' journey into the wilderness that we may sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword."

Exodus 5:4-8 [42.158 Fragment E]

5:4 But the king of Egypt said to them, "Moses and Aaron, why do you draw the people away from their work? Get back to your labors!"

5 Again Pharaoh said, "Look, the people of the land are now many, and you would have them cease from their labors!"

6 So the same day Pharaoh commanded the taskmasters over the people and their foremen, saying,

7 "You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves.

8 "But the quota of bricks which they were making previously, you shall impose on them; you are not to reduce any of it. Because they are lazy, therefore they cry out, 'Let us go and sacrifice to our God.'"

<Missing between fragments E and F>

5:9 "Let the labor be heavier on the men, and let them work at it that they may pay no attention to false words."
Exodus 5:10-14 [42.158 Fragment F]

5:10 So the taskmasters of the people and their foremen went out and spoke to the people, saying,

"Thus says Pharaoh, 'I am not going to give you any straw."

11 'You go and get straw for yourselves wherever you can find it; but none of your labor will be reduced.'"

12 So the people scattered through all the land of Egypt to gather stubble for straw.

13 And the taskmasters pressed them, saying, "Complete your work quota, your daily amount, just as when you had straw."

14 Moreover, the foremen of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not completed your required amount either yesterday or today in making brick as previously?"

Exodus 6:4-6:10 [42.158 Fragment D, Left Column]

6:4 "And I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned.

5 "And furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage; and I have remembered My covenant.

6 "Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.

7 'Then I will take you for My people, and I will be your God; and you shall know that I am the LORD, your God, who brought you out from under the burdens of the Egyptians.

8 'And I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.'"

9 So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of their despondency and cruel bondage.

10 Now the LORD spoke to Moses, saying,

11 "Go, tell Pharaoh king of Egypt to let the sons of Israel go out of his land."
Exodus 6:15-18 [42.158 Fragment G]

6:15 And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman; these are the families of Simeon.

6:16 And these are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari; and the length of Levi’s life was one hundred and thirty-seven years.

6:17 The sons of Gershon: Libni and Shimei, according to their families.

6:18 And the sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the length of Kohath’s life was one hundred and thirty-three years.

<Missing between fragments G and H>

6:19 And the sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations.

Exod 6:20-21 [42.158 Fragment H]

6:20 And Amram married his father’s sister Jochebed, and she bore him Aaron and Moses; and the length of Amram’s life was one hundred and thirty-seven years.

6:21 And the sons of Izhar: Korah and Nepheg and Zichri.

Exod 7:6-7:12 [42.158 Fragment I]

7:6 So Moses and Aaron did it; as the LORD commanded them, thus they did.

7 And Moses was eighty years old and Aaron eighty-three, when they spoke to Pharaoh.

8 Now the LORD spoke to Moses and Aaron, saying,

9 "When Pharaoh speaks to you, saying, ‘Work a miracle,’ then you shall say to Aaron, ‘Take your staff and throw it down before Pharaoh, that it may become a serpent.’"

10 So Moses and Aaron came to before Pharaoh, and thus they did just as the LORD had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it became a serpent.

11 Then Pharaoh also called for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same with their secret arts.
12 For each one threw down his staff and they turned into serpents. But Aaron's staff swallowed up their staffs.

18 Yet Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.

7:14 Then the LORD said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go.

Exodus 7:15-20 [42.158 Fragment J]

7:15 "Go to Pharaoh in the morning as he is going out to the water, and station yourself to meet him on the bank of the Nile; and you shall take in your hand the staff that was turned into a serpent.

16 "And you will say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, 'Let My people go, that they may serve Me in the wilderness. But behold, you have not listened until now.'"

17 "Thus says the LORD, 'By this you shall know that I am the LORD; behold, I will strike the water that is in the Nile with the staff that is in my hand, and it shall be turned to blood.

18 "And the fish that are in the Nile will die, and the Nile will become foul; and the Egyptians will find difficulty in drinking water from the Nile.'"

19 Then the LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'"

20 So Moses and Aaron did even as the LORD had commanded. And he lifted up the staff and struck the water that was in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to blood.
LEVITICUS Paleohebrew Fragments [42.171, 42.172, 42.173, 42.174, 42.175 {678, 679, 680, 681, 682}]

11QpaleoLev

The script of the text is Paleohebrew, an older Hebrew script than most of the Dead Sea Scrolls. The characters look considerably different than the square script, and dots usually occur between words. Unlike the square script, Paleohebrew words can be split between two lines, including the LORD’s name (YHWH).  

Additional verses are included before and after most of the fragments in order to supply the context of the passage. These are indicated by the missing font and are enclosed in <brackets>.

Fragment pattern for 42.174 {681}

Leviticus 10:4–7 [42.174 {681} Fragment D + 42.174 {681} Fragment W]

10:1 <Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them.>

2 And fire came out from the presence of the LORD and consumed them, and they died before the LORD.

3 Then Moses said to Aaron, "It is what the LORD spoke, saying, 'By those who come near Me I will be treated as holy, And before all the people I will be honored.’" So Aaron, therefore, kept silent.>

4 Moses called also to Mishael and Elzaphan, the sons of Aaron’s uncle Uzziel, and said to them,

"Come forward, carry your relatives away from the front of the sanctuary to the outside of the camp."

5 So they came forward and carried them still in their tunics to the outside of the camp, as Moses had said.

6 Then Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not uncover your heads nor tear your clothes, so that you may not die, and that He may not become wrathful against all the congregation. But your kinsmen, the whole house of Israel, shall bewail the burning which the LORD has brought about.

7 "You shall not even go out from the doorway of the tent of meeting, lest you die; for the LORD's anointing oil is upon you." So they did according to the word of Moses.

Leviticus 11:27-32 [42.174 {681} Fragment B]

11:27 'Also whatever walks on its paws, among all the creatures that walk on all fours, are unclean to you; whoever touches their carcasses becomes unclean until evening,

28 and the one who picks up their carcasses shall wash his clothes and be unclean until the evening; they are unclean to you.

29 'Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the great lizard in its kinds,

30 and the gecko, and the crocodile, and the lizard, and the sand reptile, and the chameleon.

31 'These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening.

32 'Also anything on which one of them may fall when they are dead, becomes unclean, including any wooden article, or clothing, or a skin, or a sack-- any article of which use is made-- if them-- it shall be put in the water and be unclean until evening, then it becomes clean.
Leviticus 13:3-5 [42.174 {681} Fragment I + 42.174 {681} Fragment X]

<Fragment I photograph cuts off the bottom>

1 <Then the LORD spoke to Moses and to Aaron, saying,

2 "When a man has on the skin of his body a swelling or a scab or a bright spot, and it becomes an infection of leprosy on the skin of his body, then he shall be brought to Aaron the priest, or to one of his sons the priests.>

3 "And the priest shall look at the mark on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean.

4 "But if the bright spot is white on the skin of his body, and it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall isolate him who has the infection for seven days.

5 "And the priest shall look at him on the seventh day, and if in his eyes the infection has not changed, and the infection has not spread on the skin, then the priest shall isolate him for seven more days.

6 <"And the priest shall look at him again on the seventh day; and if the infection has faded, and the mark has not spread on the skin, then the priest shall pronounce him clean; it is only a scab. And he shall wash his clothes and be clean.

7 "But if the scab spreads farther on the skin, after he has shown himself to the priest for his cleansing, he shall appear again to the priest.>

Leviticus 14:16-21 [42.174 {681} Fragment F + 42.174 {681} Fragment U + 42.174 {681} Fragment N]

14 <"The priest shall then take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

15 "The priest shall also take some of the log of oil, and pour it into his left palm;

16 the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before the LORD.
17 "And of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering.

18 while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before the LORD.

19 "The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering.

20 "And the priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, <slight spelling difference> and he shall be clean.

21 "But if he is poor, and his means are insufficient, then he is to take one male lamb for a guilt offering as a wave offering to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil,

22 <and two turtledoves or two young pigeons which are within his means, the one shall be a sin offering and the other a burnt offering.

23 "Then the eighth day he shall bring them for his cleansing to the priest, at the doorway of the tent of meeting, before the LORD.

24 "And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall offer them for a wave offering before the LORD.>

Leviticus 14:53-15:5 [42.173 {680} Top Center, Right Column]

51 <"Then he shall take the cedar wood and the hyssop and the scarlet string, with the live bird, and dip them in the blood of the slain bird, as well as in the running water, and sprinkle the house seven times.

52 "He shall thus cleanse the house with the blood of the bird and with the running water, along with the live bird and with the cedar wood and with the hyssop and with the scarlet string.>

53 "However, he shall let the live bird go free outside the city into the open field. So he shall make atonement for the house, and it shall be clean."

54 This is the law for any mark of leprosy--even for a scale,

55 and for the leprous garment or house,
and for a swelling, and for a scab, and for a bright spot—

to teach when they are unclean, and when they are clean. This is the law of leprosy.

15:1 The LORD also spoke to Moses and to Aaron, saying,

2 "Speak to the sons of Israel, and say to them, 'When any man has a discharge from his body, his
discharge is unclean.

3 'This, moreover, shall be his uncleanness in his discharge: it is his uncleanness all the days of his

discharge, whether his body allows its discharge to flow, or whether his body obstructs its
discharge.

4 'Every bed on which the person with the discharge lies becomes unclean, and everything on which he
sits becomes unclean.

5 'Anyone, moreover, who touches his bed shall wash his clothes and bathe in water and be unclean
until evening;

6 <and whoever sits on the thing on which the man with the discharge has been sitting, shall wash
his clothes and bathe in water and be unclean until evening.

7 'Also whoever touches the person with the discharge shall wash his clothes and bathe in water and
be unclean until evening.'>

Leviticus 16:1-6 [42.175 {682} Top Center Fragment + 42.173 {680} Top Center, Left Column]

1 Now the LORD spoke to Moses after the death of the two sons of Aaron, when they had approached
the presence of the LORD and died.

2 And the LORD said to Moses, "Tell your brother Aaron that he shall not enter at any time into the
holy place inside the veil, before the mercy seat which is on the ark, lest he die; for I will
appear in the cloud over the mercy seat.

3 'Aaron shall enter the holy place with this: with a bull for a sin offering and a ram for a burnt
offering.

4 'He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and
he shall be girded with the linen sash, and attired with the linen turban (these are holy
garments). Then he shall bathe his body in water and put them on.
5 "And he shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering.

6 "Then Aaron shall offer the bull for the sin offering which is for himself, that he may make atonement for himself and for his household.

7 "And he shall take the two goats and present them before the LORD at the doorway of the tent of meeting.

8 "And Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the scapegoat.

9 "Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering.

10 "But the goat on which the lot for the scapegoat fell, shall be presented alive before the LORD, to make atonement upon it, to send it into the wilderness as the scapegoat.>

Leviticus 16:34-17:5 [42.173 (680) Top Left Fragment and Bottom Right Fragment]

32 "So the priest who is anointed and ordained to serve as priest in his father's place shall make atonement; he shall thus put on the linen garments, the holy garments,

33 and make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar. He shall also make atonement for the priests and for all the people of the assembly.>

34 "Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year." And just as the LORD had commanded Moses, so he did.

1 Then the LORD spoke to Moses, saying,

2 "Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, "This is what the LORD has commanded, saying,

3 "Any man from the house of Israel and who slaughters an ox, or a lamb, or a goat in the camp, or who slaughters it outside the camp,

4 and has not brought it to the doorway of the tent of meeting to present it as an offering to the LORD before the tabernacle of the LORD, bloodguiltiness is to be reckoned to that man. He has shed blood and that man shall be cut off from among his people.

5 "The reason is so that the sons of Israel may bring their sacrifices which they were sacrificing in
the open field, that they may bring <spelled differently> them in to the LORD, at the doorway of
the tent of meeting to the priest, and sacrifice them as sacrifices of peace offerings to the
LORD.

6 "And the priest shall sprinkle the blood on the altar of the LORD at the doorway of the tent of
meeting, and offer up the fat in smoke as a soothing aroma to the LORD.

7 "And they shall no longer sacrifice their sacrifices to the goat demons with which they play the
harlot. This shall be a permanent statute to them throughout their generations."

Leviticus 18:26b-19:4 [42.173 {680} bottom left + 42.173 {680} bottom center

24 "Do not defile yourselves by any of these things; for by all these the nations which I am
casting out before you have become defiled.

25 "For the land has become defiled, therefore I have visited its punishment upon it, so the land
has spewed out its inhabitants."

26 "But as for you, you are to keep My statutes and My judgments, and shall not do any of these
abominations they lift up, neither the native, nor the alien who sojourns among you, and you shall
possess their land,

27 (for the men of the land who have been before you have done all these abominations, and the land
has become defiled);

Verses 26-27 comparison, highlighting differences:

MT: "But as for you, you are to keep My statutes and My judgments, and shall not do any of
these abominations, neither the native, nor the alien who sojourns among you,
27 (for the men of the land who have been before you have done all these abominations, and
the land has become defiled);

DSS: "But as for you, you are to keep My statutes and My judgments, and shall not do any of
these abominations they lift up, neither the native, nor the alien who sojourns among
you, and you shall possess their land,

27 (the men of the land who have been before you, and the land has become defiled);

28 so that the land may not spew you out, should you defile it, as it has spewed out the nation which
has been before you.

29 'For whoever does any of these abominations, those persons who do so shall be cut off from among their people.

30 'Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; for I am the LORD your God.'

19:1 Then the LORD spoke to Moses, saying,

2 "Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the LORD your God am holy.

3 'Every one of you shall reverence his mother and his father, and you shall keep My sabbaths; I am the LORD your God.

4 'Do not turn to idols or make for yourselves molten gods; I am the LORD your God.

Leviticus 20:1-6 [42.174 {681} Fragment A + 42.174 {681} Fragment C]

1 Then the LORD spoke to Moses, saying,

2 "You shall also say to the sons of Israel, 'Any man from the sons of Israel or from the aliens sojourning in Israel, who gives any of his offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones.

3 'I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary and to profane My holy name.

4 'If the people of the land, however, should ever disregard <lit. hide their eyes from> that man when he gives any of his offspring to Molech, so as not to put him to death,

5 then I Myself will set My face against that man and against his family; and I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Molech.

6 'As for the person who turns to mediums and to spiritists, to play the harlot after them, I will also set My face against that person and will cut him off from among his people.

7 'You shall consecrate yourselves therefore and be holy, for I am the LORD your God.
8 'And you shall keep My statutes and practice them; I am the LORD who sanctifies you.'

Leviticus 21:6-11 [42.173 (680) Top Right + 42.174 (681) Fragment G]

1 <Then the LORD said to Moses, "Speak to the priests, the sons of Aaron, and say to them, 'No one shall defile himself for a dead person among his people,

2 except for his relatives who are nearest to him, his mother and his father and his son and his daughter and his brother,

3 also for his virgin sister, who is near to him because she has had no husband; for her he may defile himself.

4 'He shall not defile himself as a relative by marriage among his people, and so profane himself.

5 'They shall not make any baldness on their heads, nor shave off the edges of their beards, nor make any cuts in their flesh.'

6 'They shall be holy to their God and not profane the name of their God, for they present the offerings by fire to the LORD, the bread of their God; so they shall be holy.

7 'They shall not take a woman who is profaned by harlotry, nor shall they take a woman divorced from her husband; for he is holy to his God.

8 'You shall consecrate him, therefore, for he offers the bread of your God; he shall be holy to you; for I the LORD, who sanctifies you them, am holy.

9 'Also the daughter of any priest, if she profanes herself by harlotry, she profanes her father; she shall be burned with fire.

10 'And the priest who is the highest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the garments, shall not uncover his head, nor tear his clothes;

11 nor shall he approach any dead person, nor defile himself even for his father or his mother;

12 nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is on him; I am the LORD.'

8. Probably a spelling error.
Leviticus 22:21-27 [42.174 {681} Fragment E, Right Column]

20 'Whatever has a defect, you shall not offer, for it will not be accepted for you.'

21 'And when a man offers a sacrifice of peace offerings to the LORD to fulfill a special vow, or for a free will offering, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it.

22 'Those that are blind or fractured or maimed or having a running sore or eczema or scabs having a running sore, you shall not offer to the LORD, nor make of them an offering by fire on the altar to the LORD.

23 'In respect to an ox or a lamb which has an overgrown or stunted member, you may present it for a free will offering, but for a vow it shall not be accepted.

24 'Also anything with its testicles bruised or crushed or torn or cut, you shall not offer to the LORD, or sacrifice in your land <lit. in your land you shall not sacrifice>,

25 nor shall you accept any such from the hand of a foreigner for offering as the food of your God; for their corruption is in them <DSS for corrupted are they>, they have a defect, they shall not be accepted for you.'

26 Then the LORD spoke to Moses, saying,

27 'When an ox or a sheep or a goat is born, it shall remain seven days with its mother, and from the eighth day on it shall be accepted as a sacrifice of an offering by fire to the LORD.

28 'But, whether it is an ox or a sheep, you shall not kill both it and its young in one day.'

Leviticus 23:22-29 [42.171 {678} Right Column + 42.174 {681} Fragment E, Left Column]

22 'When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field, nor gather the gleanings of your harvest; you are to leave them for the needy and the alien, I am the LORD your God.'

23 Again the LORD spoke to Moses, saying,

24 'Speak to the sons of Israel, saying, 'In the seventh month on the first of the month, you shall have a rest, a reminder by blowing of trumpets, a holy convocation.

25 'You shall not do any laborious work, but you shall present an offering by fire to the LORD.'
26 And the LORD spoke to Moses, saying,
27 "On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy
convocation for you, and you shall humble your souls and present an offering by fire to the
LORD.
28 "Neither shall you do any work on this same day, for it is a day of atonement, to make atonement
on your behalf before the LORD your God.
29 "If there is any person who will not humble himself on this same day, he shall be cut off from his
people.
30 "As for any person who does any work on this same day, that person I will destroy from among
his people.
31 "You shall do no work at all. It is to be a perpetual statute throughout your generations in all
your dwelling places.
32 "It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of
the month at evening, from evening until evening you shall keep your sabbath." >

Leviticus 24:9-14 [42.171 {678} Left Column]

7 "And you shall put pure frankincense on each row, that it may be a memorial portion for the
bread, even an offering by fire to the LORD. >
8 "Every sabbath day he shall set it in order before the LORD continually; it is an everlasting
covention for the sons of Israel.
9 "And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to
him from the LORD's offerings by fire, his portion forever."
10 Now the son of an Israelite woman, whose father was an Egyptian, went out among the sons of
Israel; and the Israelite woman's son and a the man of Israel struggled with each other in the
camp.
11 And the son of the Israelite woman blasphemed the Name and cursed. So they brought ........
him to Moses. (Now his mother's name was Shelomith, the daughter of Dibri, of the tribe of
Dan.)
12 And they put him in custody so that the command of the LORD might
be made clear to them.

13 Then the LORD spoke to Moses, saying,

14 "Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him.

15 "And you shall speak to the sons of Israel, saying, 'If anyone curses his God, then he shall bear his sin.

16 Moreover, the one who blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.' 

Leviticus 26:18-26 [42.172 {679} Right Column]

<Note: the right half is cut off in the photograph and is indicated by [brackets] in addition to the `hole' indicator>

14 "But if you do not obey Me and do not carry out all these commandments,

15 if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant,

16 I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that shall waste away the eyes and cause the soul to pine away; also, you shall sow your seed uselessly, for your enemies shall eat it up.

17 And I will set My face against you so that you shall be struck down before your enemies; and those who hate you shall rule over you, and you shall flee [when no one is pursuing you.]

18 ['If also after these things,] you do not obey Me, then I will punish you seven times more [for your sins.]

19 ['And I will also break down] your [pride of po]wer; I will also make your sky like iron and you[u]r earth [like bronze.]

20 ['And your strength shall be spent uselessly, for] your land [shall not] yield its produce and the trees of the land shall not [yield their fruit.]

21 ['If then, you act with hostil]ity [against Me] and are unwilling to obey Me, I will increase the pl[ague] on you [seven times according to your sins.]

22 [And I will let loose among you the beasts of the field, which shall bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted.]

23 'And if by these things you are not turned to Me, but act with hostility against Me,

24 [then] I, even I, will strike against you with wrath of hostility; and [I, even I,] will strike you seven times for your sins.]

25 'I will bring upon you a sword which will execute vengeance for the covenant, and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands.

26 'When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied.

Leviticus 27:11-19 [42.172 (679) Left Column]

9 'Now if it is an animal of the kind which men can present as an offering to the LORD, any such that one gives to the LORD shall be holy.

10 'He shall not replace it or exchange it, a good for a bad, or a bad for a good; or if he does exchange animal for animal, then both it and its substitute shall become holy.>

11 'If, however, it is any unclean animal of the kind which men do not present as an offering to the LORD, then he shall place the animal before the priest.

12 'And the priest shall value it as either good or bad; as you, the priest, value it, so it shall be.

13 'But if he should ever wish to redeem it, if it <different suffix>, then he shall add one-fifth of it to your valuation.

14 'Now if a man consecrates his house as holy to the LORD, then the priest shall value it as either good or bad: just as the priest values it, so it shall stand.

15 'Yet if the one who consecrates it should wish to redeem his house, then he shall add one-fifth of your valuation price to it, so that it may be his.

16 'Again, if a man consecrates to the LORD part of the fields of his own property, then your valuation shall be proportionate to the seed needed for it: a homer of barley seed at fifty shekels of silver.

17 'If he consecrates his field as of the year of jubilee, according to your valuation it shall stand.

18 'If he consecrates his field after the jubilee, however, then the priest shall calculate the price for him
proportionate to the years that are left until the year of jubilee; and it shall be deducted from your valuation.

10 And if the one who consecrates it should ever wish to redeem the field, then he shall add one-fifth of your valuation price to it, so that it may pass to him.
DEUTERONOMY 1 with NUMBERS 36 [41.144 {152}]

Note: One of the following appears to be true concerning this document: either Deuteronomy begins with what is commonly called Numbers 36:13, and not Deuteronomy 1:1; or part of Numbers and Deuteronomy are on the same scroll.

Numbers 36:13, Deuteronomy 1:1-17 [41.144 {152} Top Fragment]

Numbers 36:13 These are the commandments and the ordinances which the LORD commanded to the sons of Israel through Moses in the plains of Moab by the Jordan in the wilderness opposite Jericho.

Deuteronomy 1:1 These are the words which Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite Siphah, between Paran and Tophel and Laban and Hazeroth and Dizahab.

2 It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea.

3 And it came about in the fortieth year, on the first day of the eleventh month, that Moses spoke to the children of Israel, according to all that the LORD had commanded him to give to them,

4 after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and Edrei.

5 Across the Jordan in the land of Moab, Moses undertook to expound this law, saying,

6 'The LORD our God spoke to us at Horeb, saying, 'You have stayed long enough at this mountain.

7 'Turn and set your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negeb and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Suphrates.

8 'See, I have placed the land before you; go in and possess the land which the LORD swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and their descendants after them.'

9 'And I spoke to you at that time, saying, 'I am not able to bear the burden of you alone.

10 'The LORD your God has multiplied you, and behold, you are this day as the stars of heaven for multitude.

11 'May the LORD, the God of your fathers, increase you a thousand-fold more than you are, and bless you, just as He has promised you!

12 'How can I alone bear the load and burden of you and your strife?

13 'Choose wise and discerning and experienced men from your tribes, and I will appoint them as your heads.'

14 'And you answered me and said, 'The thing which you have said to do is good.'
15 "So I took the heads of your tribes, wise and experienced men, and appointed them heads over you, 
leaders of thousands, and leaders of hundreds, and leaders of fifties and leaders of tens, and 
officers for your tribes.

16 "Then I charged your judges at that time, saying, ‘Hear the cases between your fellow countrymen, 
and you judge righteously between a man and his fellow countryman, or the alien who is with 
him.

17 'You shall not show partiality in judgment; you shall hear the small and the great alike. You 
shall not fear man, for the judgment is God's. And the case that is too hard for you, you shall 
bring to me, and I will hear it.'

Deuteronomy 1:22 [41.144 {152} Center Fragment]

22 "Then all of you approached me and said, 'Let us send men before us, that they may search out the 
land for us, and bring back to us word of the way by which we should go up, and the cities which 
we shall enter into.'

Deuteronomy 1:33-39 [41.144 {152} Bottom fragment]

32 "But for all this, you did not trust the LORD your God,
33 who goes before you on your way, to seek out a place for you to encamp, in fire by night and 
cloud by day, to show you the way in which you should go.
34 "Then the LORD heard the sound of your words, and He was angry and took an oath, saying,
35 'Not one of these men, this evil generation, shall see the good land which I swore to give your 
fathers,
36 except Caleb the son of Jephunneh; he shall see it, and to him and to his sons I will give the 
land on which he has set foot, because he has followed the LORD fully.'
37 "The LORD was angry with me also on your account, saying, 'Not even you shall enter there.'
38 'Joshua the son of Nun, who stands before you, he shall enter there; encourage him, for he shall 
cause Israel to inherit it.
39 'Moreover, your little ones who you said would become a prey, and your sons, who this day have no 
knowledge of good or evil, shall enter there, and I will give it to them, and they shall possess it.
KEY

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\(^10\) Note: the Hebrew subscript does not involve reduced sized characters, but does include [brackets] to emphasize holes.
\(^11\) A proposal on the basis of what does exist.
DEUTERONOMY 5, 8:5-10 [42.642-2 {941}]

Including The Ten Commandments

Deuteronomy 5:1-6a [42.642 {941} Top Fragment, Column 1]

5:1 Then Moses summoned all Israel, and said to them, "Hear, O Israel, the statutes and the
ordinances which I am speaking today in your hearing, that you may learn them and observe them
carefully.

2 "The LORD our God made a covenant with us at Horeb.

3 "The LORD did not make this covenant with our fathers, but with us, with all those of us alive here
today today. < lit. with us, we, those here today, all of us who live today. >

4 "The LORD spoke to you face to face at the mountain from the midst of the fire,

5 while I was standing between the LORD and you at that time, to declare to you the words of the
LORD your God; for you were afraid because of the fire and did not go up the mountain. He
said,

6 'I am the LORD your God,

Deuteronomy 5:6b-14a [42.642 {941} Top Fragment, Column 2]

who brought you out of the land of Egypt, out of the house of slavery.

7 'You shall have no other gods before Me.

8 'You shall not make for yourself an idol or any likeness of what is in heaven above or on the
earth beneath or in the water under the earth.

9 'You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting
the iniquity of the fathers on the children, and on the third and the fourth generations of those who
hate Me,

10 but showing lovingkindness to thousands, to those who love Me and keep My commandments.

11 'You shall not take the name of the LORD your God in vain, for the LORD will not leave him
unpunished who takes His name in vain.
12 'Observe the sabbath day to keep it holy, as the LORD your God commanded you.

13 'Six days you shall labor and do all your work,

14 but on the seventh day is a sabbath of the LORD your God; in it you shall not do any work on it, you or your son or your daughter or your male servant or your female servant or your ox or your donkey

Deuteronomy 5:14b-21 [42.642 {941} Top Fragment, Column 3]

or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.

15 'And you shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe keep the sabbath day, to make it holy. 'For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day to make it holy. < approx. = Exod 20:11 >

16 'Honor your father and your mother, as the LORD your God has commanded you, that your days may be prolonged, and that it may go well with you on the land which the LORD your God gives you.

17 'You shall not murder.

18 'You shall not commit adultery.

19 'You shall not steal.

20 'You shall not bear false witness against your neighbor.

21 'You shall not covet your neighbor's wife, and you shall not desire covet < different Hebrew word than MT > your neighbor's house, his field or his male servant or his female servant, his ox or his donkey or anything that belongs to your neighbor.'
Deuteronomy 5:22-28a [42.642 {941} Top Fragment, Column 4]

22 "These words the LORD spoke to all your assembly at the mountain from the midst of the fire, darkness, of the cloud and of the thick gloom, with a great voice, and He added no more. And He wrote them on two tablets of stone and gave them to me.

23 "And it came about, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders.

24 "And you said, 'Behold, the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that the LORD God speaks with man, yet He lives.

25 'Now then why should we die? For this great fire will consume us; if we continue to hear the voice of the LORD our God any longer, then we shall die.

26 'For who is there of all flesh, who has heard the voice of the living God speaking from the midst of the fire, as we have, and lived?

27 'Go near and hear all that the LORD our God says; then speak to us all that He speaks to you, and we will hear and do it.'

28 "And the LORD heard the voice of your words when you spoke to me,

Deuteronomy 5:28b-33 [42.642 {941} Top Fragment, Column 5]

and the LORD said to me, 'I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken.

29 'Oh that they had such a heart in them, that they would fear Me, and keep all My commandments always, that it may be well with them and with their sons forever!

30 'Go, say to them, “Return to your tents.”

31 'But as for you, stand here by Me, that I may speak to you all the commandments and the statutes and the judgments which you shall teach them, that they may observe them in the land which I give them to possess.’

32 'So you shall observe to do just as the LORD your God has commanded you; you shall not turn aside to the right or to the left.
33 "You shall walk in all the way which the LORD your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.

6:1 "Thus this is the commandment, the statutes and the judgments which the LORD your God has commanded

Deuteronomy 8:5-10 [42.642 {941} Bottom Fragment]

8:5 "Thus you are to know in your heart that the LORD your God was disciplining you just as a man disciplines his son.

6 "Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to love Him. ......................

7 'For the LORD your God is bringing you into a good and broad land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills;

8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey;

......................... < blank line > ..........................

9 a land where you shall eat food without scarcity, in which you shall not lack anything; a land whose stones are iron, and out of whose hills you can dig copper. ...........

10 "When you have eaten and are satisfied, you shall bless the LORD your God for the good land which He has given you.
23:25 <Heb 23:26> "When you enter your neighbor's standing grain, then you may pluck the heads
with your hand, but you shall not wield a sickle in your neighbor's standing grain.

24:1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes
because he has found some indecency in her, and he writes her a certificate of divorce and puts
it in her hand and sends her out from his house,

2 and she leaves his house and she goes and becomes another man's wife,

3 and if the latter husband turns against her and writes her a certificate of divorce and puts it in her
hand and sends her out of his house, or if the latter husband dies who took her to be his wife,

4 then her former husband who sent her away is not allowed to take her again to be his wife, since she
has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the
land which the LORD your God gives you as an inheritance.

5 "When a man takes a new wife, he shall not go out with the army, nor be charged with any duty; he
shall be free at home one year and shall give happiness to his wife whom he has taken.

6 "No one shall take a handmaiden or an upper millstone in pledge, for he would be taking a life in
pledge.

7 "If a man is caught kidnapping any of his countrymen of the sons of Israel, and he deals with him
violently, or sells him, then that thief shall die; so you shall purge the evil from among you.

8 "Be careful against an infection of leprosy, that you diligently observe and do according to all
that the Levitical priests shall teach you; as I have commanded them, so you shall be careful
to do.
Deuteronomy 24:11-16 [43.751 Fragment 8]

24:10 "When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge.

11 "You shall remain outside, and the man to whom you make the loan shall bring to you the pledge out.

12 "And if he is a poor man, you shall not sleep with his pledge.

13 You shall surely return to him the pledge when the sun goes down, that he may sleep in his cloak and bless you; and it will be righteousness for you before the LORD your God.

14 "You shall not oppress a hired servant who is poor and needy, whether he is one of your countrymen or one of your aliens who is in your land in your towns.

15 "You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that he may not cry against you to the LORD and it become sin in you.

16 "Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin.

Deuteronomy 29:18-29:20 [43.751 Fragment 13]

29:12 <Heb 29:11> that you may enter into the covenant with the LORD your God, and into His oath which the LORD your God is making with you today,

13 <Heb 29:12> in order that He may establish you today as His people and that He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob.

14 <Heb 29:13> "Now not with you alone am I making this covenant and this oath,

15 <Heb 29:14> but both with those who stand here with us today in the presence of the LORD our God and with those who are not with us here today

16 <Heb 29:15> (for you know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed.

17 <Heb 29:16> "Moreover, you have seen their abominations and their idols of wood, stone, silver, and gold, which they had with them);

18 <Heb 29:17> lest there shall be among you a man or woman, or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of those nations; lest there
shall be among you a root bearing poisonous fruit and wormwood.

19 <Heb 29:18> "And it shall be when he hears the words of this curse, that he will boast,
saying, 'I have peace though in the stubbornness of my heart I walk in order to destroy the
watered land with the dry.'

20 <Heb 29:19> "The LORD shall never be willing to forgive him, but rather the anger of the LORD
and His jealousy will burn against that man, and every curse which is written in this book will
rest on him, and the LORD will blot out his name from under heaven.

21 <Heb 29:20> "Then the LORD will single him out for adversity from all the tribes of Israel,
according to all the curses of the covenant which are written in this book of the law.

Deuteronomy 30:20-31:6, with Deut 32:45 [43.751 Fragment 1]

30:19 "I call heaven and earth to witness against you today, that I have set before you life and
death, the blessing and the curse. So choose life in order that you may live, you and your
descendants,

20 by loving the LORD your God, by obeying His voice, and by holding fast to Him; for this is your
life and the length of your days, that you may live in the land which the LORD swore to your
fathers, to Abraham, Isaac, and Jacob, to give them."

31:1 So Moses went and spoke these words to all Israel.

32:45 When Moses had finished speaking all these words to all Israel,

31:2 And he said to them, "I am a hundred and twenty years old today; I am no longer able to go and
to come, and the LORD has said to me, 'You shall not cross this Jordan.'

3 "It is the LORD your God who will cross ahead of you; He will destroy
these nations before you, and
you shall dispossess them. Joshua is the one who will cross ahead of you, just as the LORD has
spoken.

4 "And the LORD will do to them just as He did to Sihon and Og, the kings of the Amorites, and to
their land, when He destroyed them.

5 "And the LORD will deliver them up before you, and you shall do to them according to all the
commandments which I have commanded you.

6 "Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the
one who goes with you. He will not fail you or forsake you."
Joshua 2:11-12 [41.302 {243}, Top Fragment]

2:11 "And when we heard it, our hearts melted and no courage remained in any man any longer because of you; for the LORD your God, He is God in heaven above and on earth beneath.

12 "And now therefore, please swear to me by the LORD, since I have dealt kindly with you, that you also will deal kindly with my father's household, and give me a pledge of truth,
13 and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death."

Joshua 3:15b-16 [41.302 {243}, Bottom Fragment]

3:14 So it came about when the people set out from their tents to cross the Jordan with the priests carrying the ark of the covenant before the people,
15 and when those who carried the ark came into the Jordan, and the feet of the priests carrying the ark were dipped in the edge of the water (for the Jordan overflows all its banks all the days of harvest),
16 that the waters which were flowing down from above stood and rose up in one heap, a great distance away ... at Adam, the city that is beside Zarethan; and those which were flowing down toward the sea of the Arabah, the Salt Sea, were completely cut off. So the people crossed opposite Jericho.
Ruth 1:1-12a [43.090, 42.287, 41.299 (1174, 766, 240), Top Fragment]

1:1 Now it came about in the days when the judges governed, that there was a famine in the land. And
a certain man of Bethlehem in Judah went to sojourn in the land of Moab with his wife and his two
sons.

2 And the name of the man was Elimelech, and the name of his wife, Naomi; and the names of his two
sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. Now they entered the land of
Moab and remained there.

3 Then Elimelech, Naomi’s husband, died; and she was left with her two sons.

4 And they took for themselves Moabite women as wives; the name of the one was Orpah and the name
of the other Ruth. And they lived there about ten years.

5 Then both Mahlon and Chilion also died; and the woman was bereft of her two children and her
husband.

6 Then she arose with her daughters-in-law that she might return from the land of Moab, for she had
heard in the land of Moab that the LORD had visited His people in giving them food.

7 So she departed from the place where she was, and her two daughters-in-law with her; and they
went on the way to return to the land of Judah.

8 And Naomi said to her two daughters-in-law, "Go, return each of you to her mother’s house. May
the LORD deal kindly with you as you have dealt with the dead and with me.

9 "May the LORD grant that you may find rest, each in the house of her husband." Then she kissed
them, and they lifted up their voices and wept.

10 And they said to her, "No, but we will surely return with you to your people."

11 But Naomi said, "Return, my daughters. Why should you go with me? Have I yet sons in my womb,
that they may be your husbands?

12 "Return, my daughters! Go, for I am too old to have a husband."
Ruth 1:12b-1:15 [43.090, 42.287 {1174, 760}, Middle Left Fragment]

12 Would you therefore refrain from marrying? No, my daughters; for it is harder for me than for you, for the hand of the LORD has gone forth against me."

14 And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

15 Then she said, "Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law to ???? and not ???."

16 But Ruth said, "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God."
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20:25 And the king sat on his seat as usual, the seat by the wall; then Jonathan rose up and Abner
sat down by Saul's side, but David's place was empty.

26 Nevertheless Saul did not speak anything that day, for he thought, "It is an accident, he is not
clean, surely he is not clean."

27 And it came about the next day, the second day of the new moon, that David's place was empty; so
Saul said to Jonathan his son, "Why has the son of Jesse not come to the meal table, either
yesterday or today?"

28 Jonathan then answered ... Saul, "David earnestly asked leave of me to go to Bethlehem,
for he said, 'Please let me go, since our family has a sacrifice in the city, and as for me, my
brother has commanded me to attend. And now, if I have found favor in your sight, please let
me get away that I may see my brothers.' For this reason he has not come to the king's table."

30 Then Saul's anger burned against Jonathan because of David and he said to him, "You son of a
perverse, rebellious woman! Do I not know that you are choosing the son of Jesse to your own
shame and to the shame of your mother's nakedness?

31 "For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established.
Therefore now, send and bring him to me, for he must surely die."

32 But Jonathan answered Saul his father and said to him, "Why should he be put to death? What has
he done?"

33 Then Saul hurled his spear at him to strike him down; so Jonathan knew that his father had decided
to put David to death.

34 Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David
because his father had dishonored him.

35 Now it came about in the morning that Jonathan went out into the field for the appointment with
David, and a little lad was with him.

36 And he said to his the lad, "Run, find now the arrows which I am about to shoot." As the lad was
running, he shot an arrow past him.

37 When the lad reached the place of the arrow which Jonathan had shot, Jonathan called after the
And Jonathan called after the lad girl, "Hurry, be quick, do not stay!" And Jonathan's lad picked up the arrow and came to his master.

But the lad was not aware of anything; only Jonathan and David knew about the matter.

Then Jonathan gave his weapons to his lad and said to him, "Go, bring them to the city."

When the lad was gone, David rose from the south side and fell on his face to the ground, and bowed three times. And they kissed each other and wept together, but David more.

And Jonathan said to David, "Go in safety, inasmuch as we, have sworn to each other in the name of the LORD, saying, 'The LORD will be between me and you,' and between my descendants and your descendants forever." <Heb 21:1> Then he David rose and departed, while Jonathan went into toward the city.

21:1 <Heb 21:2> Then David came to Nob to Ahimelech the priest; and Ahimelech came trembling to meet David, and said to him, "Why are you alone and no one with you?"

2 <Heb 21:3> And David said to Ahimelech the priest, "The king has commissioned me with a matter, and has said to me, 'Let no one know anything about the matter on which I am sending you and with which I have commissioned you; and I have directed the young men to a certain place.'"

3 <Heb 21:4> "Now therefore, what do you have on hand? Give me five loaves of bread, or whatever can be found."

4 <Heb 21:5> And the priest answered David and said, "There is no ordinary bread on hand, but there is consecrated bread; if only the young men have kept themselves from women."

5 <Heb 21:6> And David answered the priest and said to him, "Surely women have been kept from us as previously when I set out and the vessels of the young men were holy, though it was an ordinary journey; how much more then today will their vessels be holy?"

6 <Heb 21:7> So the priest gave him consecrated bread; for there was no bread there but the bread of the Presence which was removed from before the LORD, in order to put hot bread in its place when it was taken away.
1 Kings 7:8 Fragments [41.161, 42.279, 42.931 {169, 758, 1163}]

1 Kings 7:20-21 [42.279, 42.931 {758, 1163} Upper Top Fragment]

20 And there were capitals on the two pillars, even above and close to the rounded projection which was beside the network; and the pomegranates numbered two hundred in rows around both capitals.

21 Thus he set up the pillars at the porch of the nave; and he set up the right pillar and named it Jachin, and he set up the left pillar and named it Boaz.

1 Kings 7:25-27a [41.161, 42.279, 42.931 {169, 758, 1163} Upper Middle Fragment]

7:25 It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east; and the sea was set on top of them, and all their rear parts turned inward.

26 And it was a handbreadth thick, and its brim was made like the brim of a cup, as a lily blossom; it could hold two thousand baths.

27 Then he made the ten stands of bronze; the length of each stand was four cubits and its width four cubits and its height three cubits.

1 Kings 7:29-31a [42.279, 42.931 {758, 1163} Upper Bottom Fragment]

7:28 And this was the design of the stands: they had borders, even borders between the frames,

29 and on the borders which were between the frames were lions, oxen and cherubim; and on the frames there was a pedestal above, and beneath the lions and oxen were wreaths of hanging work.

30 Now each stand had four bronze wheels with bronze axles, and its four feet had supports; beneath the basin were cast supports with wreaths at each side.

31a And its opening inside the crown at the top was a cubit, and its opening was round like the design of
7:31b a pedestal, a cubit and a half; and also on its opening there were engravings, and their borders were square, not round.

32 And the four wheels were underneath the borders, and the axles of the wheels were on the stand. And the height of a wheel was a cubit and a half cubits.

33 And the workmanship of the wheels was like the workmanship of a chariot wheel. Their axles, their rims, their spokes, and their hubs were all cast.

34 Now there were four supports at the four corners of each stand; its supports were part of the stand itself.

35 And on the top of the stand there was a circular form half a cubit high, and on the top of the stand its stays <missing first letter> and its borders were part of it.

36 And he engraved on the plates of its stays and on its borders, cherubim, lions and palm trees, according to the clear space on each, with wreaths all around.

37 He made the ten stands like this: all of them had one casting, one measure and one form.

38 And he made ten basins of bronze, one basin held forty baths; each basin was four cubits, and on each of the ten stands was one basin.

39 .... Then he set the stands, five on the right side of the house and five on the left side of the house; and he set the sea of cast metal on the right side of the house eastward toward the south.

40 Now Hiram made the basins and the shovels and the bowls. So Hiram finished doing all the work which he performed for King Solomon in the house of the LORD:

41 the two pillars and the two bowls of the capitals which were on the top of the two pillars, and the two networks to cover the two bowls of the capitals which were on the top of the pillars;

42 and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals which were on the tops of the pillars;
1 Kings 7:51-8:9a [41.161, 42.279, 42.931 {169, 758, 1163} Left Fragment]

7:51 Thus all the work that King Solomon performed in the house of the LORD was finished. And Solomon brought in the things dedicated by his father David, the silver and the gold and the utensils, and he put them in the treasuries of the house of the LORD.

8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' households of the sons of Israel, to King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD from the city of David, which is Zion.

2 And all the men of Israel assembled themselves to King Solomon at the feast, in the month Ethan, which is the seventh month.

3 Then all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD and the tent of meeting and all the holy utensils, which were in the tent, and the priests and the Levites brought them up.

5 And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing so many sheep and oxen they could not be counted or numbered.

6 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the most holy place, under the wings of the cherubim.

7 For the cherubim spread their wings over the place of the ark, and the cherubim made a covering over the ark and its poles from above.

8 But the poles were so long that the ends of the poles could be seen from the holy place before the inner sanctuary, but they could not be seen outside; they are there to this day.

9 There was nothing in the ark except the two tablets of stone which Moses put there at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of the land of Egypt.
1 Kings 8:16-18a [41.161, 42.279, 42.931 {169, 758, 1163} Bottom Left Fragment]

8:16 "Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel in which to build a house that My name might be there, nor did I choose any man for a leader over My people Israel; but I have chosen Jerusalem that My name might be there. <see 2Chr 6:5-8; part there, and space dictates something added belongs> but I chose David to be over My people Israel.'

17 "Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel.

18 "But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart.
SECOND CHRONICLES 29:1-3 [43.089 (1173)]

Now it came about in the third year of Hezekiah, the son of Ahaz king of Judah, that Hezekiah the son of Ahaz king of Judah became king. <see 2 Kings 18:1>

29:1 Hezekiah became king when he was twenty-five years old; and he reigned twenty-nine years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

2 And he did right in the sight of the LORD, according to all that his father David had done.

3 And heß, In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them.

<Note: It appears as though 29:1 contains language the same as 1 Kings 18:1. Most of what precedes v 1 in this reconstruction is a proposal.>
Job 32:3b-4 [41.294 {235} Top Right Fragment]

32:2 But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned against Job his anger burned, because he justified himself before God.

3 And his anger burned against his three friends because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited to speak to Job because they were years older than he.

Job 34:28 <possibly> [41.294 {235} Top Fragment]

34:26 “He strikes them like the wicked In a public place,

27 Because they turned aside from following Him, And had no regard for any of His ways;

34:28 So that they caused the cry of the poor to come to Him, And that He might hear the cry of the afflicted.

Job 36:8 [41.294 {235} Top Fragment]

<There are unidentifiable letters visible on the second line.>

36:7 “He does not withdraw His eyes from the righteous; But with kings on the throne He has seated them forever, and they are exalted.

8 “And if they are bound in fetters, And are caught in the cords of affliction,

<missing between the fragments>

9 Then He declares to them their work And their transgressions, that they have magnified themselves.

10 “And He opens their ear to instruction, And commands that they return from evil.
Job 36:11 [41.294 {235} Second Fragment]

36:11 "If they hear and serve Him, They shall end their days in prosperity, And their years in pleasures.

12 "But if they do not hear, they shall perish by the sword, And they shall die without knowledge.

Job 36:16 [41.294 {235} Third Fragment]

<There are unidentifiable letters visible on the second line.>

36:16 "Then indeed, He enticed you from the mouth of distress, Instead of it, a broad place with no constraint; And that which was set on your table was full of fatness.

17 "But you were full of judgment on the wicked; Judgment and justice take hold of you.

Job 36:18-20 [41.294 {235} Fourth Fragment]

36:18 "Beware lest wrath entice you to scoffing; And do not let the greatness of the ransom turn you aside.

19 "Will your riches keep you from distress, Or all the forces of your strength?

20 "Do not long for the night, When people vanish in their place.

Job 36:21-24 [41.294 {235} Fifth Fragment]

36:21 "Be careful, do not turn to evil; For you have preferred this to affliction.

22 "Behold, God is exalted in His power; Who is a teacher like Him?

23 "Who has appointed Him His way, And who has said will say, 'Thou hast done wrong'?

24 "Remember that you should exalt His work, Of which men have sung.
<missing between the fragments>

36:25 "All men have seen it; Man beholds from afar.
26 Behold, God is exalted, and we do not know Him; The number of His years is unsearchable.
27 For He draws up the drops of water, They distill rain from the mist,
28 Which the clouds pour down, They drip upon man abundantly.
29 "Can anyone understand the spreading of the clouds, The thundering of His pavilion?
30 "Behold, He spreads His lightning about Him, And He covers the depths of the sea.
31 "For by these He judges peoples; He gives food in abundance.

Job 36:32-37:2 [41.294 {235} Sixth Fragment, Left Column]

36:32 "He covers His hands with the lightning, And commands it to strike the mark.
33 "Its noise declares about Him; The cattle also, concerning what is coming up.
37:1 "At this also my heart trembles not, And leaps from its place.
2 "Listen closely to the thunder of His voice, And the rumbling that goes out from His mouth.
37:3 "Under the whole heaven He lets it loose, And His lightning to the ends of the earth.

Job 37:4-5 [41.294 {235} Seventh Fragment]

37:4 "After it, a voice roars; He thunders with His majestic voice; And He does not restrain the
lightnings when His voice is heard.
5 "God He thunders upon with His voice wondrously, doing great things which we cannot
comprehend.
Psalms 49:5-16 COLUMN 1

49:5 <Heb 49:6> Why should I fear in days of adversity, When the iniquity of my foes surrounds me,

6 <Heb 49:7> Even those who trust in their wealth, And boast in the abundance of their riches?

7 <Heb 49:8> No man can by any means redeem his brother, Or give to God a ransom for him--

8 <Heb 49:9> For the redemption of his soul is costly, And he should cease trying forever--

9 <Heb 49:10> That he should live eternally; That he should not undergo decay.

10 <Heb 49:11> For he sees that even wise men die; The stupid and the senseless alike perish, And leave their wealth to others.

11 <Heb 49:12> Their inner thought is, that their houses are forever, And their dwelling places to all generations; They have called their lands after their own names.

12 <Heb 49:13> But man in his pomp will not endure. He is like the beasts that perish.

13 <Heb 49:14> This is the way of those who are foolish, And of those after them who approve their words. Selah.

14 <Heb 49:15> As sheep they are appointed for Sheol; Death shall be their shepherd; And the upright shall rule over them in the morning; And their form shall be for Sheol to consume, So that they have no habitation.

15 <Heb 49:16> But God will redeem my soul from the power of Sheol; For He will receive me.

Selah.

16 <Heb 49:17> Do not be afraid when a man becomes rich, When the glory of his house is increased;

17 <Heb 49:18> For when he dies he will carry nothing away; His glory will not descend after him.

18 <Heb 49:19> Though while he lives he congratulates himself-- And though men praise you when you do well for yourself--

19 <Heb 49:20> He shall go to the generation of his fathers; They shall never see the light.
Psalm 50:15-51:3 COLUMN 2

50:14 "Offer to God a sacrifice of thanksgiving, And pay your vows to the Most High;
15 And call upon Me in the day of trouble; I shall rescue you, and you will honor Me."
16 But to the wicked God says, "What right have you to tell of My statutes, And to take My covenant in
your mouth?
17 "For you hate discipline, And you cast My words behind you.
18 "When you see a thief, you are pleased with him, And you associate with adulterers."
19 "You let your mouth loose in evil, And your tongue frames deceit.
20 "You sit and speak against your brother; ..... You slander your own mother's son.
21 "These things you have done, and I kept silence; You thought that I was just like you; I will reprove
you, and state the case in order before your eyes.
22 "Now consider this, you who forget God, Lest I tear you in pieces, and there be none to deliver.
23 "He who offers a sacrifice of thanksgiving honors Me; And to him who orders his way aright I shall
show the salvation of God."

51:1 (For the choir director. A Psalm of David, <Heb 51:2> when Nathan the prophet came to him,
after he had gone in to Bathsheba.) <Heb 51:3> Be gracious to me, O God, according to Thy
lovingkindness; According to the greatness of Thy compassion blot out my transgressions.
2 <Heb 51:4> Wash me thoroughly from my iniquity, And cleanse me from my sin.
3 <Heb 51:5> For I know my transgressions, And my sin is ever before me.

Psalm 52:4-53:1 COLUMN 3

52:4 <Heb 52:6> You love all words that devour, O deceitful tongue.
5 <Heb 52:7> But God will break you down forever; He will snatch you up, and tear you away from
your tent, And uproot you from the land of the living. Selah.
6 <Heb 52:8> And the righteous will see and fear, ..... And will laugh at him, saying,
7 <Heb 52:9> "Behold, the man who would not make God his refuge, But trusted ....... in the
abundance of his riches, And was strong in his evil desire."
8 <Heb 52:10> But as for me, I am like a green olive tree in the house of God; I trust in the
lovingkindness of God...... forever and ever.

9 <Heb 52:11> I will give Thee thanks forever, because Thou hast done it, And I will wait on Thy name, for it is good, in the presence of Thy godly ones.

53:1 (For the choir director; according to Mahalath. A Maskil of David.) <Heb 53:2> The fool has said in his heart, "There is no God," They are corrupt, and have committed abominable injustice; There is no one who does good.
8 By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke was due?

9 And His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.

10 But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand.

11 As a result of the anguish of His soul, He will see light and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities.

12 Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong instead; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sins of many, And interceded for the transgressors.

54:1 "Shout for joy, O barren one, and you who have borne no child; Break forth into joyful shouting and cry aloud, you who have not travailed; For the sons of the desolate one will be more numerous Than the sons of the married woman," says the LORD.

2 "Enlarge the place of your tent; Stretch out the curtains of your dwellings, spare not; LENGTHEN YOUR cords, And strengthen your pegs.
26 Make him drunk, for he has become arrogant toward the LORD; so Moab will wallow in his vomit, and he also will become a laughingstock.

27 Now was not Israel a laughingstock to you? Or was he caught among thieves? For each time you speak about him you shake your head in scorn.

28 "Leave the cities and dwell among the crags, O inhabitants of Moab, And be like a dove that nests beyond the mouth of the chasm.

29 "We have heard of the pride of Moab -- he is very proud-- Of his haughtiness, his pride, and his power, and his arrogance and his self-exaltation.

30 "I know his fury," declares the LORD, "but it is futile; they have accomplished nothing.

31 "Therefore I shall wail for Moab, Even for all Moab shall I cry out; I will moan for the men of Kir-hereseth.

32 "More than the weeping for Jazer I shall weep for you, O vine of Sibmah! Your tendrils stretched across the sea, They reached to the sea of Jazer; and Upon your summer fruits and your grape harvest The destroyer has fallen.

33 "So gladness and joy are taken away From the fruitful field, even from the land of Moab. And I have made the wine to cease from the wine presses; No one will tread them with shouting, The shouting will not be shouts of joy.

34 "From the outcry at Heshbon even to Elealeh, even to Jahaz they have raised their voice, from Zoar even to Horonaim and to Eglath-shelishiyah; for even the waters of H miser will become desolate."
KEY

FONT S AND SYMBOLS, HEBREW AND ENGLISH

SIMILARITIES.

Boldface = present in MT and DSS.
Overdot = present in MT, probably in DSS.\textsuperscript{16}
Subscript = present in MT, hole in DSS.\textsuperscript{17}

DIFFERENCES.

Overline = present in MT, missing in DSS.
Underline = missing in MT, present in DSS.
Underdot = missing in MT, probably in DSS.\textsuperscript{18}

OTHER.

\textit{Italics} = word supplied in NASB which is not in the Hebrew but is justified by the context.
\ldots = blank space, apparently with no writing.
§ = present in NASB, but missing in MT.
\textit{β} = correction of NASB to make it reflect MT.
Phrase in \textless angle brackets\textgreater = explanation.

ABBREVIATIONS:

MT = Masoretic Text (1,000 years old), from which most Bibles are translated
DSS = Dead Sea Scrolls (2,000 years old)
NASB = New American Standard Bible, a literal English Bible translation

\textsuperscript{16} Space is available, and a partial letter may be present.
\textsuperscript{17} Note: the Hebrew subscript does not involve reduced sized characters, but does include \texttt{[brackets]} to emphasize holes.
\textsuperscript{18} A proposal on the basis of what does exist.
Lamentations 1:1-6a [42.289, 43.161 {768,1216} Bottom Right Fragment]

1:1 How lonely sits the city That was full of people! She has become like a widow Who was once great among the nations! She who was a princess among the provinces Has become a forced laborer!

2 She weeps bitterly in the night, And her tears are on her cheeks; She has none to comfort her Among all her lovers. All her friends have dealt treacherously with her; They have become her enemies.

3 Judah has gone into exile under affliction, And under harsh servitude; She dwells among the nations, But she has found no rest; All her pursuers have overtaken her In the midst of distress.

4 The roads of Zion are in mourning Because no one comes to the appointed feasts. All her gates are desolate; Her priests are groaning, Her virgins are afflicted, <?> And she herself is bitter.

5 Her adversaries have become her masters, Her enemies prosper; For the LORD has caused her grief Because of the multitude of her transgressions; Her little ones have gone away As captives before the adversary.

6a And all her majesty has departed from the daughter of Zion;
Lamentations 1:6b-10a [41.292, 42.283, 43.161 (233,768,1216) Top Fragment, Right Column]

6b Her princes have become like bucks That have found no < or to it/them > no and pasture; And they have riled without without < different word > strength Before the pursuer.

7 In the days of her affliction and homelessness Jerusalem the LORD remembers all her precious things our pain That were from the days of old When her people fell into the hand of the adversary, And no one helped her. The adversaries saw her, NASB They mocked at her ruin her brokenness/destruction.

<It appears as though the beginning of v7 is omitted; the line would be too long (i.e. omit 'In the days of her affliction and homelessness Jerusalem' and replace with 'the LORD').>

Comparison, highlighting differences:

MT: In the days of her affliction and homelessness Jerusalem remembers all her precious things That were from the days of old When her people fell into the hand of the adversary, And no one helped her. The adversaries saw her, They mocked at her ruin.

DSS: The LORD remembers all our pain That were from the days of old When her people fell into the hand of the adversary, And no one helped. Her adversaries mocked at her brokenness/destruction.

8 Jerusalem sinned greatly, Therefore she has become an unclean thing. All who honored her despise her Because they have seen her nakedness; Even she herself groans and turns away.

9 Her uncleanness was in her skirts; She did not consider her future; Therefore she has fallen astonishingly <spelled differently>; She has no comforter. "See, O LORD, my affliction, For the enemy has magnified himself!"

10a The adversary has stretched out his hand Over all her precious things, For she has seen the nations enter her sanctuary,
Lamentations 1:10b-18a [42.289, 43.161 {768,1216} Top Fragment, Left column]

10b The ones whom Thou didst command That they should not enter into Thy congregation.

11 All her people groan seeking bread; They have given their her precious things for food To restore their her lives themselves. 'See, O LORD, and look, For I am despised.'

12 'Is it nothing to all you who pass this way? Look and see if there is any pain like my pain Which was severely dealt out to me, Which the LORD inflicted, caused them to sojourn <or `attacked'> on the day of His fierce anger.

13 From on high He sent fire into my bones, And it He prevailed over me over them; He has spread a net for my feet; He has turned me back; He has made me desolate <spelled differently>, all day and faint <NASB `Faint all day long'>.

14 "The yoke of my transgressions is ???? is bound,19 By His hand and they are he it is knit together; They have come upon my back; He has made my strength fail; The LORD <YHWH> has given me into the hands Of those against whom I am not able to stand.

Comparison, highlighting differences:

MT: The yoke of my transgressions is ????; By His hand they are knit together; They have come upon my neck; He has made my strength fail; The Lord <Adonai> has given me into the hands Of those against whom I am not able to stand.

DSS: The yoke of my transgressions is bound by His hand, and it is knit together; They have come upon my neck; He has made my strength fail; The LORD <YHWH> has given me into the hand Of those against whom I am not able to stand.

15 "The LORD has rejected all my strong men in my midst; He has called an appointed time against me To crush my young men; The Lord <Adonai> The LORD <YHWH> has trodden as in a wine press The virgin daughter of Judah.

19. Most translations say something like "is bound," but the translation of the MT's יַעֲשְׂרָה is uncertain (so note NRSV).
16 "For these things I weep; My eyes run down with water; Because far from me is a comforter, One who restores my soul; My children are desolate Because the enemy has prevailed."

17 The daughter of Zion stretches out her hands; There is no one to comfort her among all her lovers; Righteous are You, O LORD; The Lord has lied in wait for The LORD has commanded concerning Jacob That the ones round about him should be his adversaries; Jerusalem The righteous has become an unclean thing among them.

Comparison, highlighting the differences:

MT: Zion stretches out her hands; There is no one to comfort her; The LORD has commanded concerning Jacob That the ones round about him should be his adversaries; Jerusalem has become an unclean thing among them.

DSS: The daughter of Zion stretches out her hands; There is no one to comfort her among all her lovers; Righteous are You, O LORD; The Lord has lied in wait for Jacob That the ones round about him should be his adversaries; The righteous has become an unclean thing among them.

< addition to v17; roughly equals v 16 > "For these things my eyes weep; My tears run down; Because far from me is a comforter, One who restores my soul; My children are desolate Because the enemy has prevailed."

Comparison of MT v16 and DSS v17 addition:

MT: "For these things I weep; My eyes My eyes <2x in MT> run down with water; Because far from me is a comforter, One who restores my soul; My children are desolate Because the enemy has prevailed."

DSS: "For these things my eyes weep; My tears run down; Because far from me is a comforter, One who restores my soul; My children are desolate Because the enemy has prevailed."
18 "The LORD <YHWH> The Lord <Adonai>, He is righteous; For I have rebelled against His command; Hear now, all peoples, And behold my pain; My virgins and my young men Have gone into captivity.

Lamentations 2:5 [42.289, 43.161 {768,1216} Bottom Center Fragment]

2:5 The Lord has become like an enemy. He has swallowed up Israel; He has swallowed up all its palaces; He has destroyed its strongholds And multiplied in the daughter of Judah Mourning and moaning.

Lamentations 4:14? [42.289 {768} Bottom Right Fragment]

4:14 They wandered, blind, in the streets; They were defiled with blood So that no one could touch their garments.
Moreover, the sound of the wings of the cherubim was heard as far as the outer court, like the voice of God Almighty when He speaks.

6 And it came about when He commanded the man clothed in linen, saying, "Take fire from between the whirling wheels, from between the cherubim," he entered and stood beside a wheel.

7 Then the cherub stretched out his hand from between the cherubim to the fire which was between the cherubim, took some and put it into the hands of the one clothed in linen, who took it and went out.

8 And the cherubim appeared to have the form of a man's hand under their wings.

9 Then I looked, and behold, four wheels beside the cherubim, one wheel beside one of the cherubim and one wheel beside another of the cherubim; and the appearance of the wheels was like the gleam of a Tarshish stone.

10 And as for their appearance, all four of them had the same likeness, as if one wheel were within another wheel.

11 When they moved, they went in any of their four directions without turning as they went; but they followed in the direction which they faced, without turning as they went.

12 And their whole body, their backs, their hands, their wings, and the wheels were full of eyes all around, the wheels belonging to all four of them.

13 The wheels were called in my hearing, the whirling wheels.

14 And each one had four faces. The first face was the face of a cherub, the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 Then the cherubim rose up. They are the living beings that I saw by the river Chebar.

16 Now when the cherubim moved, the wheels would go beside them; also when the cherubim lifted up their wings to rise from the ground, the wheels would not turn from beside them.

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20 This phrase is not in the NASB, and BHS suggests it be omitted, but the Hebrew line would be too short without it.
17 When they stood still, they would stand still; and when they rose up, they would rise with them; for the spirit of the living beings was in them.

18 Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim.

19 When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD's house. And the glory of the God of Israel hovered over them.

20 These are the living beings that I saw beneath the God of Israel by the river Chebar; so I knew that they were cherubim.

21 Each one had four faces and each one four wings, and beneath their wings was the form of human hands.

22 As for the likeness of their faces, they were the same faces whose appearance I had seen by the river Chebar. Each one went straight ahead.

11:1 Moreover, the Spirit lifted me up and brought me to the east gate of the LORD's house which faced eastward. And behold, there were twenty-five men at the entrance of the gate, and among them I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people.

And He said to me, “Son of man, these are the men who devise iniquity and advise evil advice in this city,

3 who say, ‘Is not the time near to build houses? This city is the pot and we are the flesh.’

4 Therefore, prophesy against them, son of man, prophesy!

5 Then the Spirit of the LORD fell upon me, and He said to me, “Say,’ Thus says the LORD,” So you think, house of Israel, for I know your thoughts.

6 “You have multiplied your slain in this city, filling its streets with them.”

7 Therefore, thus says the Lord GOD, “Your slain whom you have laid in the midst of the city are the flesh, and this city is the pot; but I shall bring you out of it.

8 “You have feared a sword; so I will bring a sword upon you,” the Lord GOD declares.
9 "And I shall bring you out of the midst of it, and I shall deliver you into the hands of strangers and execute judgments against you.

10 "You will fall by the sword. I shall judge you to the border of Israel; so you shall know that I am the LORD.

Ezekiel 23:16-18a [40.583, 41.290, 43.082 {46, 231, 1166} Bottom Right, Right Column]

16 "And when she saw them she lusted after them and sent messengers to them in Chaldea.

17 "And the Babylonians came to her to the bed of love, and they defiled her with their harlotry.

And when she had been defiled by them, her life became disgusted with them.

18 "And she uncovered her harlotries and uncovered her nakedness; then I became disgusted with her, as I had become disgusted with her sister.

Ezekiel 23:44-47 [40.583, 41.290, 43.082 {46, 231, 1166} Bottom Right, Left Column]

44 "But they went in to her as they would go in to a harlot. Thus they went in to Oholah and to Oholibah, the lewd women.

45 "But they righteous men, will judge them with the judgment of adulteresses, and with the judgment of women who shed blood, because they are adulteresses and blood is on their hands.

46 "For thus says the Lord God, 'Bring up a company against them, and give them over to terror and plunder.

47 "And the company will stone them with stones and cut them down with their swords; they will slay their sons and their daughters and burn their houses with fire.
Ezekiel 41:3-6a [40.583, 41.290, 43.082 {46, 231, 1166} Bottom Left]

3 Then he went inside and measured each side pillar of the doorway, two cubits, and the doorway, six cubits high; and the width of the doorway, seven cubits.

4 And he measured its length, twenty cubits, and the width, twenty cubits, before the nave; and he said to me, "This is the most holy place."

5 Then he measured the wall of the temple, six cubits; and the width of the side chambers, four cubits, all around about the house on every side.

6 And the side chambers were in three stories, one above another, and thirty in each story; and the side chambers extended to the wall which stood on their inward side all around, that they might be fastened, and not be fastened into the wall of the temple itself.
DANIEL 

Hebrew and Aramaic, Many Fragments 

[43.083, 41.204, 41.205, 41.207, 41.781, 41.782, 43.437]  
{210, 211, 212, 443, 444, 1167, 1410}  

<Not completely compared to the BAS version.>

Daniel 1:16-19 [{443} Right Fragments, Right Column]

<Hebrew>

1:16 So the overseer continued to withhold their choice food and food <different word> and the wine they were to drink, and kept giving them vegetables.

17 And as for these four youths, God gave them knowledge and intelligence in every branch of literature and wisdom; Daniel even understood all kinds of visions and dreams.

18 Then at the end of the days which the king had specified for presenting them, the commander of the officials presented them before Nebuchadnezzar.

19 And the king talked with them, and out of them all not one was found like Daniel, Hananiah, Michael and Azariah; so they entered the king's personal service.

20 And as for every matter of wisdom and understanding about which the king consulted them, he found them ten times better than all the magicians and conjurers who were in all his realm.

<The last line of the DSS appears to have more than is in the MT, but what is there is unclear. It is probably a list of different types of wise men.>

Daniel 2:?? [{443} Top Right Fragment, Left Column]

<Only 1 to 3 characters are present on the right margin which makes its identification tenuous. Even if identified, its value would be negligible.>
Daniel 2:19-33 [43.083 Right Column of Right Fragment]

<Aramaic>

2:19 Then the mystery was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven;

20 Daniel answered and said, "Let the names of the great God be blessed forever and ever, For wisdom and power belong to Him.

21 "And it is He who changes the times and the epochs; He removes kings and establishes kings, He gives wisdom to wise men, And knowledge to men of understanding.

22 "It is He who reveals the profound and hidden things; and He knows what is in the darkness, And the light dwells with Him.

23 "To Thee, O God of my fathers, I give thanks and praise, For Thou hast given me wisdom and power illumination; even now Thou hast made known to me what we requested of Thee, For Thou hast made known to us the king's matter."

24 Therefore, Daniel went in to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and spoke to him as follows: "Do not destroy the wise men of Babylon! Take me into the king's presence, and I will declare the interpretation to the king."

25 Then Arioch hurriedly brought Daniel into the king's presence and spoke to him as follows: "I have found a man among the exiles from Judah who can make the interpretation known to the king!"

26 The king answered and said to Daniel, whose name was Belteshazzar, "Are you able to make known to me the dream which I have seen and its interpretation?"

27 Daniel answered before the king and said, "As for the mystery about which the king has inquired, neither wise men, conjurers, magicians, nor diviners are able to declare it to the king.

28 "However, there is a God in heaven who reveals mysteries, and He has made known <slightly different verb form> to King Nebuchadnezzar what will take place in the latter days. O king, this was your dream and the visions in your mind while on your bed.

29 "As for you, O king, while on your bed your thoughts turned to what would take place in the future; and He who reveals mysteries has made known to you what will take place.

30 "But as for me, this mystery has not been revealed to me for any extraordinary wisdom residing in me more than in any other living man, but for the purpose of making the interpretation known to
the king, and that you may understand the thoughts of your mind.

31 "You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome.

32 "The head of that statue was made of fine gold, its breast and its arms of silver, its belly and its thighs of bronze,

33 its legs of iron, its feet partly of iron and partly

Daniel 2:33-35a [43.083 Left Column of Right Fragment]

< Aramaic >

of clay.

2:34 "You continued looking until there was a stone was cut out without hands, and it struck the statue on its feet of iron and clay, and crushed them.

35 "Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time, and became and became < different spelling > like chaff from the summer threshing floors;

Daniel 2:35b-39a [43.083 {1167} Far Left Fragment]

< Aramaic >

and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

36 "This was the dream; now we shall tell its interpretation before the king.

37 "You, O king, are the king of kings, to whom the God of heaven has given the kingdom, the power, the strength, and the glory;

38 and wherever the sons of men dwell, or the beasts of the field, or the birds of the sky, He has given them into your hand and has caused you to rule over them all. You are the head of gold.

39 "And after you there will arise another kingdom inferior to you, then another third kingdom of bronze, which will rule over all the earth.
<Aramaic>

40 "Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces.

41 "And in that you saw the feet and toes, partly of potter's clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay.

42 "And as the toes of the feet were partly of iron and partly of pottery, so some of the kingdom will be strong and part of it will be brittle.

43 "And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as <slightly different in Q; no translation difference> iron does not combine with pottery.

44 "And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.

Daniel 2:47-3:2a [{443} Bottom Left]

<Aramaic>

2:47 The king answered Daniel and said, "Surely your God is a God of gods and a Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery."

48 Then the king promoted Daniel and gave him many great gifts, and he made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon.

49 And Daniel made request of the king, and he appointed Shadrach, Meshach and Abed-nego over the administration of the province of Babylon, while Daniel was at the king’s court.

3:1 Nebuchadnezzar the king made an image of gold, the height of which was sixty cubits and its width six cubits; he set it up on the plain of Dura in the province of Babylon.

2 Then Nebuchadnezzar the king sent word to assemble the satraps, the prefects and the governors, the counselors, the treasurers <spelled differently in DSS>, the judges, the
magistrates and all the rulers of the provinces to come to the dedication of the image that Nebuchadnezzar the king had set up.

<Note v 2: There appear to be spelling errors on the part of the DSS scribe. One error is partially corrected above the line for `Nebuchadnezzar' (although the beginning of the word is not corrected), and the DSS spelling of `treasurer' (2 letters are reversed) would produce an unknown word if correct.>

Daniel 5:5-7a [{444} Top Right Fragment]

<Aramaic>

5:5 Suddenly the fingers of a man’s hand emerged and began writing opposite the lampstand on the plaster of the wall of the king’s palace, and the king saw the back of the hand that did the writing.

6 Then the king’s face grew pale, and his thoughts alarmed him; and his hips went slack, and his knees began knocking together.

7 The king called aloud to bring in the conjurers, the magicians, the Chaldeans and the diviners. The king spoke and said to the wise men of Babylon, “Any man who can read this inscription and explain its interpretation to me will be clothed with purple, and have a necklace of gold around his neck, and have authority as third ruler in the kingdom.”

<Missing Between the Fragments>

5:8 Then all the king’s wise men came in, but they could not read the inscription or make known its interpretation to the king.

9 Then King Belshazzar was greatly alarmed, his face grew even paler, and his nobles were perplexed.

10 The queen entered the banquet hall because of the words of the king and his nobles; the queen spoke and said, “O king, live forever! Do not let your thoughts alarm you or your face be pale.

11 “There is a man in your kingdom in whom is a spirit of the holy gods; and in the days of your father, illumination, insight, and wisdom like the wisdom of the gods were found in him. And King Nebuchadnezzar, your father, your father the king, appointed him chief of the magicians, conjurers, Chaldeans, and diviners.
Daniel 5:12 [(444) Right Next to Top Fragment]

< Aramaic >

5:12 **This was** because an extraordinary spirit, know**l**edge and insight, interpretation of dreams, explanation of enigmas, and solving of difficult problems were **found in this Daniel, whom** the king named Belteshazzar. Let Daniel now be summoned, and he will **read the writing** and he will declare the interpretation.”

Daniel 5:13-14a [(444) Right Next to Bottom Fragment]

< Aramaic >

5:13 Then Daniel was brought in **before** the king. The king spoke and said to Daniel, “Are you that Daniel who is one of the exiles from Judah, whom my father the king brought from Judah?

14 “Now I have heard about you that a spirit of the gods is in you, and that illumination, insight, and extraordinary wisdom have been found in you.

< Missing Between the Fragments >

5:15 “Just now the wise men and the conjurers were brought in before me that they might read this inscription and make its interpretation known to me, but they could not declare the interpretation of the message.

Daniel 5:16b-19 [444 Bottom Right]

< Aramaic >

5:16 “But I personally have heard about you, that you are able to give interpretations and solve difficult problems. Now if you are able to read the inscription and make its interpretation known to me, you will be clothed with purple and wear a necklace of gold around your neck, and you will have authority as the third ruler in the kingdom.”

17 Then Daniel answered and said before the king, “Keep your gifts for yourself, or give your rewards
to someone else; however, I will read the inscription to the king and make the interpretation known to him.

18 "O king, the Most High God granted sovereignty, grandeur, glory, and majesty to Nebuchadnezzar your father.

19 "And because of the grandeur which He bestowed on him, all the peoples, nations, and men of every language feared and trembled before him; whomever he wished he killed, and whomever he wished he spared alive; and whomever he wished he elevated, and whomever he wished he humbled.

Daniel 7:25b-8:5a {[444] Center Fragment} <Aramaic and Hebrew>

<Aramaic>

7:25 'And he will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time.'

20 'But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever.

27 'Then the sovereignty, and the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.'

28 "At this point the revelation ended. As for me, Daniel, my thoughts were greatly alarming me and my face grew pale, but I kept the matter to myself."

<Hebrew>

8:1 In the third year of the reign of Belshazzar the king a this vision appeared to me, Daniel, subsequent to the one which appeared to me previously.

2 And I looked in the vision, and it came about while I was looking, that I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision, and I myself was beside the Ulai Canal.

3 Then I lifted my gaze and looked, and behold, a one ram which had two horns was standing in front of the canal. Now the two horns were long, but one was longer than the other, with the longer one
coming up last.

4 I saw the ram butting westward, and eastward, and northward, and southward, and no other beasts could stand before him, nor was there anyone to rescue from his power; but he did as he pleased and magnified himself.

5 While I was observing, behold, a male goat was coming from the west over to the surface of the whole earth without touching the ground; and the goat had a conspicuous horn between his eyes.

Daniel 10:16b-20 [{444} Top Left Fragment]

<Hebrew>

10:18 And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke, and said to him who was standing before me, “O my lord, as a result of the vision anguish has come upon me, and I have retained no strength.

17 “For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me.”

18 Then this one with human appearance touched me again and strengthened me.

19 And he said, "O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!" Now as soon as he spoke to me, I received strength and said, "May my lord speak, for you have strengthened me."

20 Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come.

Daniel 11:13-16a [{444} Bottom Left Fragment]

<Hebrew>

11:13 "For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment.

14 "Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.

15 Then the king of the North will come, and cast up a siege mound, and capture a well-fortified
city, and the forces of the South will not stand their ground, not even their choicest troops, for there will be no strength to make a stand.

16 "But he who comes against him will do as he pleases, and no one will be able to withstand him; he will also stay for a time in the Beautiful Land, with destruction in his hand.
Daniel 10:5-9 [42.184, 43.081 {686, 1165} Right column]

10:5 I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a belt of pure gold of Uphaz.

6 His body also was like beryl, and his face had the appearance of lightning, and his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.

7 Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.

8 So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength.

9 But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground.

Daniel 10:13-16 [42.184 43.081 {686, 1165} Left Column]

10:13 But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

14 "Now I have come to give you an understanding sharpen you of what will happen to your people in the latter days, for the vision pertains to the days yet future."

15 And when he had spoken to me according to these words, I turned my face toward the ground and became speechless.

16 And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke, and said to him who was standing before me, "O my lord, as a result of the vision anguish has come upon me, and I have retained no strength.
Zephaniah 1:1-2 [43.087 {1171} Top Fragment]

1:1 The word of the L ORD which came to Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah son of Amon, king of Judah,

2 "I will completely remove all things from the face of the earth," declares the L ORD.

Zephaniah 2:13-15 [43.087 {1171} Next to Top Fragment]

2:13 And He will stretch out His hand against the north and Assyria, And He will make Nineveh a desolation, Perched like the wilderness.

14 And flocks will lie down in her midst, All beasts which range in herds; Both the pelican and the owl Will lodge in the tops of her pillars, Birds will sing in the window,

Desolation will be on the threshold; For He has laid bare the cedar work.

15 This is the exultant city Which dwells securely, Who says in her heart, "I am, and there is no one besides me." How she has become a desolation, A resting place for beasts! Everyone who passes by her will hiss And wave his hand in contempt.

Zephaniah 3:19-20, Haggai 1:1-2 [41.142, 43.087 {150, 1171} Large Central Fragment]

3:19 "Behold, I am going to deal at that time with all your oppressors, I will save the lame And gather the outcast, And I will turn their shame into praise and renown In all the earth.

3:20 "At that time I will bring you in, Even at the time when I gather you together; Indeed, I will give you renown and praise Among all the peoples of the earth, When I restore your fortunes before your eyes," Says the L ORD.

21 The Hebrew is lacking the last character of the word. However, it appears to be a spelling error on the part of the scribe rather than a different word.
Haggai

1:1 In the second year of Darius the king, on the first day of the sixth month, the word of the LORD came by the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest saying,

2 "Thus says the LORD of hosts, ‘This people says, “The time has not come, even the time for the house of the LORD to be rebuilt.” ’"

Haggai 2:2-4 [43.087 {1171} Bottom Center and Bottom Right Fragment]

2:1 On the twenty-first of the seventh month, the word of the LORD came by Haggai the prophet saying,

2 "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people saying,

3 ‘Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison?

4 ‘But now take courage, Zerubbabel,’ declares the LORD, ‘take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,’ declares the LORD, ‘and work; for I am with you,’ says the LORD of hosts."
KEY

FONT S AND SYMBOLS, HEBREW AND ENGLISH

SIMILARITIES.

Boldface = present in MT and DSS.
Overdot = present in MT, probably in DSS.\textsuperscript{22}
Subscript = present in MT, hole in DSS.\textsuperscript{23}

DIFFERENCES.

Overline = present in MT, missing in DSS.
Underline = missing in MT, present in DSS.
Underdot = missing in MT, probably in DSS.\textsuperscript{24}

OTHER.

* Italic* = word supplied in NASB which is not in the Hebrew but is justified by the context.
.... = blank space, apparently with no writing.
\$ = present in NASB, but missing in MT.
\$ = correction of NASB to make it reflect MT.
Phrase in <angle brackets> = explanation.

ABBREVIATIONS:

MT = Masoretic Text (1,000 years old), from which most Bibles are translated
DSS = Dead Sea Scrolls (2,600 years old)
NASB = New American Standard Bible, a literal English Bible translation

\textsuperscript{22} Space is available, and a partial letter may be present.
\textsuperscript{23} Note: the Hebrew subscript does not involve reduced sized characters, but does include \{brackets\} to emphasize holes.
\textsuperscript{24} A proposal on the basis of what does exist.
HEBREW DEAD SEA SCROLL RECONSTRUCTIONS
KEY

**FONTs AND SYMBOLs, HEBREW AND ENGLISH**

SIMILArITIES.

**Boldface** = present in MT and DSS.

**Overdot** = present in MT, probably in DSS.\(^1\)

**Subscript** = present in MT, hole in DSS.\(^2\)

DIFFERENCES.

**Overline** = present in MT, missing in DSS.

**Underline** = missing in MT, present in DSS.

**Underdot** = missing in MT, probably in DSS.\(^3\)

OTHER.

*Italics* = word supplied in NASB which is not in the Hebrew but is justified by the context.

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\(^1\) Space is available, and a partial letter may be present.

\(^2\) Note: the Hebrew subscript does not involve reduced sized characters, but does include [brackets] to emphasize holes.

\(^3\) A proposal on the basis of what does exist.
Genesis 1:1-10 [42.153, 42.723 (660, 972) Top Fragment]

Genesis 1:13-22 [42.153, 42.723 (660, 972) Bottom Fragment]
והלך בורו וברילה והברוהל ביבי [1.18 ל] ואי רבי [ו] וואשר ויאוה אלוהים [בר] ווהי [בר] [ו]


ך קינע ברי [וכ] [ל] הובחר [וכ] יגש והמציאוה [בר] [וי]

[רכ] יגש והמציאוה [בר] [וי] ק_ELEMENT שיר

ך קינע ברי [וכ] [ל] הובחר [וכ] יגש והמציאוה [בר] [וי] ק_ELEMENT שיר

ך קינע ברי [וכ] [ל] הובחר [וכ] יגש והמציאוה [בר] [וי] ק_ELEMENT שיר

ך קינע ברי [וכ] [ל] הובחר [וכ] יגש והמציאוה [בר] [וי] ק_ELEMENT שיר

ך קינע ברי [וכ] [ל] הובחר [וכ] יגש והמציאוה [בר] [וי] ק_ELEMENT שיר

ך קינע ברי [וכ] [ל] הובחר [וכ] יגש והמציאוה [בר] [וי] ק_ELEMENT שיר
GENESIS 35:6-10 [40.221 {10}], Main Fragment, Right Column}

&lt;Left margin present&gt;

asher seabehemot velo raych'am birci yukub [robe cin sukab]
[lo de ahr raych'am beynu raych'am ahr nakh ahr velu]
[amim]
[robin she molcha rokha lemetok al birt zai]
[nuur]
[ngal el raych'am bircor mefeni avor]
[rohit bo reh]
[mirocha rebka mishker molcha lebira]
[rokr vele ahan bar]
[rokr el raych'am al yukub]
[poor mafir orim rorcho mafir]
[rokr el raych'am al yukub]

[rokr el raych'am al yukub]

Genesis 35:25-36:1 [40.221 {10}], Bottom Fragment

&lt;right margin present&gt;

25 [beni belo chebaha shebhot rikh roh nefhatim] [robin]
[lof el shebha leha ger arosela belo cin yukub aros]
[lof beri aro]
[vroha cin yukub al rikh avo]
[mara]
[keri t'aravu noa borer awh
[amorim]
[rochok]
[roh roh cin rikh ma'ato sheba rishonim]
[shena 29 rorchi n gek rikh rishon al tiro yekh doki veluta]
[yekh rikh el ao ash yekh begor]
[rochok yekh roh]
[rolor rou yekh aro]
[lo el]
[rochok rou yekh aro]
[lo el]
[yekh nukh valo]
[mu bekuk awh bal ko birt aolon makh aha limalimah]
Genesis 36:5-12 [40.221 {10}, Main Fragment, Left Column]

Genesis 36:13-17 [40.221 {10}, Left Fragment]

<no margin present>
GENESIS 48:1-11 [42:727 {976}]

48.1 רוחופ אטומר ערביוו הא לה אטמר לעופת והב אבירך חלחו

2 רוחופ אטומר בכרע שער [ומ] אטמר אטמר

לעופת [עאמר תכרע בכ] [ומ] אטמר אטמר [זחוכ]

3 נשרא [ל] ושם הנשה [עאמר יטועפ 알 דרטו פלא]

שרר נשת [אליל בלזר פלא] [עאמר] [ונעג ריבר] [אתור]

4 [עאמר] [ל] בכרע יטועפ יתחניק לעופת עמי ענחתה

5 [אתור] [הדותל עמדת אטמר אטמר עלמה]

6 [עאמר] [בד] בכרע עבורים לע מברא [ומ] מזרו [עד]

7 [עאמר] [ל] אטריק הנחלות יאדו

8 [עאמר] [בד] [מאמר] [סומח עלת] [ל] [אתור] [ענד כנסו ברך] [עד]

9 [עאמר] [ל] [אתור] [ענד כנסו ברך] [עד]

10 [עאמר] יטועפ [בכרע מאייב] [ל] ושם הלארו גינש והש [ל] יטועפ

11 [עאמר] [ש] בכרע ולעופת והב לה אבירך חלחו
EXODUS 1-7 [42.158 and 41.208]

Pattern of Fragment Designations for 42.158

A
---------
B
---------
---
C
---
I
---
D
---

Textual notes:

1. There are probably 36 lines per column.
2. Fragments K, L, and M are small and unidentified.
Exodus 1:5-17 [42.158 Fragment A]

[Exceptionally careful transcription of Hebrew text.]

Exod 1:22-2:5 [42.158 Fragment B, Right Column]

< Probably 3 lines above the top one >

[Exceptionally careful transcription of Hebrew text.]
Exodus 3:8-3:15 [42.158 Fragment B, Left Column]

כysterious ורחבש את 39.9 דרשה ידה תען רב כל ישראל באול רב שרהו

עון בני ישראל מפורע 11 ורומא a [משה]

פרעה יתי ארון אתי בנך ישראל [_HOROE] 12 [רומא]

כפי אחרי האדום אתי והלווה 13 ורומא משא אולותינו הנה dünya

אלהים יאדו יכול אולותינו שלחון להא כו אתי והלווה 14 [רומא]

יאללה א[לאמשוהא] 15 [רומא] יתאו כו אתי והלווה ליא אתי [ישראל]

Exodus 4:27-5:1 [42.158 Fragments C and D, Right Column]

[ירומד תחתיה אל א] 4.27 [ליהקנא מסוה תומא]

כבוד ירוח ורחבש בבר 28 [ריגר משא לארט הולב]

ינאילס אתי בל רק 29 [ורוקל משא לארט]

[ברך משא יאדו] 30 [רייזר משא לארט] [יאנייה את בל]

[ירש יאדו לארט] 31 [רייזר משא לארט] [יאנייה את בל]

[יראלא והער אתי עב] 32 [רייזר משא לארט]

[יראלא והער את בל] 33 [רייזר משא לארט] [יאנייה את בל]

[יראלא והער את בל] 34 [רייזר משא לארט] [יאנייה את בל]
Exodus 5:4-8 [42.158 Fragment E]

Exodus 5:10-14 [42.158 Fragment F]

Exodus 6:4-6:11 [42.158 Fragment D, Left Column]

<Top of Fragment>
Exodus 6:15-19 [42.158 Fragment G]

[...]

Exodus 6:20-21 [42.158 Fragment H]

[...]

Exodus 7:6-7:12 [42.158 Fragment I]

[...]
Exodus 7:15-20 [42.158 Fragment J]

[来临于以色列人众会中，是在上主的密云中]

[在以色列众会中，是上主的密云]

[在以色列众会中，是上主的密云]

[来临于以色列人众会中，是在上主的密云中]

[在以色列众会中，是上主的密云]

[在以色列众会中，是上主的密云]

[来临于以色列人众会中，是在上主的密云中]

[在以色列众会中，是上主的密云]

[在以色列众会中，是上主的密云]
LEVITICUS Paleohebrew Fragments-- [42.171, 42.172, 42.173, 42.174, 42.175 \{678, 679, 680, 681, 682\}]

11QpaleoLev

Notes:
1. The text is Paleohebrew.
2. Dots usually occur between words.
3. Some words are split between two lines, including הַיְּדֵי.
4. If the waw of the waw conversive begins a paragraph it may be set apart on the above line.
5. No final forms (sophets) exist.


Fragment pattern for 42.174 \{681\}

Leviticus 10:4-7 [42.174 \{681\} Fragment D + 42.174 \{681\} Fragment W]

<fragments join>
יִבְרֵךְ צְבָא הָאֵל בְּיִשְׂרָאֵל וּלְעַם יִשְׂרָאֵל בְּיִשְׂרָאֵל נָטַע בְּיִשְׂרָאֵל

בְּיִשְׂרָאֵל מִיָּדֶם לָא יִזָּהשׁ בְּיִשְׂרָאֵל נָטַע בְּיִשְׂרָאֵל

בְּיִשְׂרָאֵל מִיָּדֶם לָא יִזָּהשׁ בְּיִשְׂרָאֵל נָטַע בְּיִשְׂרָאֵל

בְּיִשְׂרָאֵל מִיָּדֶם לָא יִזָּהשׁ בְּיִשְׂרָאֵל נָטַע בְּיִשְׂרָאֵל

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בְּיִשְׂרָאֵל מִיָּדֶם לָא יִזָּהשׁ בְּיִשְׂרָאֵל נָטַע בְּיִשְׂרָאֵל

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Leviticus 14:53-15:5 [42.173 (680) Top Center, Right Column]

[dration העבר הרבד רבטכ פניתיים [רשעה את ממון ויהוה אל]
[לא יפריש נוורה על הפתחות [ראש הה ולהלך]
[ולא תפריש נוורה על כל הבית [לתורה בירם ויהוה

Leviticus 16:1-6 [42.175 (682) Top Center Fragment + 42.173 (680) Top Center, Left Column]

[רזיר או הוה אל מתות חるのが [בר товарי הבויכ [לא יפריש כל חות]
[רזיר או הוה אל מתות חするのが [בר товарי הבויכ [לא יפריש כל חות]
[בר товарי הבויכ [לא יפריש כל חות]
[בר товарי הבויכ [לא יפריש כל חות]
[בר товарי הבויכ [לא יפריש כל חות]
Leviticus 16:34-17:5 [42.173 {680} Top Left Fragment and Bottom Right Fragment]

Leviticus 18:26b-19:4 [42.173 {680} bottom left + 42.173 {680} bottom center]
Leviticus 20:1-6 42.174 {681} Fragment A + 42.174 {681} Fragment C

<<left margin present fragment A>>

....... 1 20.1 ............... 2
Leviticus 22:21-27 [42.174 \{681\} Fragment E, Right Column]

<left margin present>

21 [וִאֵשׁ בַּיָּדָ֔ר יִשְׁרָאֵל, לְךָ לֵ֖לֶכֶת]
22 [וְלֹֽא] כָּל רָכְבָּה אֵין בְּנוֹתָהּ לְרָכָ֣ב בָּאֵ֑שׁ לְךָ לֵ֖לֶכֶת עַל־הַיָּדָ֣ן לְךָ לֵ֖לֶכֶת בְּנֹתָ֣הּ לְךָ לֵ֖לֶכֶת]
23 [וַיַּֽעֲבֹר] אֵלָ֖ה לַﬠְלָהּ שָֽׁרָ֑ר וּבְרָכַ֖ת שָֽׁרָ֑ר
24 [וְעָכַ֣ר בַּלָּ֔ךְ בְּנֹתָ֣הּ וְאֵ֔ת לֵ֖לֶכֶת]
25 [וְאֵ֣ם בְּנֹתָ֔הּ אֵ֖ין בְּנֹתָ֣הּ וְאֵ֔ת לֵ֖לֶכֶת]
26 [וְאֵ֖ם בְּנֹתָ֔הּ אֵ֖ין בְּנֹתָ֣הּ וְאֵ֔ת לֵ֖לֶכֶת]
27 [שָֽׁרָ֑ר וַאֲפִ֖לִּיוּנָֽהּ]
28 [כָּל לֵ֖לֶכֶת]
29 [כְּלָֽלֶנָֽהּ]

Leviticus 23:22-29 [42.171 \{678\} Right Column + 42.174 \{681\} Fragment E, Left Column]

<both margins present>


<bottom of column>
Leviticus 24:9-14 [42.171 (678) Left Column]

< both margins present >

Leviticus 26:18-26 [42.172 (679) Right Column]

< Note: the right half is cut off in the photograph and is indicated by [brackets] in addition to the `hole` indicator; left margin present >
ע עכרבב תבככ כ' ויוהו 13 ואמ נל' הבנאלג' בורס ותשרוח על עכרב 14 וא
יש כי יקרוש את ביוח קרש ליוהו והוזירך המכנ כיב מרכז
כשל' יעריב זאמ הבככ ככ' יקרום 15 ואמ המקריש יבואל יאמ ביוח ירתם
ומישות וכמ שכרב עליר ויוהו 16 ואמ מששה אוח_roll יקרוש איוש
גיוה ויוהו עכרב לפל רורו וקור שפיים חומשמה שקול כנא 17 ואמ מ
שנמ ירolie יקרוש שלאע עכרב יקרום 18 ואמ יארו הירבל יקרוש ש
ורו רושב לلاحככ את הכככ על פי השכש אנדרוחת על שcame מול' ברבר
ע עכרבב 19 ואמ נל' יבואל את השכשה 얼마 1977 ירש יארו ו newsp מכספ
KEY

**FONTS AND SYMBOLS, HEBREW AND ENGLISH**

**SIMILARITIES.**

- **Boldface** = present in MT and DSS.
- **Overdot** = present in MT, probably in DSS.⁴
- **Subscript** = present in MT, hole in DSS.⁵

**DIFFERENCES.**

- **Overline** = present in MT, missing in DSS.
- **Underline** = missing in MT, present in DSS.
- **\textsuperscript{\textbullet}** = missing in MT, probably in DSS.⁶

**OTHER.**

- **Italics** = word supplied in NASB which is not in the Hebrew but is justified by the context.
- **....** = blank space, apparently with no writing.
- **§** = present in NASB, but missing in MT.
- **ê** = correction of NASB to make it reflect MT.
- Phrase in \langle angle brackets \rangle = explanation.

**ABBREVIATIONS:**

- **MT** = Masoretic Text (1,000 years old), from which most Bibles are translated
- **DSS** = Dead Sea Scrolls (2,000 years old)
- **NASB** = New American Standard Bible, a literal English Bible translation

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⁴ Space is available, and a partial letter may be present.
⁵ Note: the Hebrew subscript does not involve reduced sized characters, but does include \{ brackets \} to emphasize holes.
⁶ A proposal on the basis of what does exist.
DEUTERONOMY 5, 8:5-10 [42.642-2; 941]

Including The Ten Commandments

Deuteronomy 5:1-6a [42.642; 941] Top Fragment, Column 1

נָתַן הַדָּבָר הָאָם לִשְׁמֹאֵל וַיֹּאמֶר

5:1
וְרָאֹתָהּ שִׁמְאָלָה אֲשֶׁר יָשָׁרָה הָאָם

נָתַן הַדָּבָר לִשְׁמֹאֵל וַיֹּאמֶר

5:2
וְרָאֹתָהּ שִׁמְאָלָה אֲשֶׁר יָשָׁרָה הָאָם

נָתַן הַדָּבָר לִשְׁמֹאֵל וַיֹּאמֶר

5:3
וְרָאֹתָהּ שִׁמְאָלָה אֲשֶׁר יָשָׁרָה הָאָם

נָתַן הַדָּבָר לִשְׁמֹאֵל וַיֹּאמֶר

5:4
וְרָאֹתָהּ שִׁמְאָלָה אֲשֶׁר יָשָׁרָה הָאָם

נָתַן הַדָּבָר לִשְׁמֹאֵל וַיֹּאמֶר

5:5
וְרָאֹתָהּ שִׁמְאָלָה אֲשֶׁר יָשָׁרָה הָאָם

נָתַן הַדָּבָר לִשְׁמֹאֵל וַיֹּאמֶר

5:6
וְרָאֹתָהּ שִׁמְאָלָה אֲשֶׁר יָשָׁרָה הָאָם

Deuteronomy 5:6b-14a [42.642; 941] Top Fragment, Column 2

זִמְצַמְצֵךְ מַעֲרֵ茝 מַעֲרֵ茝 עֲרֵבִים 7 לַא יִהְיֶה

ךְּלַא לֶא יִהְיֶה בֵּית 8 לַא יִהְיֶה בֵּית

תַּמְכַּי עַל בֵּית מַעֲרֵ茝 עֲרֵבִים 9 לַא יִהְיֶה בֵּית

כְּלַא יִהְיֶה בֵּית 10 לַא יִהְיֶה בֵּית

זִמְצַמְצֵךְ מַעֲרֵパソコン מַעֲרֵパソコン 11 לַא יִהְיֶה בֵּית

תַּמְכַּי עַל בֵּית מַעֲרֵパソコン מַעֲרֵパソコン 12 לַא יִהְיֶה בֵּית

זִמְצַמְצֵךְ מַעֲרֵパソコン מַעֲרֵパソコン 13 לַא יִהְיֶה בֵּית

תַּמְכַּי עַל בֵּית מַעֲרֵパソコン מַעֲרֵパソ

זִמְצַמְצֵךְ מַעֲרֵパソコン מַעֲרֵパソコン 14 לַא יִהְיֶה בֵּית
Deuteronomy 5:14b-21 [42.642 {941} Top Fragment, Column 3]

The image contains a page from a document written in Hebrew, which is a page from Deuteronomy 5:14b-21. The text is in a script style typical of ancient manuscripts. The content is in the Biblical Dead Sea Scrolls context.

Deuteronomy 5:22-28a [42.642 {941} Top Fragment, Column 4]

The second page of the document continues with the same text style and context, focusing on the same passage from Deuteronomy's Dead Sea Scrolls.
Deuteronomy 5:28b-33 \{42.642 \{941\} Top Fragment, Column 5\]

[Hebrew text]

Deuteronomy 8:5-10 \{42.642 \{941\} Bottom Fragment\]

[Hebrew text]
DEUTERONOMY 23:26-24:8 [41.143, 43.070, 43.102 {151, 1154, 1186}]

... 23.26 | ביכת בكيفת מילאה ייב קור טורמש לא חגי על כל פך.

24.1 | ביכת יוחו אתו ברעלא והיה אליו אל אמלא עוזו בש الأيון כי ממא בה שטור.

ivering המיכ lor שור בתותיה לחיוור וללאה צאר הפורמא ביכ

[טורב הנה] 5 | יכית יוחו אתו השה לא צא בגבר ולש תמר עליון [כלי בור]

[טורב] 6 | יכית יוחו אתו השה אל צא בגבר ולש תמר עליון [כלי בה]

[טורב] 7 | יכית יוחו אתו השה אל צא בגבר ולש תמר עליון [כלי בה]

[טורב] 8 | יכית יוחו אתו השה אל צא בגבר ולש תמר עליון [כלי בה]

[טורב] 9 | יכית יוחו אתו השה אל צא בגבר ולש תמר עליון [כלי בה]
Joshua 2:11-12 [41.302 {243}, Top Fragment]

Joshua 8:15b-16 [41.302 {243}, Bottom Fragment]
Ruth 1:1-12a {43.090, 42.287, 41.299 {1174, 766, 240}, Top Fragment}
Ruth 1:12b-15 [43.090, 42.287 {1174, 760}, Middle Left Fragment]

< margins not clear >

אמרת ה'cio חקתי בם הנורתיי ליהוה לאירש והנה יד חיה בימן 13
ולהנה Междуיה אל יאש יברלה הלהות את הלהות הורה לארש אל בתיה כל רבים

וכאן ממון

יבי ראשה יכ הרעה 14 [ורשתה חוכל ותבכיהה עור החשק]

ערופה להפזדה [ורז אבקה בה] 15 [ורזאמר הנה שetzt יבכיה אל פול אללהים שובר אוזרי]

יבכיהל 16 [ורזאמרروحאליפה יכ לעובדי השם מאחרי כי לא נשיר מלכי

Has Ruth vocabulary (e.g. לוד, יוה), but not yet narrowed down.

7 It appears as though this phrase is missing; the line is far too long if it is kept with different phraseology.
2 Samuel 14, 15 [41.171, 41.196, 42.278, 43.071] [178 202 757 1155]

Comments:
A. 42.278 {757} Left next to bottom fragment: extremely poor condition, not yet identified.
B. 42.278 {757} Bottom left set of fragments: quite fragmentary, not reconstructed or identified.
C. 43.071 {1155} links 2 Sam 14 fragments which are not linked in the other plates.
D. This document frequently uses ה for ג.

2 Samuel 14:7b-21 [41.171, 41.196, 42.278, 43.071] [178 202 757 1155] Top Right Fragment + Main Fragment Right Column

<Right margin present top Right Fragment; Left margin present Main Fragment (bottom)>

<Top of Column>

[םש וֹדַד לָהָו [ה] ה יִשָּׁמֶר עֹלָי חַכְּרַת [וּ] וֹדַד [וּ] וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹדַד וֹd
12 The DSS is probably missing יִלָּו.
13 Since יַלְלָן is at the edge of a tear it is unclear if it is missing in the hole or missing altogether.
22 ירא את י콰א כה לארם ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב
23 ויהיו אחיו ובו כה לארם ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב
24 ירא את יקנאו שאז נוס אל בף ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב
25 ירא את יקנאו שאז נוס אל בף ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב
26 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב
27 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב
28 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב
29 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב
30 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל אותו המקומ שאז אחריו וראב

14 איה ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל箩מקומ שאז אחריו וראב
15 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל箩מקומ שאז אחריו וראב
16 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל箩מקומ שאז אחריו וראב
17 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל箩מקומ שאז אחריו וראב

The line is not long enough to fit all the words.
16 This whole line is tightly written between the previous and the following lines.
17 ירא את יקנאו שאזנוס אל בף ויהיו אחיו ובו כל箩מקומ שאז אחריו וראב
2 Samuel 15:4b-8a [42.278 {757} Top Left Fragment]

<no margins present>

2 Samuel 15:8b-10a [42.278 {757} Next to Left Fragment, Left Column, Top Part]

<Right margin present>

2 Samuel 15:10b-12a [42.278 {757} Left Fragment Next to Top]

2 Samuel 15:12b-15 [42.278 {757} Next to Left Fragment, Left Column, Bottom Part]

<Right margin present>

18 The נ is scratched out and written above the line.
19 Three dots in the text, not blank space.
2 Samuel 22:30-23:6 [43.120 Right Large Fragment]

[above line]

ונאפרת ו밖에ش תכודש ע דכלום מקודשור 39 [אברם אמונתנו אלה קומור ולפי התוכלי]
[ואברם התוכלי התלמודו המריה קבר את נבר [חרי] 41 [יאביה הנה לפי עפר משכון]
[זאצימה[42] [רשע] ואערת אל חינו [לא עטמ] 43 [ואשתנו בכל [למי חアクセק ארקנס]
[פכיה ארז[40] [נמא חוכז] [יאביה הנה وحتל] 44 [%M] במברר עמי השמורי לארש]
[גרונים עט לא רjuven 45 [בעבר] 46 [ורה זוע שער华润 [זאוזAround] 47 [בר כנ כנבר כלת]
[לא חזרות מהן רוחות ויחוה יז [ורך זור זבים מלב אד ישר] 48 [זאצל]
[המות קמות ולמותה סוכות לחון [ור] 49 [ומריאס סמויו זוקמי הרפמנים]
[מסיהות את זין יראמסגיר] 50 [על ב] 49 [יחוה הבנין שלשה זאת] 51 [_DECLARE]
[ишעוהת על כל שעה ושתה קושה לדר לדרהו דו עלם]
[ולא ולא אמר רבי דורי חמוד [זרג נאם רור ביש ניס] 23.1
[זבובות נקף י.Validate שער [חל ו]<[עב ו习近 מחרות יראשלא] 2 [רוח הגה]
[רורכי וחומת על ל생활ו ר[3 ]אמר אלתריאל ונבר זור ישלא מושל]
[נשים ערי] 4 [רמאיו בכל ערה תם כי לא [עב ו习近 מהם]<[שלי לרעך] 5 [שמירה כי כל ישני על כל תום כי]
[זאתי] 6 [אנטג ודעמה [לבר למד לכל כי לא בר קוקו [7 [אורה זגע]
2 Samuel 24:17-21 43.120 Left Large Fragment

This fragment includes many elements from 1 Chronicles 21, a parallel passage, which are not normally found in 2 Samuel 24. Most of the proposed differences (underlined) are based on 1 Chronicles 21. Many of the existing differences/additions are found in Chronicles.

<Probably the top of the document; left margin present>

It is unclear whether the beginning of the next line should be

as in 2Sam or

as in 1Chr. Phraseology from 1 Chr does exist in the line.

22 Possibly מכתיסים בسكنין, from 1 Chr, is missing.
23 BHS notes the above line’s additions, but not this line’s additions.
24 This document spells David as Chronicles does, i.e. with a ר.
25 Possibly missing מרא
26 The only characters on this line which definitely occur in v 21 of the MT are נלב. In other words, it is possible that there are MANY differences in this line.
COMPARISON OF DSS TO 1 CHRONICLES

The following font modifications indicate what is definitely in the DSS and Chronicles, but not the MT’s Samuel, and what is probably in the DSS and Chronicles and not the MT’s Samuel.

Definitely 1Chr and DSS: Underline

Probably 2Chr and DSS: Underdot

27 This phrase occurs earlier in 1Chr 21:16, but not in this location.
KEY

FONTS AND SYMBOLS, HEBREW AND ENGLISH

SIMILARITIES.

Boldface = present in MT and DSS.
Overdot = present in MT, probably in DSS. 28
Subscript = present in MT, hole in DSS. 29

DIFFERENCES.

Overline = present in MT, missing in DSS.
Underline = missing in MT, present in DSS.
Underdot = missing in MT, probably in DSS. 30

OTHER.

Italics = word supplied in NASB which is not in the Hebrew but is justified by the context.
.... = blank space, apparently with no writing.
§ = present in NASB, but missing in MT.
β = correction of NASB to make it reflect MT.
Phrase in < angle brackets > = explanation.

ABBREVIATIONS:

MT = Masoretic Text (1,000 years old), from which most Bibles are translated
DSS = Dead Sea Scrolls (2,000 years old)
NASB = New American Standard Bible, a literal English Bible translation

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28 Space is available, and a partial letter may be present.
29 Note: the Hebrew subscript does not involve reduced sized characters, but does include [brackets] to emphasize holes.
30 A proposal on the basis of what does exist.
Fragments of 1 Kings 7-8 [41.161, 42.279, 42.931 {169, 758, 1163}]

Fragment identification based on 42.931 {1163]}

1 Kings 7:20-21 [42.279, 42.931 {758, 1163} Upper Top Fragment]

1 Kings 7:25-27a [41.161, 42.279, 42.931 {169, 758, 1163} Upper Middle Fragment]

1 Kings 7:29-31a [42.279, 42.931 {758, 1163} Upper Bottom Fragment]
1 Kings 7:31b-42a [41.161, 42.279, 42.931 {169, 758, 1163} Right Fragment]

1 Kings 7:51b-8:9a [41.161, 42.279, 42.931 {169, 758, 1163} Left Fragment]
16 | עִנָּיִם יָוְרָהוּ הָרֶשֶׁת חָצִית אֶדֶן אֲשֶׁר בָּנוּ אֶת שִׁירֵי מַעֲזֶרִים לָאָבַרְיָה בֵּית שִׁם יִשְׂרָאֵל
[לִבְנָה] בַּעֲבֵד חָצִית שִׁם יִשְׂרָאֵל. בַּחוֹלָה, בַּחוֹלָה, לִבְנָה בֵּית שִׁם יִשְׂרָאֵל
[לִבְנָה] בַּעֲבֵד חָצִית שִׁם יִשְׂרָאֵל.

17 | רָאָה בֵּית צֶרֶם לִבְנוֹנָה בֵּית שִׁם יִשְׂרָאֵל.
[רָאָה בֵּית צֶרֶם לִבְנוֹנָה בֵּית שִׁם יִשְׂרָאֵל]

Unidentified [42.931 {1163} Bottom Center Fragment]

וֹדֶה
שֶׁכָּנָה
הוֹדֵה
SECOND CHRONICLES 29:1-3 [43.089 {1173}]

<Note: It appears as though 29:1 contains language the same as 1 Kings 18:1.>
Fragment locations based on 43.089 (BAS 1173).

Top Right Fragment not identified.

Ezra 4:9b-11 [43.089. 1173] Top Center Fragment

<No Margins Present>

Ezra 5:17b-6:5 [43.089, 41.301 {1173, 242}] Top Left Fragment

<No Margins Present>
Job 32:3b-4 [41.294 [235] Top Right Fragment]

אשר לא מצאו מנה | ור纱ער את אירוב
[4] [8] | לוהר ונתה את | אירוב בני-
[4] [8] | וייקין חמה | (滅נ וניייק)

Job 34:28 <possibly> 31 [41.294 [235] Top Fragment]

ליבריא עליון תעקש רלא רעד | [מע] [מע]
[מע] [מע]

Job 36:8 [41.294 [235] Top Fragment]

<There are unidentifiable letters visible on the second line.>

[מע] [מע]
[מע] [מע]

Job 36:11 [41.294 [235] Second Fragment]

יאמשר ורשבר רבל יElemכט בורב שבקו | [מע] [מע]

Job 36:16 [41.294 [235] Third Fragment]

<There are unidentifiable letters visible on the second line.>

[מע] [מע]
[מע] [מע]
[מע] [מע]
[מע] [מע]

31 There appears to be י on the bottom of the fragment (which does not match with the MT's context).
Job 36:18-20 [41.294 {235} Fourth Fragment]

[כְּכַלְּכַל] וּכְלַעֲרוֹת
possibly more
[רַכְסַת ] וּרְכַסַת

Job 36:21-24 [41.294 {235} Fifth Fragment]

[וּלַעֲרוֹת] וּכְלַעֲרוֹת
[הָעַרְוֹת ] וּכְלַעֲרוֹת

Job 36:32-37:2 [41.294 {235} Sixth Fragment, Left Column]

[עָלָיו] כָּלְעַל
[עָלָיו] כָּלְעַל

Job 37:4-5 [41.294 {235} Seventh Fragment]

[בֵּקֵרְוַר] לַעֲרוֹת
[בֵּקֵרְוַר] לַעֲרוֹת

32 The right column contains א.
Psalm 49:6b-17 [COLUMN 1]

Psalm 50:16b-51:5 [COLUMN 2]
מש ורכז ארצה בישע אלוהים
למצאת מינה תרור 2 בנה אלוהים נפשו ובני
כזר חציו להשיב חציו [ו] לברך [ו] שלח 4 מהינו כנפיים מערבי
ומתחאת חציו [ו] 5 בברון וջכי אחר אחר

Psalm 52:6b-53:2 [COLUMN 3]

ירוקש משואלה
Details not available.

ורשש מעצא וישם שלח 8 וירא אפרים
ויראו ... רעלו וישחקו 9 והנהagna לא ישם
אלוהים מערבי ... ריבמה בר קטור
זוע בנהות 10 זארי ברך רביעי אלהים
עדל רעך ... ננחתי בנות א[לוהים]
בבר והריית
למצאת על מת糖尿 משכלי לך 2 [אמר מכל] 53:1
_fragment identifications based on 43.020 {1104}.

השם שלום ובארครบ ליה [ברוך אתה] 4 נכי כל שכר כסך פני רפשתה וסחייתו
[ברכתיו והיותו] [ל] [חורשת אשה] 5 כי יד הלוך על נתיב שתורה ושפרשה
[הליכה] [לא] שכי רואים שלום פְּלֵטְיָה [כָּה] או ידע את גובר יבשא ישמח שערים [לבריה]
[ظلمו] [יתן] שלום יָרְצִים קָרֵל [כָּה] או ידע על מלכות יהודה והעה רשעה
[יוסממו вкус] והנה מעשה [ר] [עִּיר] [עִלִּים] [קָנה] ידה גיוסה יצאת והעוה [אתו]
<blank line>

Isaiah 9:3-12 [41.675, 43.020 {383, 1104} Fragments C and D]

<No Margins Present>

[ركز שולו זרין וברק ביצע לבריסלב] 8 [רִוְעָה והָו] [מִבָּלַב] [איים וּרְשִׁיב]
[שמרן בנותה הרכיל לכל אביה] 9 [לֹאֵבנה נַפְלֵי] [גרון] [ gọnה שְׁפֵרָה] [מָרָה]
[זרוּצִים ברוּצִים אֵזַי] 10 [זרוּצִים בֶּרֶךְ הָאֵזַי] [רשָׁלִים נֵבְכָּל] [אם גאָנִים] [סָקָה]
[אָין מַגָּרֶךְ] 11 [אָין מַגָּרֶךְ] [רָצִים לַאֲדָוַל] [הָאֵזַי] [קול יִשָּׁבֶד]
[זְבָב אָפֶר יִשָּׁבֶד] 12 [רָצִים לַאֲדָוַל] [הוּא יִשָּׁבֶד] [_analogous] [רָצִים לַאֲדָוַל] [הוּא יִשָּׁבֶד] [analogous]

< Unidentifiable portions of v 26 are present. >

[בר כנף זכרת שרשף יזרעאל] 23 [כי לכל ונותרה אברך יוהט] [ clases את כ[לאב] 24 [לך יזרעאל אלה תראה אלה יזרעאל מלא נבש[מ] [כי ע[מר לכל כל עמי על תר[ם] יוצרות ע[לויל יוצרות ע[לויל יוצרות ע[לויל יוצרות ע[לויל יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר יוצר 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Isaiah 23:8-24:15

[Right margin present]
Isaiah 24:19-25:2

Note: the ketib is supported by the DSS, not the gere.
KEY

FONTs AND SYMBOLs, HEBREW AND ENGLISH

SIMILARITIES:

Boldface = present in MT and DSS.
Overdot = present in MT, probably in DSS.\textsuperscript{34}
Subscript = present in MT, hole in DSS.\textsuperscript{35}

DIFFERENCES:

Overline = present in MT, missing in DSS.
Underline = missing in MT, present in DSS.
Underdot = missing in MT, probably in DSS.\textsuperscript{36}

OTHER:

\textit{Italics} = word supplied in NASB which is not in the Hebrew but is justified by the context.
...
= blank space, apparently with no writing.
§ = present in NASB, but missing in MT.
folios = correction of NASB to make it reflect MT.
Phrase in \textless angle brackets\textgreater = explanation.

ABBREVIATIONS:

MT = Masoretic Text (1,000 years old), from which most Bibles are translated
DSS = Dead Sea Scrolls (2,000 years old)
NASB = New American Standard Bible, a literal English Bible translation

\textsuperscript{34} Space is available, and a partial letter may be present.
\textsuperscript{35} Note: the Hebrew subscript does not involve reduced sized characters, but does include \textbrackets to emphasize holes.
\textsuperscript{36} A proposal on the basis of what does exist.
ורֹם מִי יָשָׁחֵת בָּנְגוֹר מַעָּרָיו וְיוֹם מַמָּשָׁה יִשְׁמָעֵל לְוָלָם 53.9 רָעָה אָזַר שְׁעֹר
[קְבָרָה יָאִם עַשָּׁרָה עִלָּלָה וְשָׁעָה לַאֲמָרָה בְּפַיִיתָו 10 רָשָׁתָה יִשְׁמָעֵל
[וּרָבָּה] בָּרַת לָא גָּשָׁה בַּחֲמָת כְּלָלָה כָּרָה הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא הָדְעָה כִּי דְּרָא
[נְשָׁתָה] בָּרָה כַּחֲמָת כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָה כְּלָלָל
JEREMIAH 48:26b-34a [40.641]

[48.26b]

[48.26b]

[48.26b]

[48.26b]

[48.26b]

[48.26b]

[48.26b]

[48.26b]

[48.26b]

[48.26b]

[48.26b]

[48.26b]
EZEKIEL 10:20-11:10 [40.583, 41.290, 43.082 {46, 231, 1166}]

Fragment identifications based on 43.082 BAS 1166

EZEKIEL 10:5b-16 [40.583, 41.290, 43.082 {46, 231, 1166} Top Right Fragment]

<No Margins Present>
Ezekiel 10:17-11:10 [40.583, 41.290, 43.082 {46, 231, 1166} Top Left Fragment]

<No margins present>

[Hebrew text]

[Translation]

[Commentary]
ברי בבל כשינוי ארון מחלות 23 16 רוחב עלייה לעזרת עגינה וחוזר מלכתחם א

[שמיטות] 17 [ויהיה לכל בכי ככי הלשנינו מריר ורסע אתמה חもちろין והמשה בום]

[נפשה מהמה] 18 [רוחא חזרה עוהב את עוהב וऊון עוהב כמש עוהב כים]

וירבד עלאוה בצ"א אל שוהו דרכה כנ חבר אל אהלה ואלהלה אחיה מהה 23 44 וארמיוን ציון הים נלא לימתו קרה [משם נא Thrones ומשפגת שפכה]

ך נמ קטפתיו [נ"ה] הדרייבCow רו[{ 10 נכי אדם [ארוגר חודה] הדרייב עלאוה עליין שפל هنا [ן אמה לזרה לולא]

[עיר됨 עלאוה עלאוה] נברת [אוהקה והרבון בין בגנה ובגרתיו וגרבי הרוני יאש ישראק]

בראש [איוהך עלאוה] נברת [אוהקה והרבון בין בגנה ובגרתיו וגרבי הרוני יאש ישראק]

[לבראש גאנה] 41 3 בראש [איוהך עלאוה] נברת [אוהקה והרבון בין בגנה ובגרתיו וגרבי הרוני יאש ישראק]

[ירענו] 4 [בראש [איוהך עלאוה] נברת [אוהקה והרבון בין בגנה ובגרתיו וגרבי הרוני יאש ישראק]

[חרון פיר] 5 [בראש [איוהך עלאוה] נברת [אוהקה והרבון בין בגנה ובגרתיו וגרבי הרוני יאש ישראק]

[בראש [איוהך עלאוה] נברת [אוהקה והרבון בין בגנה ובגרתיו וגרבי הרוני יאש ישראק]

[לבראש גאנה] 6 [איוהך עלאוה] נברת [אוהקה והרבון בין בגנה ובגרתיו וגרבי הרoni יאש ישראק]
Daniel 10:5-9 [42.184 Right column] 37

<Left margin present> 38

{זארא רמא איה שיאוולה [בריס ומככ] ירחי והרימ
{בכון אפרים [רגר] ירוח יתמרש וגו' [ינור] מוכאה ברק
{ועש [ז' ור] כל [פר' יש] ורדתני ומככתיי [ע]罩ה
{קול קול דב谵: כקול תמרז וראיתו ארי [רג] אלא לבר
{אף
{אנל [חר] הינו
{אגרב נבילה עליהו וירוח חומא
{לכל רמא או נמרא [𝒍] נבילה נועה
{לא עזרתי [𝟓] נשלח בו נברוי עםolson [_neighbor
{ואלא [יר] נברוי ומככ עלolson: [רגר] אעזרתי
{בום [ינור] שלם נברוי ומעון צאות [ברור] וברוי הרימ נרימ

Daniel 10:13-16 [42.184, 43.081 {686, 1165} Left Column ]

<Right margin present>

{לבר
{שוער רמא דרך רוחה מוכאל אחאشر
{זראתי [ינור] יברוי ומככיו נברוי שיא אאל מלכון פרט [יראתי
{לברכון: [בר] אא שאר רקירה עלמר באחתי הרימז ובבר הדוך ליום
{וברם [יר] יברוי בראים המדא חעת פר אבריכו רמאתו [רבעה
{כ(rotation) [בר] יברוי גבע על שחרי רמאתו פר אבריכו רמאתו לא חעת
{ל[בר] אבריכו נבראה נברוי צייר עללו עצמות חן [רבעה logically

37 The extreme right part is cut off in the photograph.
38 Note: the medial mem usually looks like a final mem.
DANIEL 10:11 [42.184, 43.081 {1165, 686}]

Fragment identification is based on 43.081 {686}.

Computer enhancement and character overlays were used to bring out and clarify respectively some difficult to read letters in this document.

Daniel 10:11-13a [43.081 {1165}] Middle Fragment, Right Column

<Left margin present>

[42.184, 43.081 {1165}]

39 The extreme right part is cut off in the photograph.
40 Note: the medial mem usually looks like a final mem.
41 The letters י, י, and י were identified through enhancement and overlays.
42 The ס is present, but the following character is unidentifiable.
43 This character has similarities to an ס, but the top is closer to a ס.
44 Or possibly י, י.
Daniel 10:13-16 [43.081, 42.184 {686, 1165} Left Column]

Daniel 10:20b-11:2 [43.081 {1165} Middle Fragment, Left Column]

Daniel 11:13b-17 [43.081 {1165} Bottom Fragment, Right Column]

45 It appears as though a ל may have been written here and then erased. It is also possible that it is just a wrinkle which coincidentally looks like a . ל
46 The document appears to use a medial ב instead of a final ב.
Daniel 11:25b-29 [43.081 {1165} Bottom Fragment, Left Column]

Note: the line lengths in this fragment are odd if they contained the same text as the MT.

< right margin present >

[ל]מונה על שלחן אחר ב[ן | [28]ובחר וספר הורוד
[ל]ערב על | [29]לברע ושב [ו] [שב]

< Bottom of column >
4QXIIb: ZEPHANIAH, HAGGAI [41.142, 43.087 {150, 1171}]

Bottom left fragment 43.087 unidentified.

ZEPHANIAH [43.087 {1171}]

[1.1]

Zephaniah 1:1-2 [43.087 {1171} Top Fragment]

מלך יוהוה את אסקא

Zephaniah 2:13-15 [43.087 {1171} Next to Top Fragment]

[14]

Zephaniah 2:13-15 [43.087 {1171} Next to Top Fragment]
Zephaniah 3:19-20, Haggai 1:1-2 | 41.142, 43.087 {150, 1171} Large Central Fragment

Haggai 1

Haggai 2:2-4 | 43.087 {1171} Bottom Center and Bottom Right Fragment
KEY

Fonts and Symbols, Hebrew and English

Similarities.

**Boldface** = present in MT and DSS.

**Overdot** = present in MT, probably in DSS.\(^{47}\)

**Subscript** = present in MT, hole in DSS.\(^{48}\)

Differences.

**Overline** = present in MT, missing in DSS.

**Underline** = missing in MT, present in DSS.

**Underdot** = missing in MT, probably in DSS.\(^{49}\)

Other.

**Italics** = word supplied in NASB which is not in the Hebrew but is justified by the context.

\(\ldots\) = blank space, apparently with no writing.

\(\$\) = present in NASB, but missing in MT.

\(\&\) = correction of NASB to make it reflect MT.

Phrase in \(<\text{angle brackets}>\) = explanation.

Abbreviations:

MT = Masoretic Text (1,000 years old), from which most Bibles are translated

DSS = Dead Sea Scrolls (2,000 years old)

NASB = New American Standard Bible, a literal English Bible translation

\(^{47}\) Space is available, and a partial letter may be present.

\(^{48}\) Note: the Hebrew subscript does not involve reduced sized characters, but does include \([\text{brackets}]\) to emphasize holes.

\(^{49}\) A proposal on the basis of what does exist.
A few tiny fragments are unidentified.
Fragment placement based on 43.009 BAS 1093.

********** A ********** B
********** **********
************** **********
************** **********
************** **********
************** ********** C
************** ****
************** ****
****** D

F G H
** ** ** **
E ** **

*******I ******
*** J ** ** L
*** **
******
** M N *** **
****** **
******* **
** **
* Q
**
O** ******
**
Genesis 22:14 [1093] Fragment C


Genesis 34:16-20 [1093] Fragment D

<Small fragment on right not identified>

<no margins present>
ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

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[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך והברך ברוך [35.19 (וְחָסֵכָה יִתְנַחֲמַךְ)]

[ברך את ברוך ה

[genesis 36:19-27] [genesis 37:23-25] [genesis 37:25b-37:27]
אמלה לוהו. אתה
[והיה איום הזה רוח
[גרותה שלמה וגו]
לאמר שבשה שמי רועה גבדה רועה רוג
[רונית בשבי
[והיה מנהלת בכור
[ברודה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога Рога רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רогה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רогה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רוגה רog
תהליך utilizar também em outros contextos.

[Fragment P]

Genesis 49:3-4

( algumas vitórias e sucessos)  

[Fragment E]

[Fragment F]

[Fragment G]

[Fragment N]

[Fragment Q]

[Fragment R]

[Fragment S]

[Fragment T]

[Fragment U]

[Fragment V]

[Fragment W]

[Fragment X]

[Fragment Y]

[Fragment Z]
DEUTERONOMY 1 (WITH NUM 36:13?) [41.144 (152) (COMPLETE); 42.711 (960) (PARTIAL);]

(Fragment i.d. based on 41.144 (152))

Numbers 36:13?, Deuteronomy 1:1-17 [41.144 (152) Top Fragment]
< Left margin present, may begin with something resembling Numbers 36:13 >

[הָיָה הַמַּרְאָה וְהַמַּשְׁפְּסָם אָצְלָה] Num 36.13

[זֹהֲדוּ הַנַּוְּאָרֶת הַנָּבִיא יְהוָה אֶת כָּלֵי יִשְׂרָאֵל שַׁבָּתָּה] Deut 1.1

[כֹּהֵן גָּדוֹל יְהוָה יְהוָה נָבִיא] [משה א] 5 [ב] [זֹּרָאָה בְּעַבְרֵי הַיָּמִים] 2

[עַל לַעֲשׂוֹת קֶשֶׁת בְּנֵי יִשְׂרָאֵל] 3 [והָיוּ בְּעַמֶּרֶת מִלָּה] [יִנַּהֲרִים עַל נַחֲלֹת הַמַּרְאָה וְרָדַּת וּזְבָּזָה] 4 [וּזְכַּהָה לִשְׁפֹּלָה] 5

[זָדוּ הַנַּוְּאָרֶת הַנָּבִיא יְהוָה] 6 [רִחָוָה אֵלַחֵי נְבֵי יִשְׂרָאֵל] 7

[זָדוּ הַנַּוְּאָרֶת הַנָּבִיא יְהוָה] 8 [רִחָוָה אֵלַחֵי נְבֵי יִשְׂרָאֵל] 9

[זָדוּ הַנַּוְּאָרֶת הַנָּבִיא יְהוָה] 10 [זָדוּ הַנַּוְּאָרֶת הַנָּבִיא יְהוָה] 11...
Deuteronomy 1:22 [41.144 {152} Center Fragment]

ואל כלם והامر נשלחו אלש [לים וקניב] ויתפזרו לזר אוהרמן והירשנ אחוי זכר ואחר אחר אחת באיש [זאש]

הארם אשר נבנה אליהם [זאש] 23 [ירוח ברונגי זכר והארף עם שבר 잔ים אושי затוי לשבט]

Deuteronomy 1:33-39 [41.144 {152} Bottom fragment]

[ננלפ אלף אים] 32 [ויבקףuezיא דאיבג שיא גורש אל摘编] [חרף גורש איבג גורש אל摘编] [זאש זאש]

[לא ונף גורש איבג גורש אל摘编] [זאש זאש]

[זאש זאש]

[זאש זאש]

[זאש זאש]

[זאש זאש]

[זאש זאש]

זאש זאש [זאש זאש]

[זאש זאש]

[זאש זאש]

[זאש זאש]
DEUTERONOMY 24:11-12 [43.751 FRAGMENT 8]


DEUTERONOMY 29:13-29:20 [43.751 FRAGMENT 13]

JEREMIAH FRAGMENTS (9; 48; 50) [41.146, 42.280, 43.078 {154, 759, 1162}]

Jeremiah 9:23-10:18 [41.146, 42.280, 43.078 {154, 759, 1162} Right Fragment]

<Left Margin Present; Either the text is quite different or has incredibly long lines; the writing size is smaller than the other two fragments on the plate>

המעטיל השכל העריך את כרי מוהותにく לפני־זawks קדרים בית הנחלה [23]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [24]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [25]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [26]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [27]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [28]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [29]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [30]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [31]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [32]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [33]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [34]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [35]

המעטيل השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [36]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [37]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [38]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [39]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [40]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [41]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [42]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [43]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [44]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [45]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [46]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [47]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [48]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [49]

המעטיל השכל העריך את כרי מוהותagher לפני־זawks קדרים בית הנחלה [50]
וְכִי בַּרְכָּה בְּנֵי יִשְׂרָאֵל אֲשֶׁר לְמָעֵץ הָעָם אַתָּה בְּבוֹם בְּנֵי יִשְׂרָאֵל 3

[probable missing] שֵׁרַי הָלָם [זָוִים]
[probable missing]

וְלָמְסַרְתָּ לוֹ כֹּל] הֶרְמָה [כְּ[כָל] 4 אֵלָה [שְׁמַע
שְׁרֵי הָלָם [זָוִים]
[probable missing]

לִדְמָה אֶדֶּרֶךְ אוֹרָה 5 זָרַע [רֹאָה]
[probable missing]

וְעַמַּה אֶדֶּרֶךְ אוֹרָה [רֹאָה]
[probable missing]

[probable missing, o present]

וַיֵּדַע אֶלֶף שָׁבָעַת הָבָרִי [שֶׁ] אֵשֶר בָּרָדֵשׁ לְהוֹרָדֵן בְּאֶדֶּרֶךְ אוֹרָה [רֹאָה]

1 Portions of letters from this line are visible, but none are identifiable.
2 Appears to be misspelled; cf. v 8.
LAMENTATIONS 1:1-18; 2:5; 4:14 [41.292, 42.239, 43.161 {233,768,1216}]

Comments:
1. Fragment identifications are based on 42.239 {768}.
2. This text is quite different than the MT.
3. Features: occasionally הָעִבְרָא for MT's הָעִבְרָא, and vice versa.
4. 1:16 and 1:17 are reversed (and have minor differences).

Lamentations 1:1b-6a [42.239, 43.161 {768,1216} Bottom Right Fragment]

<No Margins Present; 10 Columns Present>

[אֲדֹנֶיהָ יָשָׁבוּ בִּרְדָּה וְעִיָּר בְּרֵכֶחֶם יִשָּׁרְתוּ כְּלָמוּת לָהֶם]
[בְּבָרוּ בַּכְּנָה בְּלֵי לָלוּ] 1.1
[דַּעְתֵּיהֶם על לְחַיָּה אֵין לָהֶם] 2
[פָּנָלָה אָסְדוּתָה] בִּלְּעַרְיָה בָּנָרָיוֹ בָּרוֹל לָהֶם
[לְאָרָבָא] 3 בָּנָה יִרְוֵרָה מְעָרֵךְ עִבְרֵה
[נְהַנָּה] לָא שְׂבַע בָּנָה לָא מַדְעַה מְצִאָה כִּלְּרַפְּדוֹת
[שָׁנוֹרָה] בִּינָה [הַמַּפְּדוֹר] 4 [רָדְרִיָּה אָסְדוּת]
[פוֹבָלָה] בִּינָה [רַע כִּלְּשׁוֹרָה שְׁמוֹרָה בָּרָי]

<Note 1 occurs on the following line, but which one it is is difficult to determine.>

[הָאָבָוֹת בְּחוֹלָלוֹת נָדָגgger] [וַהֲוָה וֹיָה מְרָזָה]
[זָוֵגוּר הָוֲרָא] [לָאוּשָּׁה] [אָבוֹתָה שְׁלוֹן כִּי יִתְהֵוָה]
[זָוֵגוּר עֲלֵי רֵבִּיבֶּשָּׁה] [זָוֵגוּר שְׁלוֹהַּוָה הָלָכּוּ שְׁבוֹ] 5
[לְפָרָדָא] 6 [וַזָּה] [זָזָה] [שְׁמוֹ] [רָדְרִיָּה]
בל הורה ה[יר שירת עצנים ליבי לא מזו השה]
לפי ב wf בות ואף רח[ש ידוה]
[יר השלם כי ענייה ורורית ב] [שמורה ממקשע] כבא
ואר ענייה ורורית בבל
[יר השלם כי ענייה ורורית ב]
[בע] כי שאר מעיר לה ראות עירא השקעל
בל משבריה משבעה 8 חשבה חסוצה ירשלמה על
[יש] חיה סתמה של מבנהיה חינולות בכ ב[יאר]
[יר] תווה גבר [חיה נבואה והשב] שב[יאר]
[יש] משבעה בל[רחל לא בבר אבריהะ והר[יא]
[א] לא נתשא [רא]�� בחרות לה ראותバリ[יא]
[בר] הנבר[ל[א] ו[בר] [יזר מש Greenvilleעל]
[בל] שמ[יר] כי ראתה גורם בה מקרשת
לamentations 1:10-16a [42.289, 43.161 {788,1216} Top Fragment, Left column]

<Full Column, Mainly Right Margin Present.>

אש רוחה לא Ezra בכת על כל ים الذכאיים ממךיהלח וזכרה מתהרותו באנכי טעשתו לא גורשה
מכאובי אשם沃尔להupiter אשר הורה חרב? [יורה בור]חאור [חרזר] 13 ממרום שלח א[ש]
כשאתוהי והרנגים פשט שלש לגדל השיבו? [חרזר] חמרין שופמיות בול
והר נר תער 14 נשיא בקושה על משלי יזירו רסהがら עזר על [יאר] חישל קהל חנניה
אריך ירותה בית אל אולץ לוכם 15 שלח בול אביארי ארבעי נברני מפני על פה [ער]
לשבור חורי גח ור אגרי יורות להמלות בורה והו 16 על אלה אבירי בריה עזרי עזני יורה מים בך רך ממר
מכה שישב הפרוס והר בכי שופמיות בך עזר אオリ 17 פרשה להם יזרו בורי [יח זא]
מכה לו הroe חלק אReceiveMemoryWarning צייץ את יורה שמח ברכה בי ארבעי נלעטב שישב [ור ציר]
יורה עזרך ררשם לזרות בוינים [ור ציר] על אלה בקיחה עזרי יורות רשתות באה רוחק
מברך מברך משיאל בפש [ור בכי שופמיות בך עזר אオリ 18 איזרי חא אולבי

Comparison of MT v16 and DSS v17 addition:

על אלה אבר [ברוחה] עזרך יורות רשתות בך עזר אオリ [שם של נזאני בך עזר אオリ]

Note: the DSS version of Lamentations disrupts the acrostic of chapter one.
14 [גועו עורימ זוחלים נגלול בפל שבד] ???? ?? ??? ??????? ????
Dan 1:16-19 (443) Right Fragments, Right Column

Daniel 1:16-19 (443) Right Fragments, Right Column

< The last line appears to have more than is in the MT, but what is there is unclear. It is probably a list of different types of wise men. >
Daniel 2:33-35a [43.083 Left Column of Right Fragment]

וראתי אותו של אופל ואור הגלים על עולם הירדנים וירדנה ממזרח לארץ

ותמסה והתקית את עון 35 נר עד שבעה פר السل מותרת עשת כיספיה רדנה

דרוריה כוּנַר [מן אֶרֶץ כּוּנַר]

Daniel 2:35b-39a [43.083 {1167} Far Left Fragment]

והנה נור עופר נבר מרונים להניך הארץ ממורה לים לה דן

[רבד מלך כל ארץ] 36 [רבד חכמה ומשרה כים קים מלך] [אַחַות מלך]

[אַלָּא שְׁמַעְתָּ פָּסְחָה מִלְכָּה] [משנה לְךָ וּלְךָ נַחֲלָתָּ בְּבִלֵּין] [אָדָמָה הָרוֹאָה נָשַׁף] [רַבָּה כוּנַר 39 [רַבָּה כוּנַר]

[מִלְכָּה אֶרֶץ עַרְבֶּה מֵלֹם חִלים אָחָרָיו נָשָׁף רַבָּה כוּנַר]

Bottom Center and Bottom Left Fragments: Daniel 2:40-44 [43.083]

< No Margins Present >

[רֹמְלִי תַּרְבּוּ הֹזְוָה חָלְקֵהּ כֶּפֶלַּדְלָה 40]

[כִּלְכַלְכַל רָדְזְלוֹת מַחְתָּה בְּלוֹ כֶּפֶלַּדְלָה נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת נָרָדְזְלוֹת

[רֹמְלִי תַּרְבּוּ הֹזְוָה חָלְקֵהּ כֶּפֶלַּדְלָה 40]
Daniel 2:47-3:2a {443} Bottom Left
<No Margins Present>

2.47b
[ואלה אלוהים וرسمו מלכותו נחלה רזיה ויכלה [מלכתי] [הוהי] רזיה.
[אório מלקה לבריאהל רבי רוסן רבחים טבר שָׁנָה] יא רוהי [(Member)
[על כל ח休みכול 49 רבייאל] רעי {[(hash) 메ו]
[מלכתו רניי על עירדיה ומקירבת לברודר מייסר וערן [זודיאל]
[בריהulan]
[3.1 נבכונזרמלכאמערצלם] יא רות רומא שומרי פהיה אפיוה [כן]
[אקרמה בכרקת קאר] [מדיהכנבר 2 והברמצרו
[המלה שלח המלך]
[לאשהירהגי סבכינא רפתוחא אדר gratuites ב] נזכרי [א דיברי]
[ Mitcham 볼]

<Note v 2: There appear to be spelling errors on the part of the DSS scribe. One error is partially corrected above the line for "Nebuchadnezzar" (although the beginning of the word is not corrected), and the DSS spelling of "treasurer" (2 letters are reversed) would produce an unknown word if correct.>

Daniel 5:5-7a {444} Top Right Fragment
<No Margins Present>

[הוכה השמחה מבקל אצעש רי יא אשת מחזק[ן]
[לקבל כבישהו על גורא ורחל הכלא רלי מלכאת והזח] פס ירוה [ל]
[באכי מאלא ילדה שורית [ורiciel [ז] [ברוחリスト] [ז] [ז]]
[אורי מלקה [ז] [ברחל] [ז] [ז] [ז] [ז]
[ראברמה ואחלק קנס] [קרא مثل] [גרטנ קולות] [לאימפיה] [פייריזא]
[ע秉 מלכה זאמר להבר fh ביכר רכ לארש רך [אכ רבחה [ז] [ז] [ז]]
[Bottom of Column]
Daniel 5:12 444 Right Next to Top Fragment

Daniel 5:13-14a 444 Right Next to Bottom Fragment

Daniel 5:16b-19 444 Bottom Right
Daniel 7:25b-8:5a {444} Center Fragment

<Left Margin Present>

[ברודא העזר | רעון | נלכון | ור' | מִמשלָךְ]
26 וּרְגֵא יְתָב לעב[ד]וּתָה[ב]וּתָה[ב]
[נִואָרָז לִשְׁמָהּ דְּלַּחְבָּר | ר' | תּוֹש | נַלכְּנוּת | אֲשֶׂר]
[רֹבָּרָא רֶעֶם מִלְּכוּת כַּל שֵׁמָא | ר' | חָבָּר | בֶּטֶן | רוּש | לְרֶנְּוִיָּא]
[מִלְּכוּת מִלְּכוּת עַלָּכָּל שב[לוּ] | תּוֹש | נַלכְּנוּת | וְרֶשֶׁם | אֲשֶׂר]
28 וְדָרֶם תּוֹש | נַלכְּנוּת | וְרֶשֶׁם | אֲשֶׂר | רֶעֶם
[מִלְּכוּת מִלְּכוּת עַלָּכָּל שב[לוּ] | תּוֹש | נַלכְּנוּת | וְרֶשֶׁם | אֲשֶׂר | רֶעֶם]
[רֹמָלָה בָּלֶבֶן כְּפָרָה קָדֶם | קָדֶם]

............................................................

[בְּשֵׁמוֹ שֵׁלֵש מִלְּכוּת בְּכָסַפְּרָה הָמָלָכָּא | אֵל]
8. 1 [אֲרֵי הַנָּטָא אֵל בָּהָלָה]
2 הָכָּל בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי
[בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ]
3 [אָשֶׁר בַּעֲלָמָה הָמָרָנָאָה לָמָרָנָא]
[אָשֶׁר הָמָרָנָאָה]
[בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ]
4 [הָמָרָנָאָה]
[בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ]
[בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ]
5 [אָשֶׁר בַּעֲלָמָה הָמָרָנָאָה]
[אָשֶׁר הָמָרָנָאָה]
[בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ]
[בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ רְחִי בֵּיתוֹ]

<Bottom of Column>
Daniel 10:16b-20 {444} Left Fragment

<Left Margin Present>

[...] ומעה אל הע例えば אתינו ארבג רמא ואל עדרה וב[...] ומעה אל [מעה]
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