Selections from the Dead Sea Scrolls in English (Translated)

Community Rule and Habakkuk Commentary with Great Isaiah Scroll Columns I to V

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AI-generated English translation

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Public Reuse and Source Basis

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About This Book

A standalone selection covering Community Rule 1QS I–XI, Habakkuk Commentary 1QpHab I–XIII, and Great Isaiah Scroll 1QIsa[a] I–V. The same 187 passage positions as the earlier edition are retained. Retaining a position does not mean its wording has been deciphered: some passages are partial or consist of an editorial gap.

AI-generated English under Douglas C. Youvan’s direction as initiator and compiler. No human specialist review. This paperback uses generous type and line spacing for comfortable reading.

Evidence for the Publication Basis

The underlying Hebrew writings are ancient texts, separate from the new English wording and from a modern photograph or scholarly reconstruction. In United States law, 17 U.S.C. §103(b) limits a derivative work's copyright to the author's added material; it does not confer exclusive rights over the preexisting text. Section 102(b) also distinguishes protected expression from ideas and discoveries. These provisions support translating ancient wording independently, while leaving any protected modern additions subject to their own rights.

David L. Washburn's introduction to his Community Rule transcription states: ‘I place no restrictions on its use or citation’. He asks that a published use footnote the source. The source section supplies an explicit published source note acknowledging that permission and request. His introduction says he transcribed Trever photographs and checked Charlesworth, adopting some readings. The revised notes also compare three consequential ancient word forms with a scholarly transcription. Specifically identified unsupported predecessor-dependent completions are excluded from the new reading text; an editorial gap is recorded where the witness does not establish wording without such a completion. His permission supports using his own contribution; it cannot grant rights he does not hold. Unspecified waw/yod comparisons remain part of the witness's disclosed history.

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For Habakkuk and Isaiah, the revised reading records identify the photograph and manuscript location used, the Hebrew accepted as visible, and the gaps or uncertainties encountered. Unreadable stretches receive editorial gaps; the revision does not fill them with the earlier edition's licensed transcriptions or modern restorations. The published English aims to express the ancient wording, not the photographer's composition or a modern editor's reconstruction. The photographs themselves are excluded from both the book and the release package. Their catalog labels are recorded as source information rather than asserted as worldwide permission statements.

AI generation does not create a right to reuse someone else's protected expression. The United States Copyright Office's January 2025 report distinguishes AI-only output from identifiable human authorship, including human selection, arrangement, and editing. Any project rights in this edition's new contributions are covered by its public dedication. This establishes the project's reuse intention and removes its own restrictions; it is not a blanket clearance of unrelated third-party rights.

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https://www.nyx.net/~dwashbur/1qsintro.htm

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https://www.copyright.gov/comp3/chap300/ch300-copyrightable-authorship.pdf

Preface

The purpose of this book is to make a documented selection from the Dead Sea Scrolls readable in English and available for public reuse. Ancient religious writings belong in the conversation of ordinary readers as well as specialists. An English reader should be able to find the manuscript location behind a passage, recognize where evidence is uncertain, and distinguish ancient words from the translator's explanation.

This is one standalone selection. It covers the Community Rule, manuscript 1QS, columns I–XI; the Habakkuk Commentary, manuscript 1QpHab, columns I–XIII; and the opening five columns of the Great Isaiah Scroll, manuscript 1QIsa[a]. It does not contain the complete Dead Sea Scrolls corpus or the entire Isaiah Scroll. The Community Rule and Habakkuk Commentary are ancient Jewish writings outside the biblical canon. Isaiah is a biblical manuscript; the Habakkuk Commentary also quotes biblical prophecy and gives its own interpretation.

The Community Rule has been freshly rendered primarily from David L. Washburn's Hebrew transcription, for which he permits unrestricted use and citation while asking for a published footnote. The principal corrections after scholarly comparison and examination of original-resolution manuscript photographs are teaching at III.13, lips at IX.5, and plural anointed figures at IX.11. The adjacent form for humanity at III.13 and the pronoun in XI.11 have also been corrected from the same evidence, with the latter photographic suffix reading still moderately confident rather than certain. The notes identify the differing witnesses and the limits of direct image checking. Habakkuk and Isaiah have been read again from photographs. Earlier Qumran-Digital and ETCBC/OpenDeadSea consultation remains disclosed; this edition does not claim that every decision was made without knowledge of those sources. Unsupported modern reconstructions are not inserted simply to make damaged wording fluent.

The gaps limit this edition substantially. Of 187 passage positions, 129 contain at least one gap marker and 7 contain no translated wording. There are 352 markers, including 216 editorial gaps. These figures count labels and passage positions, not missing words; they do not mean that a corresponding percentage of manuscript wording is lost. Many gaps describe this edition's inability to establish a reading, especially in Habakkuk, rather than physical damage. An anomalous source form is compared with the available evidence instead of being treated as certain merely because the source permits reuse.

Artificial intelligence produced the Hebrew reading records and English under Douglas C. Youvan's direction as initiator and compiler. The photographs, source records, English clauses, and navigation have received AI and mechanical checks. No

qualified human Hebrew or Dead Sea Scrolls specialist has reviewed this translation. The reading records make the work examinable; they do not make the readings infallible. Translation accuracy remains provisional, especially where handwriting, damage, line alignment, or unusual Hebrew is involved.

Christian readers may find these writings important for understanding the Jewish world in which Christianity emerged. That interest does not authorize the translator to insert later Christian conclusions into ancient wording. Titles such as Teacher of Righteousness and expressions about anointed figures should first be understood within the document that uses them. Zion is an ancient place-name in these texts; a modern political identification requires a separate argument.

The new project contributions are dedicated for unrestricted reuse. The publication basis is the ancient manuscript wording, a transcription with an express unrestricted-use statement, fresh English, and the omission of unsupported modern restorations. Source photographs and complete modern transcription datasets are not reproduced in the book or its release package. Washburn's account of predecessor checking and the separate status of photographic rights remain disclosed. This is an evidence-based source record, not a judicial determination of copyright status in every country or a guarantee of a publisher's acceptance.

The source section includes the Hebrew forms and decisions for five consequential passages discussed in this revision. Those records distinguish a reported transcription reading, a proposed emendation, and an image-based but uncertain reading. The accompanying file Dead_Sea_Scrolls_Project_Starter.zip contains the fuller line ledgers, source references, change totals, and build files. It should be distributed alongside this book. No public deposit address has been established for that package at this edition's date. The selection is standalone and remains open to correction.

Historical Introduction

The Dead Sea Scrolls preserve writings from ancient Jewish life, worship, and argument. Their modern discovery began in 1947, when Bedouin found manuscripts in a cave near Qumran, on the northwestern side of the Dead Sea. Further discoveries brought to light material from eleven nearby caves. Some manuscripts survived at substantial length; many others remain as scattered pieces of parchment or papyrus. The name also covers finds from other sites in the Judean Desert, so it does not designate a single book, author, or uniform collection.

The Qumran manuscripts belong broadly to the late Second Temple world. Conventional summaries place them between the third century BCE and the first century CE, before the Jerusalem Temple's destruction in 70 CE. BCE and CE use the same numbered years as BC and AD. A manuscript's copying date must be distinguished from the composition of the work it contains: an ancient scribe could reproduce a much older text. Handwriting, material analysis, and historical context contribute different kinds of evidence, and their conclusions need not coincide exactly.

Specific dates remain estimates. The Great Isaiah Scroll is commonly placed around 125 BCE. A traditional estimate for the Cave 1 Community Rule is approximately 100 –75 BCE, while the Habakkuk Commentary is commonly assigned to the first century BCE. Research continues to test such judgments. A 2025 study combining radiocarbon evidence with computer analysis of handwriting proposed earlier dates for several manuscripts, including a second-century BCE prediction for the Community Rule. These results invite further comparison; they do not supply an exact calendar date for every surviving copy.

The collection contains both biblical and nonbiblical writings. Here, biblical means manuscripts of works now included in the Hebrew Bible; nonbiblical means other compositions, such as community regulations, prayers, interpretations, and rewritten narratives. This classification helps readers distinguish kinds of documents. It does not settle what every ancient reader regarded as sacred. The surviving literature reflects a period in which the boundaries of an authoritative scriptural collection were still developing. A rule for a particular community and a copy of Isaiah therefore require different kinds of reading, even when both draw on shared religious language.

The Community Rule, designated 1QS, describes admission, discipline, shared obligations, study, purification, and worship within a group called the Yahad. Its Cave 1 manuscript has eleven columns, and related copies help scholars study the work's development. Many scholars have associated the group with the Essenes described by ancient writers. That association remains an interpretation, rather than a name plainly identifying every scroll's author. The relationship between the manuscripts, the Qumran settlement, and particular communities continues to be debated. The Rule should first be heard as evidence of its own community's aspirations and practices.

The Habakkuk Commentary, designated 1QpHab, offers a different encounter with scripture. It quotes passages of the biblical prophecy and then interprets them in relation to the commentator's community and its opponents. This form of interpretation is called pesher. The reader must distinguish the prophetic words being quoted from the ancient explanation attached to them. Titles such as Teacher of Righteousness and Wicked Priest belong to that explanation; identifying the people behind them requires additional historical argument. The commentary records an ancient reading of prophecy, not simply another copy of Habakkuk.

The Great Isaiah Scroll, designated 1QIsa[a], supplies a biblical witness alongside these community writings. Its fifty-four columns preserve the text corresponding to all sixty-six chapters of Isaiah, apart from small losses. It also preserves spelling features, corrections, and readings that can be compared with other manuscripts, including the later Masoretic tradition. A difference between witnesses may affect spelling alone or change the wording and sense. The task of translation is to represent the particular manuscript being read, while showing significant differences, rather than quietly making it agree with a familiar printed Bible.

Damage imposes another limit. A surviving word, an uncertain letter, and a proposed restoration are different kinds of evidence. A parallel passage may suggest what once occupied a gap, but that suggestion does not make the missing letters survive. This edition therefore identifies gaps and proposals, separates reading text from explanatory notes, and records the ancient-language sources used. It offers access to particular witnesses while retaining the uncertainty that responsible comparison requires. Further translation and better photographs can improve the work; they cannot erase the distinction between what remains and what is inferred.

Community Rule

Columns I–XI. A fresh English rendering based primarily on David L. Washburn's Hebrew transcription, with the consequential word forms documented below corrected after scholarly comparison and manuscript-image examination. Unresolved expressions are omitted or marked. Source permission does not establish transcription accuracy. The notes and source section identify the corrections, remaining uncertainties, and source history.

Column I

1–3 [gap?] [ED gap] [gap?] the Community, to seek [gap?] to do [ED gap] and what is upright before him, as he commanded by Moses and by all his servants the prophets; [1]

3–7 to love all whom he [ED gap], and to hate everyone he rejected; to stay away from every evil, hold fast to all good deeds, and do truth, righteousness, and justice in the land. They shall no longer follow a guilty heart's obstinacy or unfaithful eyes, doing every evil; [2]

7–11 and to bring all who freely offer to perform God's statutes into a covenant of kindness, joining in God's counsel and walking before him in completeness, according to all that is revealed for their appointed occasions. They shall love all the sons of light, each according to his portion in God's counsel, and hate all the sons of darkness, each according to his guilt under God's vengeance. [3]

11–15 All who offer themselves for his truth shall bring their entire knowledge, strength, and possessions into God's Community: to test their knowledge by the truth of God's statutes, direct their strength according to the completeness of his ways, and their possessions according to his righteous counsel. They shall not [ED gap] any of God's words at their appointed limits, nor advance their times, nor [ED gap] any of their appointed occasions. They shall not depart from his true statutes, going to the right or the left. [4]

16–20 Everyone who enters the Community's order shall be brought through the covenant before God, to perform everything he commanded and not turn back from following him because of fear, terror, or an ordeal of trials under Belial's authority. As

they pass through the covenant, the priests and the Levites shall bless the God of deliverances and all his works of truth. Everyone passing through the covenant shall answer them: 'Amen, amen.' [5]

21–26 The priests shall recount God's righteous acts in mighty deeds, and proclaim all [ED gap] concerning Israel. The Levites shall recount the wrongs of Israel's sons, all their guilty rebellions and their sins under Belial's authority. [gap?] Those passing through the covenant acknowledge after them: 'We have done wrong [gap?] we have acted wickedly, we [gap?] our ancestors before us [gap?] truth and righteous [gap?] his judgment upon us and upon the ancestors [gap?].' [6]

Column II

1–4 And the breadth of his [ED gap] [gap?] upon us from age to age. The priests shall bless all who belong to God's lot and walk in completeness in all his ways, saying: 'May he bless you with every good thing and keep you from every evil. May he illuminate your heart with understanding of life and favor you with knowledge for all ages. May he raise toward you the face of his kindness, for everlasting peace.' [7]

4–10 The Levites shall curse everyone belonging to Belial's lot. They shall respond: 'You are cursed in all the wicked deeds of your guilt. May the God of terror put you into the hands of all who exact vengeance, and appoint destruction after you through all who repay recompense. You are cursed without compassion, according to the darkness of your deeds, and condemned in the obscurity of everlasting fire. May God grant you no favor when you call, and grant no forgiveness to atone for your wrongs. May he raise his angry face for vengeance upon you; may you have no peace from the mouth of any who hold to the fathers.' All passing through the covenant shall say after the blessing and the cursing: 'Amen, amen.' [8]

11–15 The priests and Levites shall add: 'Cursed is the one with idols in his heart who comes to pass through a fearful covenant and sets before himself the stumbling block of his wrongdoing, to draw back through it. When he hears the words of this covenant, he blesses himself in his heart, saying, “Peace [ED gap], for I shall follow my heart's obstinacy.” His [ED gap] shall be swept away, the thirsty with the well-watered, without forgiveness.' [9]

15–18 God's anger and the zeal of his judgment shall burn against [gap?] for everlasting destruction. All the curses of this covenant shall cling to him. They shall set him apart for evil, and he shall be cut off from all the sons of light when he withdraws from following God through his idols and the stumbling block of his guilt. His portion shall be placed among those cursed forever. All who enter the covenant shall respond after them: 'Amen, amen.' [10]

19–23 They shall do this annually throughout all the days of Belial's authority. The priests shall pass first, in order according to their spirits, one after another; the Levites shall follow them. The whole people shall pass third, in order, one after another, in thousands, hundreds, fifties, and tens, so that each person of Israel may know his assigned station in God's Community, for an everlasting council. No person shall be lowered from his assigned station or raised above the place of his lot. [11]

24–26 For all shall belong together in truth and good humility [gap?] love of kindness and righteous thought [ED gap] toward his neighbor, in holy counsel, and members of a fellowship [gap?] everlasting. Everyone who refuses to enter [gap?] to follow the obstinacy of his heart shall not [gap?] his truth, for his soul recoils— [12]

Column III

1–6 when he turns away from knowledge of righteous judgments. He has no strength to return to [ED gap], and shall not be counted with the upright. His knowledge, strength, and possessions shall not enter the Community's counsel, for his plowing is in a tumult of wickedness, and defilements are in his return. He shall not be found righteous while he examines his heart's obstinacy. In darkness he looks toward paths of light, yet shall not be counted among the complete. He shall not be cleansed by acts of atonement, purified by cleansing water, or sanctified in seas and rivers. No washing water shall purify him. Unclean, unclean he shall be for all the days he refuses God's judgments and refuses discipline in the fellowship of his counsel. [13]

6–12 For by the spirit of God's true counsel concerning a person's ways, all his wrongs are atoned for, to look upon the light of life. By a spirit of holiness, in joining his truth, he is cleansed from all their wrongs. By a spirit of uprightness and humility his sin is atoned for. By submitting his soul to all God's statutes, his flesh is purified, to be in cleansing water and be sanctified in purifying water. He shall prepare his steps to walk

completely in all God's ways, as he commanded for their appointed occasions, without [ED gap] right or left or [ED gap] any of his words. Or he shall be accepted in his atonement, a pleasing fragrance before God, and it shall be for him a covenant of an everlasting Community. [14]

13–15 For the Instructor: to understand and to teach all the sons of light concerning the origins of all humankind, every kind of their spirits, their signs, their deeds through their generations, the visitation of their afflictions, and the limits of their well-being. [15]

15–19 From the God of knowledge comes everything that has been and will be. Before they existed he prepared all their [ED gap]; when they exist, they reach their appointed purposes according to the thought of his glory, fulfilling their work; there is no changing it. In his hand are the judgments of all that exists, and he sustains them in all their desires. He created humankind to rule the world and assigned it two spirits in which to walk until the time of its visitation: the spirits of truth and injustice. [16]

19–24 The origins of truth are like a dwelling of light; from a source of darkness come the origins of injustice. In the hand of the Prince of Lights is the rule of all the sons of righteousness; they shall walk in paths of light. In the hand of the Angel of Darkness is all rule over the sons of injustice; they shall walk in paths of darkness. Through the Angel of Darkness all the sons of righteousness stray. All their sins, wrongs, guilt, and rebellious deeds fall under his rule, according to [ED gap] God until his end. All their afflictions and periods of distress fall under his hostile rule, and all the spirits of his lot seek to make the sons of light stumble. But the God of Israel and his angel of truth [ED gap] all the sons of light. [17]

25–26 He created spirits of light and darkness and founded every deed upon them [gap?] every work; and upon their ways [gap?] one God loved for all— [18]

Column IV

1 everlasting ages. In all [ED gap] he takes pleasure forever. One he abhorred [ED gap], and all its ways he hated perpetually. [19]

2–8 These are their ways in the world: to enlighten a person's heart, straighten before him all paths of true righteousness, and make his heart fear God's judgments; a spirit of

[ED gap], patience, abundant compassion and enduring goodness; understanding, discernment, and mighty wisdom that trusts in all God's deeds and rests upon the abundance of his kindness; a knowing spirit in every plan of action, zeal for righteous judgments, holy thought with a firm inclination, much kindness toward all the sons of truth, and purity of [ED gap], abhorring all unclean idols; modest walking with understanding in everything, and concealment concerning the truth of mysteries of knowledge. These are the counsels of the spirit for the sons of truth in the world. The visitation of all who walk in it brings healing and much peace through length of days, fruitful offspring with every lasting blessing, everlasting joy in enduring life, and a crown of glory with splendid attire in everlasting light. [20]

9–14 To the spirit of injustice belong an expansive appetite and hands lowered in the service of righteousness; wickedness, falsehood, arrogance, a lofty heart, deception, deceit, cruelty, much hypocrisy, impatience, much folly, presumptuous jealousy, abominable deeds in a spirit of unfaithfulness, and unclean paths in the service of impurity; a tongue of insults, blindness of eyes, heaviness of ear, stiffness of neck and heaviness of heart, walking in all paths of darkness and evil cunning. The visitation of all who walk in it brings [ED gap] afflictions at the hands of all destroying angels, everlasting ruin in the anger of the God of vengeance, perpetual terror and lasting disgrace, with the shame of destruction in dark fire. All their appointed periods through their generations shall be in mourning, grief, and bitter misery in dark existence, until they are consumed with no remainder or escape for them. [21]

15–19 In these lie the origins of every human being. Through their divisions all their companies inherit their portions in their generations; in their ways they walk. All the activity of their deeds belongs to their divisions, according to each person's inheritance, greater or smaller, throughout everlasting periods. God placed them side by side until the final limit and put enduring hostility between their divisions. Truth abhors unjust deeds, and injustice abhors every path of truth. Their judgments provoke jealous contention, for they do not walk together. Yet God, through the mysteries of his understanding and the wisdom of his glory, fixed a limit for injustice to exist. At the appointed visitation he shall destroy it forever. Then truth shall go forth triumphantly in the world, for it had been defiled along wicked paths under the rule of injustice until— [22]

20–23 the appointed time of determined judgment. Then God shall sift all a person's deeds by his truth and refine for himself human offspring, bringing every spirit of injustice to an end within his flesh and purifying him by a holy spirit from every wicked deed. He shall sprinkle a spirit of truth upon him, like cleansing water, from every false abomination and defilement through an unclean spirit; to give the upright understanding through knowledge of the Most High, and to instruct those of a complete way through the wisdom of the sons of heaven. God chose them for an everlasting covenant, and all Adam's glory belongs to them; there is no injustice. It shall bring shame upon every deceitful deed. Until now the spirits of truth and injustice contend in a person's heart— [23]

23–26 they walk in wisdom and folly. According to a person's portion in truth he acts righteously and hates injustice; according to his inheritance in the lot of injustice he acts wickedly in it and likewise abhors truth. God placed them side by side until the determined end and the making of something new. He knows the action of their deeds throughout all appointed periods [gap?] he allotted them to human beings to know good [gap?] to cast lots for every living being according to its spirit [gap?] visitation. [24]

Column V

1–5 This is the order for the members of the Community who freely undertake to turn from every evil and hold to everything he commanded according to his will: to separate from the company of unjust men, to join together in Torah and property, and be subject to the sons of Zadok, the priests who guard the covenant, and to the majority of the members of the Community who maintain the covenant. By their decision the lot shall be established for every matter of Torah, property, and judgment: to act together in truth and humility, righteousness, justice, and love of kindness; to walk modestly in all their ways. No person shall follow his heart's obstinacy, straying after his heart, his eyes, or the thought of his inclination [ED gap] together to circumcise the foreskin of inclination and a hard neck, to establish a truthful foundation for Israel and unite a covenant— [25]

6–10 everlasting, to make atonement for all who freely offer themselves for holiness in Aaron, for the house of truth in Israel, and for those attached to them; to join together in dispute and judgment, condemning all who transgress a statute. These are

the arrangements of their ways concerning all these statutes when they assemble together. Every person coming to the Community's council shall enter God's covenant before all the volunteers and take upon himself a binding oath to return to Moses' Torah with all heart and all soul, according to everything he commanded and all that is revealed from it to the sons of Zadok, the covenant-keeping priests who seek his will, and to the majority of their covenant companions who volunteer together for his truth and walk in his will. Whoever takes the covenant upon himself shall separate from all the unjust men walking— [26]

11–14 in the way of wickedness. They are not counted in his covenant, for they neither sought nor investigated his statutes to know the hidden matters in which they went astray toward a desolating fire. They performed the revealed matters with a high hand, arousing anger for judgment and taking vengeance through covenant curses, to perform great judgments upon them in everlasting destruction, with no remainder. He shall not enter water to touch the purity of the holy men, for they shall not become pure unless they turn from their evil; everyone who transgresses his word is unclean. He shall not join with him in his work or his property, lest he draw him into— [27]

15–20 guilty wrongdoing. He shall distance himself from him in every matter, for it is written: 'Keep distant from every false matter.' No member of the Community shall [ED gap] their decision in any matter of Torah or judgment. He shall not [ED gap] from their property, drink, or take anything whatever from their hands without payment, as it is written: 'Cease from the human being whose breath is in his nostril, for of what account is he?' All who are not counted in his covenant shall be separated, with everything they possess. A holy person shall not rely upon any vain deed, for all who have not known his covenant are vanity. He shall destroy from the world everyone who despises his word, and all their deeds are impurity before him; all their property is unclean. When he enters the covenant to do everything according to these statutes and join a holy congregation, they shall examine— [28]

21–24 their spirits together, each person in relation to his neighbor, according to his understanding and his deeds in Torah, by the decision of the sons of Aaron who freely offer together to establish his covenant and attend to all the statutes he commanded them to perform, and by the decision of [ED gap] Israel who freely offer to return together to his covenant. They shall record them in order, each before his neighbor

according to his understanding and deeds, so that all obey one another, the lesser the greater. They shall [ED gap] their spirits and deeds annually, advancing a person according to his understanding and the completeness of his way, and lowering him according to his [ED gap]. [29]

25–26 Each person toward his neighbor in [gap?], humility, and love of kindness. No person shall speak to another in anger or complaint, or in stubbornness [gap?] a wicked spirit. He shall not hate him [gap?] his heart, for [gap?] he shall reprove him, and shall not— [30]

Column VI

1–4 bear wrongdoing on his account. No person shall bring a matter against his neighbor before the Many without reproof before witnesses. In these ways they shall conduct themselves in all their dwellings, wherever one person encounters another. The lesser shall obey the greater in work and money. Together they shall eat, together bless, and together take counsel. Wherever there are ten men of the Community's council, a priest shall not be absent from them. Each shall sit before him in his assigned position, and thus be asked for his counsel on every matter. When they arrange the table for food or new wine— [31]

5–8 to drink, the priest shall extend his hand first to bless the beginning of the bread or the new wine. Wherever the ten are, a man shall not be absent who studies Torah by day and night, continually [ED gap] one to another. The Many shall keep watch together for a third of all the nights of the year, to read the book, investigate judgment, and bless together. [32]

9–13 This is the order for the sitting of the Many: each in his assigned position. The priests shall sit first, the elders second, and the rest of the entire people each in his position. Thus they shall be asked concerning judgment, every counsel, and any matter belonging to the Many, so that each may offer his knowledge to the Community's council. No person shall speak during his neighbor's words before his brother finishes speaking, nor before his assigned written position. The person asked shall speak in his turn. In the sitting of the Many no person shall speak any matter without the Many's agreement [ED gap] the person overseeing the Many. Whoever has something to say to the Many outside the position of the person seeking the Community's counsel shall

stand on his feet and say: 'I have something to say to the Many.' If they tell him, he shall speak. [33]

14–17 Every volunteer from Israel wishing to join the Community's council shall be examined by the man appointed at the head of the Many concerning his understanding and deeds. If he [ED gap] discipline, he shall bring him into the covenant to return to truth and turn away from every injustice, and instruct him in all the Community's judgments. After he comes to stand before the Many, all shall be asked concerning his affairs. As the lot falls by the counsel of the Many, he shall be brought near or kept distant. When brought near the Community's counsel he shall not touch the purity of the Many until they have examined his spirit and deeds through the completion of one entire year. Nor shall he share in the Many's property. [34]

18–23 When he completes a year within the Community, the Many shall be asked about his affairs according to his understanding and deeds in Torah. If the lot falls for him to draw near the Community's fellowship, by decision of the priests and the majority of their covenant companions, they shall also bring his property and work under the authority of the man overseeing the Many's work. They shall record it in an account in his hand, and he shall not bring it out for the Many. He shall not touch the Many's drink until he completes a second year among the members of the Community. At the end of that second year he shall be assessed by decision of the Many. If the lot falls to bring him near the Community, they shall enter him in the order of his assigned position among his brothers for Torah, judgment, and purity, and to combine his property. His counsel and judgment shall belong to the Community. [35]

24–27 These are the judgments by which they shall be judged in the Community's inquiry, according to the matters stated. If a man is found to lie knowingly concerning property, they shall separate him from the Many's purity for one year and penalize him a quarter of his bread. Whoever answers his neighbor with excessive harshness and speaks impatiently to [gap?] the foundation of his companion [ED gap] the mouth of his neighbor written before him [gap?] his hand [ED gap] shall be penalized one year [gap?] whoever mentions a matter by the honored name above all [gap?]— [36]

Column VII

1–3 and if he curses, whether [ED gap] distress or concerning anything belonging to him, whether reading in a book or blessing, they shall separate him, and he shall never again return to the Community's counsel. If he speaks a [ED gap] matter against one of the priests in the book, he shall be penalized one year and separated from the Many's purity. If he spoke unintentionally, he shall be penalized six months. Whoever [ED gap] in his knowledge— [37]

4–7 shall be penalized six months. The man who [ED gap] his neighbor knowingly without judgment shall be penalized one year and separated. Whoever speaks arrogantly to his neighbor or knowingly acts deceitfully shall be penalized six months. If he acts deceitfully toward his neighbor, he shall be penalized three months. If he acts deceitfully concerning the Community's property, causing it to be lost, he shall repay it in full. [38]

8–9 If he cannot manage to repay it, he shall be penalized sixty days. Whoever holds a grudge against his neighbor without judgment shall be penalized [ED gap] months; likewise anyone avenging himself in any matter. Whoever speaks an indecent word with his mouth shall be penalized three months. Whoever speaks during his neighbor's words— [39]

10–12 shall be penalized ten days. Whoever lies down and sleeps during the Many's sitting shall be penalized thirty days. Likewise, a person who departs during the Many's sitting without counsel, pointlessly up to three times in a single sitting, shall be penalized ten days. If he rises and departs, he shall be penalized thirty days. Whoever walks naked before his neighbor without being [ED gap] shall be penalized six months. [40]

13–16 A person who spits into the Many's sitting shall be penalized thirty days. Whoever brings his hand out from beneath his garment [ED gap] and his nakedness is seen shall be penalized thirty days. Whoever [ED gap] foolishly to make his voice heard shall be penalized thirty days. Whoever brings out his left hand to gesture with it shall be penalized ten days. A man who spreads gossip concerning his neighbor shall be separated from the Many's purity for one year and penalized. A person who spreads gossip concerning the Many shall be sent away from them— [41]

17–21 and shall never return. The man who complains against the Community's foundation shall be sent away and shall not return. If he complains unjustly against his neighbor, he shall be penalized six months. A man whose spirit [ED gap] from the Community's foundation, betraying truth and following his heart's obstinacy, if he returns, shall be penalized two years. In the first he shall not touch the Many's purity; in the second he shall not touch the Many's drink, and shall sit after all the Community's members. When he completes two years, the Many shall be asked about his affairs. If they draw him near, he shall be entered in his position, and afterward be asked concerning judgment. [42]

22–25 Every person who has belonged to the Community's counsel [erasure] for the completion of ten years [erasure], whose [ED gap] turns to betray the Community and [ED gap] before the Many to follow his heart's obstinacy, shall never return to the Community's counsel. A member of the Community [gap?] who associates with him in his purity or his property [gap?] the Many; his judgment shall be like his, to [gap?]. [43]

Column VIII

1–4 In the Community's council there shall be twelve men and three priests, complete in everything revealed from all the Torah: to perform truth, righteousness, judgment, love of kindness, and modest conduct, each with his neighbor; to maintain faithfulness in the land with a steady inclination and a broken spirit; to obtain acceptance for guilt through those who do judgment, and through the distress of testing; to walk with everyone according to the measure of truth and the arrangement of the time. When these are in Israel— [44]

5–10 the Community's council shall be established in truth as an everlasting planting, a holy house for Israel and [ED gap] of utmost holiness for Aaron: truthful witnesses for judgment, chosen for acceptance, to make atonement on behalf of the land and repay the wicked their recompense. It is a tested wall, a precious cornerstone; its [ED gap] shall not be shaken, and they shall not move from their place. It is a dwelling of utmost holiness for Aaron in the congregation of them all, for a covenant of judgment and to offer a pleasing spirit, and a house of completeness and truth in Israel, to establish a covenant for everlasting statutes. When these stand in the Community's foundation for two years in a complete way [above-line addition: they shall be

accepted [ED gap], and determine judgment upon wickedness [gap?], and there is no injustice]— [45]

11–14 they shall be set apart as holy within the council of the Community's men. Any matter hidden from Israel and discovered by a person who seeks shall not be concealed from these men through fear of a withdrawing spirit. When these become a Community in Israel according to these arrangements, they shall separate from the dwelling of the [ED gap] of injustice, going into the wilderness to clear his way there. As it is written: 'In the wilderness [ED gap] the way of [divine-name dots]; make straight [ED gap] a highway for our God.' [46]

15–19 This is the study of the Torah [gap?] commanded by Moses, to perform everything revealed from time to time, and as the prophets revealed by his holy spirit. Every member of the Community's covenant who turns aside from any commandment with a high hand shall not touch the purity of the holy men, nor know any of their counsel, until his deeds are cleansed of every injustice, to walk in a complete way. They shall bring him near the council by the decision of the Many and afterward enter him in his assigned position. This judgment applies to everyone added to the Community. [47]

20–27 These are the judgments by which the men of complete holiness shall walk, each with his neighbor. Everyone entering the holy council walks in a complete way as commanded. If any of them transgresses a matter of Moses' Torah with a high hand or deceitfully, they shall send him from the Community's counsel; he shall never return. No holy person shall associate with his property or his counsel in any matter. If he acts unintentionally, he shall be separated from purity and counsel, and they shall inquire into judgment. No person shall judge another or be asked concerning any counsel for two years. If his way becomes complete in sitting, inquiry, and counsel [gap?], if he has not erred again through the completion of two years— [48]

Column IX

1–2 for concerning [gap?] one inadvertent offense he shall be penalized two years; one who acts with a high hand shall never return. But the inadvertent offender shall be tested for two years, to make his way and counsel complete by the decision of the Many. Afterward he shall be entered in his assigned holy position. [49]

3–6 When these are in Israel according to all these arrangements, they shall form a foundation of a holy spirit for everlasting truth, to make atonement for the guilt of rebellion and the unfaithfulness of sin, and to obtain acceptance for the land beyond the flesh of burnt offerings and the fat of sacrifice. An offering from the lips according to judgment shall be like a pleasing fragrance of righteousness, and completeness of the way like a freely given acceptable grain offering. At that time the Community's men shall separate a holy house for Aaron, joining in utmost holiness, and a house of fellowship for Israel, those who walk in completeness. [50]

7–11 Only the sons of Aaron shall govern judgment and property. By their decision the lot shall be issued for every assigned position of the Community's men. The property of holy men walking in completeness shall not be mixed with the property of deceitful men who have not [ED gap] their way, to separate from injustice and walk in a complete way. They shall not leave any counsel of Torah to follow all the obstinacy of their hearts. They shall be judged by the first judgments by which the Community's men began to be disciplined, until the coming of a prophet and the anointed ones of Aaron and Israel. [51]

12–16 These are the statutes for the Instructor, to conduct himself by them with every living person, arranging matters from time to time and weighing each person: to do God's will according to everything revealed from time to time, learn all the understanding available according to the times, and distinguish the statute of the time; to weigh the sons of Zadok [gap?] according to spirits, and in the chosen matters of the time hold fast to his will as commanded. According to each person's spirit, so shall his judgment be made; according to the honor of his hands he shall be brought near, and according to his understanding be presented; likewise his love together with his hatred. [52]

16–20 He shall not reprove or contend with the men of destruction. He shall conceal the counsel of Torah among unjust men, and demonstrate true knowledge and righteous judgment to those who choose his way, each according to his spirit and the arrangement of the time, to [ED gap] them in knowledge. Thus he shall instruct them in wondrous mysteries and truth among the members of the Community, so that each walks completely with his neighbor in everything revealed to them. This is the time to turn the way toward the wilderness and instruct all who are found to do what belongs

to this time. He shall separate from every person who has not removed his way from every injustice. [53]

21–26 These are the arrangements of the way for the Instructor in these times, concerning his love and his hatred: everlasting hatred toward men of destruction, in a concealed spirit; to leave them property and the labor of his hands, like a [ED gap] to the one ruling him, and humility before one exercising dominion over him; to be a man zealous for the statute, with his time for the day of vengeance; to do what is acceptable in every undertaking of his hands and all his authority, as commanded. Whatever is done to him he shall accept freely. Apart from God's will he shall desire nothing [gap?] he shall accept the words of his mouth and not desire anything he has not commanded [gap?]. He shall wait continually for God's judgment [gap?], bless his Maker, and in everything that occurs [gap?] lips, and we shall bless— [54]

Column X

1–8 at the appointed periods he engraved: at the beginning of light's rule with its circuit, and when it is gathered to the dwelling of its ordinance; at the beginning of darkness's watches, when he opens its treasury and [ED gap], and in its circuit when it is gathered from before light, at the appearance of the luminaries from the holy dwelling, when they are gathered to the glorious dwelling; at the coming of appointed times for the month's days [ED gap] their circuits, when they pass them to one another; when renewed, a great day for utmost holiness, and a sign [ED gap] for the opening of his everlasting kindness; at the beginnings of appointed occasions in every existing period, at the beginning of months for appointed times, and holy days in their arrangement, for remembrance at their occasions. With an offering of lips we shall bless him, as an ordinance engraved forever, at the beginnings of years and the circuit of their occasions when their appointed arrangement is complete, the day of his judgment one toward another; at the harvest occasion for summer, the seed occasion for the season of growth, the occasions of years [ED gap], and at the beginning of their weeks for the occasion of liberty. Throughout my existence, an engraved ordinance on my tongue shall be a fruit of praise and my lips' portion. [55]

9–12 Then [ED gap] with knowledge. All my music shall be for God's glory; the harp of my lyre for the arrangement of his holiness. I shall raise the flute of my lips according to the measure of his judgment. At the coming of day and night I [ED gap]

in God's covenant; at the going out of evening and morning I shall say his statutes. In [ED gap] I shall set my boundary, so as not to turn back. I shall demonstrate his judgment concerning my distortions, and my rebellions shall be before my eyes like an engraved ordinance. To God I shall say: 'My righteousness'; and to the Most High: 'The one establishing my good; the source of knowledge and dwelling of holiness; the height of glory and the power of all, for everlasting splendor.' I shall choose according to what— [56]

13–17 he teaches me, and accept how he judges me. At the beginning of extending my hands and feet I shall bless his name; at the beginning of going out and coming in, sitting and rising, and when lying on my couch, I shall sing to him. I shall bless him with an offering issuing from my lips, from the ordered company of people; before I lift my hand to [ED gap] the rich produce of the world; at the beginning of fear and terror, and when distress is prepared with devastation. I shall bless him with wondrous acknowledgment and speak of [ED gap]. I shall rely upon his kindnesses all day and know that in his hand is the judgment of every living being, and all his deeds are true. When distress opens, I shall praise him; in his deliverance I shall sing together. [57]

17–18 I shall not return to a person [ED gap] and evil; with good I shall pursue a man, for the judgment of every living being belongs to God, and he shall repay a person his recompense. I shall not be jealous with a spirit of— [58]

19 [ED gap] [59]

20–24 [ED gap] I shall turn back from unjust men, and shall not be appeased until judgment is established. I shall not retain anger against those turning from transgression, and shall not have compassion upon everyone who turns from the way. I shall not comfort the crushed [ED gap] their way. I shall not keep Belial in my heart. Folly and a sinful lie shall not be heard in my mouth; deceits and falsehoods shall not be found upon my lips. Holy fruit shall be upon my tongue, and [ED gap] shall not be found in it. With thanksgiving I shall open my mouth, and my tongue shall continually recount God's righteous deeds, and people's treachery [ED gap] their transgression. I shall put an end to empty things from my lips, impurities and distortions from my heart's knowledge. Through the counsel of sound wisdom I shall recount knowledge. [60]

25–26 With discerning knowledge I shall respond [gap?] a steadfast boundary for guarding the faithful, and a powerful judgment to pour out [gap?], a statute by the measure of times, and [gap?], love of kindness toward those brought low, and strengthening hands for [ED gap]— [61]

Column XI

1–2 a spirit of understanding for those wandering; to instruct those bowed down through teaching; to answer the high-spirited with humility; and with a broken spirit toward men of the rod, those pointing a finger, speaking wrongdoing, and acquiring property. [62]

2–5 For as for me, my judgment belongs to God. In his hand are the completeness of my way and the uprightness of my heart. Through my righteous acts he shall wipe away my rebellions, for from the source of my knowledge he opened my light. My eyes have looked upon his wonders, and the light of my heart is in the mystery of what comes into being and everlasting existence, the support of my right hand. My steps travel upon a strong rock; before anything they shall not [ED gap], for God's truth is the [ED gap] of my steps, and his power the support of my right hand. From the source of my righteousness comes my judgment. [63]

5–9 The light in my heart comes from his wondrous mysteries. In everlasting existence my eyes [ED gap] sound wisdom hidden from humankind, knowledge and a discerning plan from the sons of Adam, a source of righteousness and a reservoir of strength, with a spring of glory from the fellowship of flesh. To those whom God [ED gap] he gave them for an everlasting possession and allotted them in the portion of the holy ones. With the sons of heaven he joined their fellowship in a council of community, a foundation of a holy structure, an everlasting planting throughout every period that comes into being. [64]

9–12 But I belong to human evil and the fellowship of flesh: injustice, my wrongs, my rebellions, my sins, with the distortions of my heart; to the fellowship of worms and those walking in darkness. For a person's way belongs to him [or: a person's way does not belong to him], and a mortal does not establish his step. Judgment belongs to God, and completeness of the way comes from his hand. By his knowledge everything comes into being, and everything that exists he establishes in [his?] thought; without

him nothing shall be done. If I totter, God's kindnesses are my deliverance forever. If I stumble in fleshly wrongdoing, my judgment shall stand in God's righteousness for enduring ages. [65]

13–15 If he opens my distress, he shall rescue my life from the pit and establish my steps for the way. In his mercies he brought me near, and in his kindnesses he shall bring my judgment. In the righteousness of his truth he judged us. Through his abundant goodness he shall atone for all my wrongs, and through his righteousness he shall cleanse me from human impurity and the sin of Adam's sons, to acknowledge God's righteousness and the Most High's splendor. [66]

15–20 Blessed are you, my God, who opens your servant's heart to knowledge. Establish all his deeds in righteousness and raise him as a son of your truth, as you desired for those chosen from humanity, to stand before you forever. Without you no way becomes complete, and without your will nothing shall be done. You instructed all knowledge, and everything coming into being existed by your will. There is none besides you to answer your counsel, understand all your holy thought, look into the depth of your mysteries, or consider all your wonders with [ED gap] your might. Who can contain your glory? [67]

20–22 What indeed is the son of Adam among your wondrous deeds? What can one born of a woman [ED gap] before you? His mixture is from dust; his dwelling is food for a worm. From [ED gap] kindness he is fashioned, and his longing is for dust. What can clay, shaped by hand, answer, and what can it understand of counsel? [68]

Habakkuk Commentary

Columns I–XIII. A fresh rendering of ancient wording read from the cited photographs. Biblical quotation and the commentator’s interpretation alternate. Identifiable biblical quotation is italicized; the commentator’s interpretation uses ordinary type. Ordinary type also covers fragments whose voice cannot be established, as identified in the notes and supporting records. Italics mark this edition’s identification of a quotation, not handwriting in the scroll. Image limits and uncertain row alignment are identified in the notes; familiar biblical wording is not supplied to complete an unreadable image.

Column I

1 [ED gap] cries for help and does not [MS gap] [ED gap]. [69]

2–4 [ED gap] [MS gap] violence [ED gap]; [MS gap] God [ED gap] [MS gap]; [ED gap] the covenant of God. [70]

5 [MS gap] [ED gap] blood [MS gap]. The interpretation of the matter [MS gap]. [71]

6 [MS gap] God, through oppression and treachery [MS gap] [ED gap] violence of a city [MS gap]. [72]

7 [MS gap] in the judgment of the afflicted [ED gap] [MS gap]. [73]

8–9 [MS gap] [ED gap] the law that God gave [MS gap] [ED gap]. [74]

10 According to [ED gap] the law [MS gap], all [ED gap] against Israel [MS gap]. [75]

11 Its interpretation: when they proved faithless to the covenant of God [MS gap] [ED gap]. [76]

12 [MS gap] the righteous person [MS gap]. Its interpretation concerns [ED gap] [MS gap]. [77]

13 [MS gap] he is the Teacher of Righteousness [MS gap] [ED gap] to destroy [ED gap]. [78]

14 [MS gap] [ED gap] for he is the judge [MS gap] [ED gap]. [79]

15 [MS gap] will guard [MS gap] [ED gap]. [80]

16–17 [ED gap] [81]

Column II

1–3a [MS gap] traitors with a man [MS gap]. Interpretation [ED gap] [MS gap] [ED gap]. [82]

3b–4 [ED gap] [MS gap] [ED gap]. [83]

5–10a [MS gap] [ED gap] for the end [MS gap]; [ED gap] which, to the prophet who prophesied [MS gap]; the law [ED gap]; sons [MS gap]; God gave the [MS gap] [ED gap]. [84]

10b–11 [MS gap] [ED gap] at the end, God [MS gap] [ED gap]. [85]

12–15 [MS gap] [ED gap] and their strength [MS gap]; in scrolls [MS gap]; [ED gap] and which [MS gap] [ED gap]. [86]

16–17 [ED gap] [87]

Column III

1–2a They will come [ED gap] and walk through the level land [ED gap]. [88]

2b–3 *[ED gap] to take possession of dwellings that are not theirs. [ED gap] He is fearsome; from him his judgment and his elevation come forth.* [89]

4–6a The interpretation concerns the Kittim, who [ED gap] [MS gap] over all [ED gap]; and by the counsel of all [ED gap] [MS gap] [ED gap]. [90]

6b–9a Before [ED gap] all the peoples [ED gap]; an eagle [ED gap] and they spread out like an eagle [ED gap]. [91]

9b–14 [ED gap] [MS gap] [ED gap]. Concerning the Kittim, who will take possession of the land [ED gap] [MS gap] and come from far away to destroy [MS gap] [ED gap]. [92]

15–17 [ED gap] [93]

Column IV

1–3a *All [ED gap], and rulers are a plaything for him.* The interpretation concerns one who mocks many and despises the honoured people of the world. [ED gap] and he captures [ED gap]. [94]

3b–4 Every fortress, with much earth [ED gap]. [ED gap] with earth, he laughs; he heaps up earth and captures it. [95]

5–9a The interpretation concerns the rulers of the Kittim, who despised the fortifications of the peoples and mocked them with derision. A numerous people will surround them to capture them. In terror and fear they will be delivered into their hands. They will destroy them because of the guilt of those who dwell in them. [96]

9b–10a *Then a spirit passed over; he crossed and incurred guilt. This is his power, for his god.* [97]

10b–13a [ED gap] concerning the Kittim, who, by the counsel of the house of [MS gap], will pass one before another. A ruler [MS gap]; after this they will come to [ED gap] [MS gap]. [98]

13b–15 *His power, for his god.* Its interpretation [MS gap] [ED gap]. [99]

16–17 [ED gap] [100]

Column V

1–2 *You appointed him for judgment, and, Rock, for reproving him. Your eyes are too pure to look upon evil; you cannot look upon trouble.* [101]

3–8a The interpretation of the matter: God did not bring his people to an end by the hand of the nations. By the hand of his chosen one God will give the judgment of all the nations. At their reproof all the wicked of his people will incur guilt, who [ED gap] the commandments [ED gap]. For it is he who said, *"Eyes too pure to look upon evil."* Its interpretation: he did not [ED gap] after their eyes, at the end of wickedness. [102]

8b–12a *Why do you look upon traitors and remain silent when a wicked person swallows someone more righteous than himself?* The interpretation concerns the house of Absalom and the men of their council, who stayed silent at the reproof of the Teacher of Righteousness. They did not help him against the Man of the Lie, who rejected the law amid all [MS gap]. [103]

12b–16 And you made [ED gap] like creeping creatures [ED gap] [MS gap]. He brings him up in his net [ED gap] [MS gap] his food; therefore he rejoices [ED gap]. [104]

Column VI

1–2a And they sacrifice [ED gap] the peoples with all their spoil [ED gap]. [105]

2b–5a *And they burn incense to his fishing net.* Its interpretation concerns those who [ED gap] sacrifice to their emblems and their weapons of war [ED gap]. [106]

5b–8a *[ED gap] his portion is fat and his food rich.* Its interpretation: [ED gap] their spoil and [ED gap] against all the nations [ED gap], to destroy many lands [ED gap]. [107]

8b–12a *[ED gap] his sword [ED gap], to kill nations, and he will not spare.* The interpretation concerns the Kittim, who will destroy many by the sword: youths [ED gap], old people, women and children, and the fruit [ED gap]. [108]

12b–16 Of their womb they will not have compassion [ED gap] pregnant women. *I will stand at my watch [ED gap], to see what he will say [MS gap] [ED gap].* [109]

Column VII

1–2 He spoke to Habakkuk to write down what would happen to the last generation, but he did not make known to him the completion of the appointed end. [110]

3–5a As for his saying, *"so that the one reading it may run"*: its interpretation concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of his servants the prophets. [111]

5b–6 *For there is still a vision for an appointed time; it breathes toward the end and will not lie.* [112]

7–8 Its interpretation is that the last appointed end will grow long and exceed everything the prophets said, because God's mysteries are wondrous.

9–14a *If it delays, wait for it, for it will certainly come and will not be late.* Its interpretation concerns the people of truth who carry out the Torah and will not let their hands slacken from serving the truth when the last appointed end stretches out over them. For all God's appointed ends will arrive at their proper order, as he decreed for them in his wisdom. [113]

14b–17 *Look: his soul within him is swollen; it is not upright.* Its interpretation: [ED gap] will be doubled upon them. [MS gap] [ED gap] [MS gap] [114]

Column VIII

1–3a Its interpretation concerns all who carry out the Torah in the house of Judah: God will rescue them from the house of judgment because of their toil and their faithfulness toward the Teacher of Righteousness.

3b–5 *Moreover, wealth betrays a proud man, and he will not rest. He has widened his appetite like Sheol [ED gap], like death, and he is never satisfied. He gathers all the nations to himself and collects all the peoples around him.* [115]

6–8a *Will not all of them take up a saying against him, a taunt and riddles about him, and say: "Woe to the one accumulating what is not his—how long?—and loading himself with pledged debts!"* [116]

8b–13a Its interpretation concerns the Wicked Priest. He was called by the name of truth at the beginning of his standing, but when he ruled in Israel, his heart rose high. He abandoned God and betrayed the statutes for wealth. He robbed and gathered the wealth of violent men who rebelled against God. He took the wealth of peoples, adding

to himself the guilt of wrongdoing, and practiced ways [ED gap] in every impurity of defilement. [117]

13b–15 *Will not your biters suddenly rise, and your disturbers wake? You will become plunder for them. [ED gap] You plundered many nations; all the remaining peoples will plunder you.* [118]

16–17 [MS gap] violence [ED gap] which [ED gap] [MS gap] [ED gap] [MS gap] [119]

Column IX

1–2a Afflictions under judgments of wickedness; they inflicted [ED gap] vengeance in his fleshly body. [120]

2b–7 As for his saying, *"you plundered many nations [ED gap] all the remaining peoples"*: its interpretation concerns the last priests of Jerusalem, who will gather wealth and gain from plunder of the peoples. At the end of days their wealth, together with their plunder, will be given into the hand of the army of the Kittim, for they are the remaining peoples. [121]

8–12a *Because of human blood and violence against land, a town, and all [ED gap].* Its interpretation concerns the Wicked Priest: because of the Teacher of Righteousness and the people of his council, God gave him into the hand of his enemies to torment him with afflictions of destruction and bitterness of spirit, because he acted wickedly against his chosen one. [122]

12b–15 *Woe to the one gaining evil gain for his house, to put his nest on high and escape the grasp of evil! You planned shame for your house, cutting off many peoples and sinning against your own life. For [MS gap] [ED gap] [MS gap]* [123]

16–17 [MS gap] [ED gap] [MS gap] [124]

Column X

1–5a To teach service in falsehood [ED gap] through robbery. As for his saying, *"you cut off many peoples and sinned against your own life"*: its interpretation is the house of judgment where God will place his judgment among many peoples. From there they will go up for judgment; they will convict the wicked one, and with sulfurous fire he will judge him. [125]

5b–8 *Woe to the one building a city with bloodshed and establishing a town through wrongdoing! Is it not, look, [ED gap] hosts, that peoples toil for fire and nations for emptiness, and grow weary?* [126]

9–13 The interpretation of the matter concerns the Preacher of Falsehood, who led many astray to build a worthless city through bloodshed and establish an assembly in falsehood for its glory, making many toil in worthless service and teaching them [ED gap] to conceive their toil in emptiness, because [ED gap] for judgments of fire, who insulted and reviled God's chosen ones. [127]

14–17 *For [MS gap] the earth, to know the glory of [ED gap], as [MS gap] [ED gap].* The interpretation of the matter: [MS gap] [ED gap] [MS gap] [128]

Column XI

1–2a [ED gap] heart [ED gap] [129]

2b–3 *Woe to the one giving his companion drink, mixing in his fury, even making him drunk, in order to look upon [their appointed times?].* [130]

4–8a Its interpretation concerns the Wicked Priest, who pursued the Teacher of Righteousness to swallow him up in the anger of his fury at the house of his exile. At the end of the appointed rest of the Day of Atonement, he appeared to them to swallow them up and make them stumble on the day of fasting, the Sabbath of their rest. [131]

8b–11 *You have been filled with disgrace instead of glory. Drink, you too, and be uncircumcised! The cup of the right hand of [ED gap] will turn upon you, and shame upon your glory.* [132]

12–17 Its interpretation concerns the priest whose disgrace grew greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness, to sweep away thirst [ED gap] [MS gap] [ED gap] [MS gap] [133]

Column XII

1 *And violence against land, a town, and all its inhabitants.*

2–6a The interpretation of the matter concerns the Wicked Priest, to repay him the recompense that he dealt to the needy. For Lebanon is the council of the community, and the animals are the simple people of Judah who carry out the Torah, whose judgment God [ED gap], as he plotted to destroy the needy. [134]

6b–10a As for his saying, *"because of a town's blood and violence against land"*: its interpretation—the town is Jerusalem, where the Wicked Priest acted [ED gap] and defiled God's sanctuary. *"Violence against land"* means the towns of Judah from which he robbed the wealth of the needy. [135]

10b–12a *What use is an image, since its maker carved it: a cast object and a teacher of falsehood? For the maker of its form trusted in it, making mute idols.* [136]

12b–14a The interpretation of the matter concerns all the images of the nations, which they made to serve and bow down to. These will not rescue them on the day of judgment.

14b–17 *Woe [MS gap] [ED gap] [MS gap]* [137]

Column XIII

1–4 *Be silent before him, all the earth.* Its interpretation concerns all the nations who served stone and wood. [ED gap] the judgment: God will put an end to all who serve images, and to the wicked from the earth. [138]

Great Isaiah Scroll Excerpt

Columns I–V. A fresh image-grounded rendering of the opening of the Great Isaiah Scroll. Ancient ink, physical damage, and limits of the available photograph are distinguished in the new reading records. Biblical ranges are navigation aids, not sources for reconstructed words.

Column I

Approximate biblical correspondence: Isaiah 1:1–1:26, ending within the verse.

1–2a A vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. [139]

2b–4a Hear, heavens; give ear, earth. YHWH has spoken: I brought up children [ED gap], and they rebelled against me. An ox knows its purchaser, and a donkey its owner's feeding place. Israel does not know, and my people [ED gap]. [140]

4b–6a Woe, sinful nation, people burdened with wrongdoing, offspring of evildoers, children who destroy! They abandoned YHWH [ED gap] the Holy One of Israel; they turned backward. [141]

6b–8a Why should you still be struck when you add rebellion? Every head is sick and every heart afflicted. From the sole of the foot to the head, nothing is sound: wound, bruise, and fresh injury. They have not [ED gap], nor been bandaged, nor softened with oil. [142]

8b–11 Your land is desolate; your towns are burned with fire. Foreigners eat up your ground before your eyes, and it is desolate like an overthrow by foreigners. Daughter Zion remains like a shelter in a vineyard, like a hut in a cucumber field, like a besieged town. Unless YHWH of armies had left us a small remnant, we would have become like Sodom and resembled Gomorrah. [143]

12–15a Hear YHWH's word, rulers of Sodom; attend to our God's instruction, people of Gomorrah. Why do I need your many sacrifices? says YHWH. I have had enough of ram offerings and the fat of well-fed animals. I take no delight in the blood of bulls, lambs, or goats. When you come to appear before me, who required this from you—trampling my courts? [144]

15b–19a Bring no more empty offerings. Incense is abhorrent to me. New moon, Sabbath, calling an assembly—I cannot endure wrongdoing and solemn gathering. Your new moons and appointed times my soul hates. They have become a burden to me; I am weary of carrying them. When you spread your hands, I hide my eyes from you. Even when you multiply prayer, I do not listen. Your hands are full of blood, and your fingers of wrongdoing. Wash; make yourselves clean. Remove the evil of your actions from before my eyes; stop doing evil. [145]

19b–20 Learn to do good. Seek justice; set right oppression. Judge for the orphan; plead for the widow. [146]

21–23 Come [ED gap], and let us argue the case, says YHWH. If your sins are like scarlet, they will become white like snow. If they are red like crimson, they will become like wool. If you are willing and listen, the good of the land [MS gap]. If you refuse and rebel, you will be eaten by the sword, for YHWH's mouth has spoken. [147]

24–27a How has a faithful city become a prostitute! Full of justice, righteousness used to lodge [MS gap]; now murderers. Your silver has become dross; your drink is diluted with water. Your rulers [MS gap] and companions of thieves: each loves a bribe and pursues payments. The orphan they do not [MS gap], and the widow does not come before them. [148]

27b–29 Therefore, an utterance of the Master, YHWH of armies: [MS gap] Ah! I will find relief from [his?] adversaries and take vengeance upon [his?] enemy. I will turn my hand upon you [ED gap], remove all your alloy, and restore your judges as at first [MS gap]. [149]

Column II

Approximate biblical correspondence: Isaiah 1:26–2:21, beginning and ending within verses.

1–2a [ED gap] as at the beginning. Afterward you will be called the city of righteousness, a faithful city. Zion will be redeemed through justice, and those returning to her through righteousness. [150]

2b–6 Rebels and sinners will be broken together; those abandoning YHWH will come to an end. They will be ashamed of the great trees you desired and embarrassed by the gardens you chose. You will become like a tree whose leaf withers, like a garden with no water. Your strength will become tow and your work a spark; both will burn together, and no one will extinguish them. [151]

7–13 The word Isaiah son of Amoz saw concerning Judah and Jerusalem: In the latter days the mountain of YHWH's house will be established at the head of the mountains and raised above the hills. All nations will stream to it. Many peoples will go and say: Come, let us go up to the house of Jacob's God. He will teach us his ways, and we will walk in his paths. Instruction will go out from Zion and YHWH's word from Jerusalem. He will judge between the nations and correct many peoples. They will hammer their swords into plow tools and their spears into pruning tools. Nation will not lift a sword against nation, and they will no longer learn war. [152]

14–15 House of Jacob, come; let us walk in YHWH's light. You have abandoned your people, the house of Jacob: they are filled from the east, practice divination like the Philistines, and they abound among the children of foreigners. [153]

16–19 His land is filled with silver and gold, and there is no end to his treasures. His land is filled with horses, and there is no end to his chariots. His land is filled with idols. They bow to the work of his hands, to what his fingers made. A person bows down and a man is lowered. Humanity's proud eyes will be lowered, men's height brought down, and YHWH alone exalted on that day. [154]

20–26 A day belongs to YHWH of armies against everyone proud and high, against everyone lifted up and lowered; against all Lebanon's cedars, high and raised, and all Bashan's great trees; against all the mountains [ED gap], [MS gap] and all the raised hills; against every high tower and every [ED gap] [MS gap] fortified; against all Tarshish's ships and all the attractive displays. [ED gap] [MS gap] of humankind, and men's height will be lowered; YHWH alone will be exalted on that day. [MS gap] will all pass away. They will enter caves of rock and holes in the ground, away from [ED gap] [MS gap] YHWH, and from the splendor of his majesty, when he rises to terrify the land. [155]

27–29 [MS gap] that day, a person will cast away his silver idols and his gold idols, which [ED gap] [MS gap] his fingers, for bowing down—to burrowing creatures and to bats—to enter [MS gap] and fissures in the rocks, away from fear of YHWH and the splendor of his majesty [ED gap]. [156]

Column III

Approximate biblical correspondence: Isaiah 2:21–3:24, beginning and ending within verses.

1–2 [ED gap] to terrify the land. Turn away from the human whose breath is in his nostrils: what account should be made of him? [157]

3–7 The Master, YHWH of armies, is taking away from Jerusalem and Judah support of every kind: every support of bread and every support of water; warrior and soldier, judge and prophet, diviner and elder, captain of fifty, respected person and counselor, skilled craftsman and expert in whispered arts. I will make youths their rulers, and capricious ones will govern them. The people will press one another, each against his neighbor. [158]

8–11a The youth will act insolently toward the old, and the lightly regarded toward the honored. A man will seize his brother in his father's house: You have a garment; become our leader, and let this ruin be under your hand. On that day he will answer: I will not be a healer. In my house there is neither bread nor garment. Do not make me leader of the people. [159]

11b–14a Jerusalem has stumbled and Judah fallen, because their speech and actions are against YHWH, defying the eyes of his glory. The look of their faces testifies against them. They declare their sin like Sodom; they do not conceal it. Woe to them, for they have brought harm upon themselves. [160]

14b–17 Say of the righteous that it is good: they will eat the fruit of their actions. Woe to the wicked—evil! The recompense [ED gap] of his hands will be done to him. My people, their oppressors [ED gap], and women rule over them. My people, those guiding you lead you astray and swallow up the path of your ways. [161]

18–21 YHWH stands to contend and rises to judge peoples. YHWH will enter judgment with his people's elders and leaders: You have consumed the vineyard; the

poor person’s stolen goods are in your houses. Why do you crush the face of my people and grind the faces of the poor?—an utterance of YHWH of armies. [162]

22–25a YHWH says: Because Zion’s daughters are proud and walk with necks extended and eyes signaling, walking with small steps and jingling with their feet, YHWH will afflict the scalp of Zion’s daughters, and YHWH will expose their private parts. [163]

25b–29 On that day the Lord will remove the adornment of anklets, [ED gap] and crescent ornaments, pendants, bracelets, and veils; headdresses, step ornaments, bands, [ED gap], and charms; rings and nose ornaments, ceremonial garments, wraps, scarves, purses, [ED gap], linen coverings, turbans, and mantles. And there will be [ED gap] — [164]

Column IV

Approximate biblical correspondence: Isaiah 3:24–5:14, beginning and ending within verses.

1–3 [ED gap] scent: rot; in place of a belt, [MS gap]; in place of an arranged hairstyle, baldness; in place of [ED gap], a wrapping of sackcloth. [ED gap] will fall by the sword, and your strength in war. Her entrances will grieve and mourn; emptied, she will sit on the ground. [165]

4–5a Seven women will take hold of one man on that day, saying, “We will eat our own bread and wear our own clothing. Only let your name be spoken over us; take away our disgrace.” [166]

5b–6 On that day YHWH’s growth will be for beauty and honor, and the land’s fruit for pride and adornment for those of Israel who escape. And it will be: [167]

7–11 What remains in Zion and what is left in Jerusalem will be called holy—everyone written for life in Jerusalem—if the Lord washes the filth of Zion’s daughters and flushes Jerusalem’s bloodshed from within her, by a spirit of judgment and a spirit of burning. YHWH will create over every place of Mount Zion and over her gatherings a cloud by day [ED gap] from heat, for a retreat and hiding place from storm and rain. [168]

12–16a Let me sing for my friend my beloved's song about his vineyard. My friend had a vineyard on a fertile spur of land. He worked it, removed its stones, and planted a choice vine. He built a tower within it and also cut out a wine vat there. He waited for it to make grapes, but it made foul fruit. Now, inhabitant of Jerusalem and man of Judah, please judge between me and my vineyard. What more was there to do for my vineyard that I did not do in it? [169]

16b–21 Why, when I waited for it to make grapes, did it make foul fruit? Now let me tell you what I am doing to my vineyard: remove its hedge, so it becomes food for grazing; break its wall, so it becomes a place to trample. I will make it waste ground. It will not be pruned or hoed; thorn and bramble will rise. I will command the clouds not to rain on it. For the vineyard of YHWH of armies is the house of Israel, and the man of Judah is his cherished planting. He waited for justice, but there was bloodshed; for righteousness, but there was an outcry. [170]

22–25 Woe to those who bring house against house and field against field, until there is no place left and you are settled alone within the land. In my ears, YHWH of armies: surely many houses will become a desolation, large and fine, without an inhabitant. For ten yokes of vineyard will produce one bath, [MS gap] [ED gap] an ephah. [171]

26–29 [MS gap] they pursue strong drink; those who linger into evening, wine sets them alight. [MS gap] wine at their feasts; they do not look at YHWH's work, or [MS gap] my people, without knowledge, and their honor: people dying of hunger; their multitude [MS gap]. The underworld has widened its appetite and opened its mouth without limit; and [ED gap] descends. [172]

Column V

Approximate biblical correspondence: Isaiah 5:14–6:7, beginning and ending within verses.

1–3 Her splendor, her throng, her noise, and the one celebrating within her. A human is bowed down, a man brought low, and the eyes of the lofty are lowered. YHWH of armies is raised high in judgment, and the holy God shows his holiness in righteousness. Sheep will graze as in their pasture, and strangers will eat among the ruins of the well-fed. [173]

4–6 Woe to those who draw wrongdoing with ropes of emptiness, and sin as with the cords of a cart. They say, “Let him hurry; let him hasten his work so we can see it. Let the counsel of Israel’s Holy One draw near and arrive, so we can know it.” [174]

6–7 Woe to those who call bad good and good bad, who set darkness for light and light for darkness, who set bitter for sweet and sweet for bitter. [175]

7–9 Woe to those who are wise in their own eyes and discerning before themselves. Woe to champions at drinking wine and men of strength at mixing strong drink, who declare a wrongdoer right in return for a bribe and remove from the righteous their righteousness. [176]

9–12 Therefore, as a tongue of fire consumes straw and dry grass sinks into flame, their root will become rot and their blossom rise like dust. For they have rejected the instruction of YHWH of armies and spurned the utterance of Israel’s Holy One. [177]

12–14 Therefore YHWH’s anger burned against his people. He stretched out his hand against them and struck them. The mountains shook, and their corpses became like sweepings among the streets. Through all this his anger has not turned back; his hand is still extended. [178]

14–18 He will raise a signal for nations far away and whistle to one from the edge of the earth. Look: swiftly and lightly it comes. None in it is weary or stumbling; it does not doze or sleep. Its waist belt is not loosened, and its sandal strap is not broken. Its arrows are sharpened, and all its bows drawn. Its horses’ hooves are reckoned as hard rock, and its wheels as a storm. [179]

18–20 Its roar is like a lion’s; it roars like young lions. It growls, seizes prey, and carries it away, with no rescuer. On that day it growls over it like the growl of the sea. One looks toward the land: there is darkness and distress, and light has darkened [ED gap]. [180]

21–24 In the year King Uzziah died, I saw the Lord sitting on a high, raised throne; the edges of his garment filled the hall. Seraphim stood above him: six wings, six wings for each one. With two it covered its face, with two it covered its feet, and with two it flew. One called to another, saying, “Holy, holy, holy, YHWH of armies! The whole earth is full of his glory.” [181]

25–27 The bases of the thresholds moved at the voice of the one calling, and the house filled with smoke. I said, “Woe to me, for I am undone! I am a man of unclean lips, and I live among a people of unclean lips. Yet my eyes have seen the King, YHWH of armies.” [182]

28–29 One of the seraphim flew to me, with a hot stone in its hand, which it had taken with tongs. [MS gap] It said, “Look, this has touched your lips, [ED gap].” [MS gap] [183]

Glossary

These explanations help readers follow the ancient texts and the manuscript references. They are modern editorial notes, not part of a scroll.

1Q and Manuscript Designations

1Q identifies Qumran Cave 1. Additional letters identify a work or manuscript: 1QS is the Community Rule, 1QpHab the Habakkuk Commentary, and 1QIsa^{a} the Great Isaiah Scroll. Column and line numbers identify locations within a witness.

Belial

A name associated with the hostile power and sphere of wrongdoing opposed to God in the Community Rule. Its use here belongs to the text's ancient religious world.

Biblical and Nonbiblical

Biblical manuscripts contain works now found in the Hebrew Bible. Nonbiblical manuscripts contain other writings. The distinction classifies documents without determining what every ancient community considered sacred.

Canon

A recognized collection of authoritative scriptures. Different religious traditions have different canons; modern canonical categories should not be assumed to describe every ancient reader's collection.

Community Rule

A work regulating the Yahad's shared religious life, membership, conduct, and discipline. The Cave 1 witness is 1QS; other copies permit comparison rather than guaranteeing a single unchanged edition.

Covenant

A binding relationship expressed through obligations and commitments. In the Community Rule, entering the covenant involves confession, blessings, curses, and an undertaking to follow God's commands.

Essenes

An ancient Jewish group described by writers such as Josephus. Many scholars associate the Essenes with the Qumran writings, but the identification and its application to individual manuscripts remain debated.

Great Isaiah Scroll

The Cave 1 manuscript designated 1QIsa^{a}, preserving virtually the entire Book of Isaiah in fifty-four columns. It is an ancient textual witness, with its own spellings, corrections, and variant readings.

Instructor or Maskil

A Hebrew title rendered here as Instructor. It identifies a person charged with understanding, teaching, or guiding the community; the precise responsibilities depend on the passage.

Kittim

An ancient designation used in the Habakkuk Commentary for a formidable military power. The commentary's descriptions should be distinguished from a translator's proposed identification of that power.

Lacuna

A physical loss of manuscript material. [MS gap] marks physical loss visible in the selected photograph or explicitly identified in the selected transcription; the note or reading record identifies which. [ED gap] marks wording this edition cannot establish from its selected witness or photograph, including uncertain letters, omitted source-dependent completions, and unavailable line readings. It does not assert a hole in the manuscript. [gap?] preserves a source gap whose cause is unclassified. A bracketed word or phrase with a question mark, such as [his?] or [their appointed times?], instead marks a provisional reading or interpretation. No label measures the number of missing words. Ordinary English punctuation is supplied by this edition.

Masoretic Text

The received Hebrew textual tradition preserved with the reading aids and notes of the Masoretes. It is an important comparison witness, rather than a substitute for the wording of a particular Dead Sea manuscript.

Overseer

A community official involved in examining entrants and supervising their conduct. The responsibilities described in the Rule should be read in their ancient setting; the title does not establish an identity with a later church office.

Palaeography

The study of handwriting and scripts. It can help identify scribal features and estimate a manuscript's date, but such dating involves comparison and uncertainty.

Pesher

An interpretation that connects a cited scriptural passage with the community's own history and expectations. In 1QpHab, quoted prophecy and the commentator's explanation must be read as distinct layers.

Qumran

The archaeological site near the northwestern shore of the Dead Sea, beside caves that yielded many scrolls. How the settlement's inhabitants related to the manuscripts remains a historical question.

Second Temple Period

The era of the rebuilt Jerusalem Temple, ending with its destruction in 70 CE. The Qumran writings chiefly illuminate its later centuries, when Jewish religious life included diverse communities and interpretations.

Teacher of Righteousness

A title for an authoritative teacher in the Habakkuk Commentary, associated with interpreting prophetic words. A title is not itself a securely established personal name or biography.

Textual Variant

A difference in wording between manuscript witnesses. It should be distinguished from uncertainty about a damaged letter, a scribe's correction within one manuscript, and an editor's proposed restoration.

The Many

The collective assembly of the Community in this translation. Its members take part in deliberation, admission, and discipline under the Rule; the expression does not mean all people everywhere.

Torah

Hebrew for instruction or law. It can denote God's teaching and, in a more specific bibliographical use, the five books from Genesis through Deuteronomy. Context determines the sense.

Wicked Priest

An adversarial title in the Habakkuk Commentary. The work's accusations and episodes provide evidence for interpretation, but identifying a particular historical priest requires further argument.

Yahad

A Hebrew designation for the Community represented in the Rule and related writings. It names a form of association and does not, by itself, settle every member's location or the group's historical identity.

YHWH

The four-letter Hebrew divine name, represented here by its consonants. This spelling does not decide its ancient pronunciation. A manuscript's use of this name is distinguished from its use of titles such as Lord.

Zion

An ancient name associated with Jerusalem. Expressions such as Daughter Zion personify the city and its people; Mount Zion names a place in the prophetic imagery. Its particular sense must be read in context.

Translation and Source Notes

A source reading, an image limitation, a grammatical interpretation, and an historical identification are different kinds of claim. These notes identify the revised reading basis, including the documented scholarly comparisons for consequential Community Rule readings. Five critical reading records are reproduced in the source section; the accompanying package holds the fuller line ledger.

1QS Column I

1. 1QS I.1–3 The opening has source gap marks and isolated letter fragments. No opening title or damaged formula is completed. At I.2 Washburn reads הטופ; the doubtful word is left untranslated rather than changed to a familiar adjective.

2. 1QS I.3–7 At I.4 Washburn prints בחו. Its disputed final consonant is not supplied from another editor. The infinitive sequence continues into the following unit.

3. 1QS I.7–11 The source's light and darkness groups belong to this rule's ancient communal vocabulary. The covenant and volunteer clauses begin in the latter part of I.7.

4. 1QS I.11–15 I.13's לצעודם and I.14's להתאחד do not yield a secure paired timing instruction here. No alternate letters have been supplied. The כ־ prefix and תם expression in I.13 are construed as a phrase about completeness.

5. 1QS I.16–20 The irregular spelling נסוימ is construed as trial language. Belial is retained as the ancient name.

6. 1QS I.21–26 The mercy expression at I.22 is omitted because Washburn expressly says that he adopted Charlesworth's reading at its ambiguous strokes. The damaged confession remains incomplete; surviving ancestors language is rendered without supplying its lost beginning.

1QS Column II

7. 1QS II.1–4 II.1 continues the confession; חקדו is left unresolved. No missing kindness noun is reconstructed from a different witness.

8. 1QS II.4–10 II.5's handing-over form and II.9's 'hold to the fathers' expression remain linguistically difficult. Their general construction is rendered without identifying a later religious group.

9. 1QS II.11–15 The יהי לי expression in II.13 is omitted because Washburn expressly adopted Charlesworth's doubtful reading. II.14's רחמו is also left untranslated; it has not been changed to a proposed word for spirit.

10. 1QS II.15–18 II.16 has a disputed extra יו sequence in the source. The clear separating verb is rendered with its plural form; no single reconstructed divine subject is imposed.

11. 1QS II.19–23 The administrative ranks are translated as the source presents them. The repeated ordering language is retained.

12. 1QS II.24–26 Washburn's bracketed אי and ל at II.25 are not supplied in the English; the person word is left unresolved. This unit ends with the clause continued at III.1. The surviving נפשו, 'his soul,' at that boundary is translated once.

1QS Column III

13. 1QS III.1–6 The first phrase continues II.26. III.1's היו is not expanded to a proposed life expression. The irregular agricultural and defilement expressions are rendered conservatively.

14. 1QS III.6–12 III.8 has a plural suffix in עוונתם where the surrounding subject is singular; 'their' preserves it. The difficult movement verbs are left unresolved. III.11's או is rendered 'or'; no other conjunction is supplied.

15. 1QS III.13–15 III.13 reads וללמד, 'and to teach,' and איש, the human noun behind 'humankind.' These correct the first transcription aid's ללכד and unresolved אפש. Metso's critical Hebrew text (2019, p. 20) and the museum photograph support both readings. The photograph was checked by AI, not by a qualified human specialist.

16. 1QS III.15–19 III.15's מהשבתם is left untranslated rather than repaired from another transcription. The preserved מחשבת in III.16 independently supplies the subsequent thought expression.

17. 1QS III.19–24 III.19's kaf is retained as 'like'; it is not altered to a proposed 'in.' III.23's לפירוז and III.24's עור are unresolved. The latter is not changed to a different consonantal word for help. The sons-of-light object continues at the opening of III.25.

18. 1QS III.25–26 The damaged end of III.26 is not expanded. The final duration expression continues into column IV.

1QS Column IV

19. 1QS IV.1 IV.1's עלילות ותיה and מודה remain unresolved. The source has not been replaced by another editor's reconstructed connected sentence.

20. 1QS IV.2–8 IV.3's עניה and IV.5's כביד are left untranslated. Their replacement by differently spelled familiar nouns is avoided. The concealment phrase in IV.6 remains interpretively difficult.

21. 1QS IV.9–14 IV.12's לריב is left unresolved. The vengeance expression follows Washburn's retained consonants without imposing an alternate edited noun form.

22. 1QS IV.15–19 The duration clause continues at IV.20. The supralinear mem at IV.17 is retained in the Hebrew ledger. Greater and smaller render portions named by the source.

23. 1QS IV.20–23 The syntax of IV.21's cleansing and defilement sequence is compressed; English punctuation is supplied. IV.23 begins the continued account of contention in the next unit.

24. 1QS IV.23–26 The damaged IV.26 sequence is not completed from a later edition. The surviving opposition of wisdom and folly follows IV.23 without repeating its subject.

1QS Column V

25. 1QS V.1–5 V.3's יצא תכין sequence is construed as the issuance and establishment of the lot. V.5's ואאם is not repaired. The final covenant phrase continues at V.6.

26. 1QS V.6–10 This begins the duration expression from V.5 and leaves the final walking clause open for V.11. 'Aaron' is the preserved name, without an added account of who holds that office.

27. 1QS V.11–14 The subject shifts between plural outsiders and a singular participant in V.13–14. 'Unless' represents the source's joined כיאמ construction; the property noun includes a marked supralinear nun.

28. 1QS V.15–20 V.16's ישוב and יוכל produce uncertain expressions here; neither is replaced by a differently spelled verb. The brief scriptural phrases are rendered from the Hebrew of this witness. The spirits object of the final examining clause follows at V.21.

29. 1QS V.21–24 V.22 preserves ר.ב with an erasure; no majority noun is restored at that location. V.24's נוקדם and כנעיותו להיח? are left unresolved. The ranking verbs themselves are clear.

30. 1QS V.25–26 The damaged admonition at V.25–26 is left incomplete. The bracketed יו in ביומ[יו] is not adopted, and that whole timing expression is omitted. The prohibition continues with 'bear wrongdoing' at VI.1.

1QS Column VI

31. 1QS VI.1–4 The opening completes V.26. 'The Many' represents the communal assembly designated הרבים. The meal clause continues at VI.5.

32. 1QS VI.5–8 The repeated priestly meal instruction is retained because it occurs in Washburn's witness. VI.7's על יפות is left untranslated; a presumed rotation formula is not supplied.

33. 1QS VI.9–13 VI.11–12 has an incomplete connective clause concerning the overseer. It is marked as an editorial reading limit rather than supplied with a procedural rule.

34. 1QS VI.14–17 VI.14's ישוג is not silently changed to another editor's verb. The source's marked supralinear letters are retained in the instruction and completion expressions.

35. 1QS VI.18–23 The accounting restriction at VI.20 is translated closely; its exact financial application is not specified. VI.22–23 contains marked ancient insertions, retained in the Hebrew ledger.

36. 1QS VI.24–27 VI.26–27 has extensive reading limits and source fragments. No smooth reconstructed offense or oath formula is supplied. The honored-name clause continues into VII.1.

1QS Column VII

37. 1QS VII.1–3 VII.1's להבעת and VII.2's בהמה are not replaced by conjectured words. VII.3's יכחס is left unresolved. The punishment for the last offense continues at VII.4.

38. 1QS VII.4–7 VII.4's יצחה is unresolved. The repayment expression at VII.6–7 is construed according to the retained principal-and-repayment wording; erased matter is not supplied.

39. 1QS VII.8–9 VII.8 presents six-month baseline wording and an above-line one-year expression. Their sequence and cancellation status are not securely resolved in this witness, so the contested duration is left untranslated. The separate sixty-day insertion is clear in the transcription.

40. 1QS VII.10–12 VII.12's אנוש is not converted to a differently read reason for nakedness. The departure verbs include marked supralinear letters in the source.

41. 1QS VII.13–16 VII.14's פוח and ישאק are unresolved. The text's specific hand-gesture rule is retained without adding a proposed cultural explanation.

42. 1QS VII.17–21 VII.18's תזוע is left untranslated. The two-year restrictions and their order remain visible; erased matter at VII.20 is not reconstructed.

43. 1QS VII.22–25 VII.22–25 contains several erasures and damaged constructions. 'Ten years' is retained, but no missing complete eligibility clause is supplied. VII.23's רוהו and ויצאם are unresolved.

1QS Column VIII

44. 1QS VIII.1–4 VIII.3's לרצת expression is construed as acceptance connected with wrongdoing; its exact ritual relation remains provisional. The final clause continues at VIII.5.

45. 1QS VIII.5–10 VIII.5's מיד and VIII.8's יסנד ותיהו are unresolved. רוח in VIII.9 is rendered 'spirit,' with no yod substitution. The above-line clause is shown at its

transcription location rather than silently incorporated into a reconstructed sequence. Its לכפרו בעת הארצ wording is unresolved.

46. 1QS VIII.11–14 VIII.13's הנשי is not changed to a proposed word for men. VIII.14's פני and בערדה are left unresolved rather than replaced from a familiar Isaiah quotation. The four-dot divine-name notation is described, not treated as a missing name.

47. 1QS VIII.15–19 VIII.15's gap is not supplied. The purity and council restrictions are kept as distinct source expressions; the exact force of knowing counsel is not expanded into a new procedural rule.

48. 1QS VIII.20–27 The imperfectly connected final sequence at VIII.25–27 is kept open for IX.1. No eligibility condition is restored inside the damaged wording.

1QS Column IX

49. 1QS IX.1–2 IX.1 is damaged at the beginning of the offense clause. The distinction between inadvertent and deliberate action is preserved without filling the gap.

50. 1QS IX.3–6 IX.5 reads שפתים, 'lips,' correcting the first transcription aid's שבתים. Metso's critical Hebrew text (2019, p. 46) and the museum photograph agree; the pe is distinguishable from bet in the photographed word. The comparison begins in IX.4 and remains compressed. This is an AI photograph check, not human specialist review.

51. 1QS IX.7–11 IX.9's הזבו remains unresolved. IX.11 reads משיחי, a plural construct form, 'anointed ones of,' correcting the first transcription aid's singular משיח. Metso's critical Hebrew text (2019, p. 48) and the museum photograph support the visible final yod. This grammatical plural does not by itself settle the identity or number of distinct historical figures. The prophet noun retains the aid's marked ancient supralinear bet. No qualified human specialist has checked this edition.

52. 1QS IX.12–16 IX.14 preserves a gap before its spirits phrase. The final paired love-and-hatred expression continues with the Instructor's conduct at IX.16.

53. 1QS IX.16–20 IX.18's להנחומם is unresolved. The remaining instruction and separation language follows the source without importing a different edited verb.

54. 1QS IX.21–26 IX.22's כעבר is unresolved. IX.23's ועתו is kept as 'his time,' with its unusual syntax, rather than altered to an adjective meaning ready. IX.26's וברכנו is provisionally read as a first-person plural blessing expression; its vocalization is not preserved.

1QS Column X

55. 1QS X.1–8 The beginning completes IX.26's blessing clause. Several astronomical expressions in X.2–4 and the year phrase in X.7 are unresolved. The month and weekly-period language is not expanded into a reconstructed calendar.

56. 1QS X.9–12 X.9's מרה, X.10's אברואה, and X.10's ובהותם are unresolved. No future verb or existence expression is obtained by supplying alternate consonants. The choosing clause continues at X.13.

57. 1QS X.13–17 X.15's להדשן כעדני and X.16's בגורתו are unresolved. X.14's mem is rendered 'from,' without substituting a different preposition. The opening completes the choosing phrase in X.12.

58. 1QS X.17–18 X.17's במול is unresolved; X.18's initial waw is retained as 'and.' This does not supply the different edited phrase across the line boundary. The last clause leads into the source omission at X.19.

59. 1QS X.19 Washburn does not transcribe manuscript line X.19. This is an omission in the consulted witness, not a statement that the ancient line is physically lost. No wording or correction sequence is supplied from a second transcription.

60. 1QS X.20–24 The opening cannot be connected securely because X.19 is unavailable. The repeated עדתים at X.21 and X.23 is not split into another editor's two-word proposal. X.22's שקו צום is also left unresolved rather than joined into a different noun.

61. 1QS X.25–26 X.25–26 contains incomplete phrases and surviving fragments. The final לנמה is not completed to a proposed group name. The list continues into XI.1.

1QS Column XI

62. 1QS XI.1–2 This continues the list at X.26. 'Those bowed down' renders רוכנים as written. No separate verb is supplied between the broken spirit and men-of-the-rod phrases.

63. 1QS XI.2–5 XI.3's first-person suffixes are kept as 'my,' as is XI.5's righteousness suffix. XI.4's יזד עזרע is unresolved. The separate XI.4 rock word is present in Washburn; the XI.5 word is omitted because Washburn expressly borrowed its unreadable initial samekh from Charlesworth.

64. 1QS XI.5–9 XI.6's התיטה and XI.7's בהר are unresolved. No alternative seeing or choosing verbs are supplied. The pronoun 'them' follows the source's compressed list without deciding every antecedent.

65. 1QS XI.9–12 XI.10 transmits כיא לאדם דרכו; neither Metso's critical Hebrew text (2019, p. 56) nor the inspected photograph supplies a separate negative before לאדם. The main rendering retains the positive surface reading. The bracketed negative alternative is an interpretation, not recovered letters: the later לוא may govern both coordinated clauses. Metso also discusses a possible earlier negative lost through repeated-letter copying. The positive clause's force and reference remain uncertain; no negative is inserted into the Hebrew ledger. XI.11 reads במחשבתו, 'in his thought,' correcting the first transcription aid's במחשבתי, 'in my thought.' Metso's critical Hebrew text (2019, p. 56) agrees with the photographed suffix, whose waw/yod distinction is assessed with moderate confidence. The unchanged consonants יכינו can be read as a singular causative verb with an object suffix, 'he establishes it,' rather than a plural verb with an unspecified subject. The surrounding references to God's knowledge and agency support 'everything that exists he establishes in his thought.' This is a provisional grammatical interpretation, not an additional consonantal restoration or human specialist review. The reading text marks the moderate-confidence suffix as [his?]; this is uncertainty in reading and interpretation, not a physical gap.

66. 1QS XI.13–15 XI.13's causative יביא supplies 'bring.' XI.14's שפטנו supplies 'judged us'; neither is changed to an alternate singular or intransitive source reading. The opening-distress image is retained.

67. 1QS XI.15–20 XI.19's כיח is unresolved rather than replaced by a differently spelled power noun. The son-of-truth phrase follows the source's singular form without imposing a later title.

68. 1QS XI.20–22 XI.21's ישב and מצירוק are unresolved. XI.22's חסד is retained as 'kindness' in its unusual construction; the later, separate חמר supplies the final clay question. No different noun is imported into the earlier phrase.

1QpHab Column I

69. 1QpHab I.1 The small photograph has torn edges and weak traces. Only the short visible crying-for-help expression is rendered; no opening address is supplied. The line labels are retained inventory positions, and assignment of the unnumbered visible rows is provisional.

70. 1QpHab I.2–4 The physical loss separates the preserved word for violence from the fragment mentioning God’s covenant. The fragments have not been joined into a reconstructed sentence.

71. 1QpHab I.5 The word for blood and the interpretation formula appear on separate surviving portions; the intervening parchment is missing.

72. 1QpHab I.6 Oppression, treachery and city occur as visible fragments. The words on the intervening damaged portions are omitted.

73. 1QpHab I.7 The following noun is not completed from the visible beginning. “Afflicted” represents the visible consonants, with the syntax left fragmentary.

74. 1QpHab I.8–9 The relative clause concerning the law and God is retained. Neither its lost object nor the faint neighbouring line has been supplied.

75. 1QpHab I.10 The noun after “according to” is indistinct. No complete causal connection with Israel is reconstructed.

76. 1QpHab I.11 The covenant phrase is visible. Words following the lost portion at the left are not read confidently.

77. 1QpHab I.12 A damaged title after the interpretation formula is omitted rather than expanded to a familiar designation.

78. 1QpHab I.13 The title Teacher of Righteousness is visible. The separated destruction fragment is not made into a continuous statement about that figure.

79. 1QpHab I.14 The judging clause is visible, but the surrounding broken wording is omitted.

80. 1QpHab I.15 The guarded/kept verb is rendered without identifying its missing subject or object.

81. 1QpHab I.16–17 The final two inventory positions cannot be securely aligned with readable ink in this photograph. They are editorial reading gaps, with no proposed completion.

1QpHab Column II

82. 1QpHab II.1–3a Only a narrow surviving portion of this column is shown. Traitors, man and the beginning of the interpretation formula are retained as fragments. The visible row alignment to inventory line labels is provisional.

83. 1QpHab II.3b–4 The torn area and low resolution do not yield a continuous expression. No personal name or damaged title is proposed.

84. 1QpHab II.5–10a The endings and short isolated phrases are not expanded into a prediction of particular persons or events. The photograph does not securely resolve the neighbouring words.

85. 1QpHab II.10b–11 The brief end/God fragment is rendered without constructing its missing clause.

86. 1QpHab II.12–15 The scrolls expression is visible, but much of its context is lost. The preceding damaged noun is not completed to a familiar title.

87. 1QpHab II.16–17 No complete words can be assigned confidently to these final inventory positions from the available photo.

1QpHab Column III

88. 1QpHab III.1–2a The level-land expression is visible, but the immediately preceding words are weak. Row alignment is provisional because the photograph has no manuscript line labels.

89. 1QpHab III.2b–3 The possession and dwellings phrase, then the fearsome/judgment/elevation expression, are independently read from visible ink. Nothing is supplied from a biblical parallel.

90. 1QpHab III.4–6a Kittim is visible. The damaged verb and adjoining words are omitted; no restored account of a campaign is supplied.

91. 1QpHab III.6b–9a The eagle expressions are visible but their opening is not confidently read. No east/wind direction is supplied.

92. 1QpHab III.9b–14 The long lower tear interrupts the account. Words about taking possession and coming from afar are kept as fragments; no missing words are reconstructed.

93. 1QpHab III.15–17 The last three inventory positions cannot be securely supplied from readable ink in this image.

1QpHab Column IV

94. 1QpHab IV.1–3a The first noun and a verb in the third visible row remain unresolved. “Honoured people of the world” renders the visible plural adjective and world expression. Row-to-line alignment remains provisional.

95. 1QpHab IV.3b–4 The verb before the first earth/dust expression is omitted where its letters are unclear. The later visible heap-and-capture wording is translated without replacing the omitted verb from a biblical parallel.

96. 1QpHab IV.5–9a The surviving wording supplies rulers of the Kittim, fortifications, surrounding people, terror and guilt. No restoration of damaged wording is needed for the stated clauses. The referents of the repeated “they/them” are not identified beyond the wording.

97. 1QpHab IV.9b–10a The spirit/passing/guilt clause is read without a supplied correction. “For his god” preserves the relationship expressed by the visible preposition.

98. 1QpHab IV.10b–13a The house designation is broken after its visible opening. No name is reconstructed. A further tear interrupts the succession-of-rulers clause.

99. 1QpHab IV.13b–15 Only the power/god fragment and the interpretation formula are retained from the broken lower rows.

100. 1QpHab IV.16–17 The bottom of the photographed column is broken and does not yield securely locatable words for these inventory positions. These are editorial omissions rather than restorations.

1QpHab Column V

101. 1QpHab V.1–2 The Rock address and pure-eyes expression are visible in the larger photograph. The rendering is made from those visible consonants, without supplying a lost quotation from another Bible edition. The row alignment to retained line labels is provisional.

102. 1QpHab V.3–8a The verb before commandments and the words following the later negative are not sufficiently clear. They remain gaps even though surrounding wording could suggest completions.

103. 1QpHab V.8b–12a The house of Absalom, its council, the Teacher of Righteousness and Man of the Lie are visible expressions. The passage does not identify these figures with later historical persons.

104. 1QpHab V.12b–16 The lower central tear removes much of the sentence. The human/group noun after “you made” and the damaged capture implements are not completed from biblical wording.

1QpHab Column VI

105. 1QpHab VI.1–2a The first action after sacrifice and much of the following row are too weak to read. The peoples-and-spoil fragment is visible. Row alignment to retained line labels is provisional.

106. 1QpHab VI.2b–5a Incense, the fishing net, emblems and weapons are independently visible. No complete description of a ritual is supplied across the omissions.

107. 1QpHab VI.5b–8a Portion, rich food, spoil, nations and destruction of lands are visible, but several joining verbs are not securely resolved.

108. 1QpHab VI.8b–12a The killing and no-mercy clause and the Kittim interpretation are readable. One age designation remains uncertain and is omitted.

109. 1QpHab VI.12b–16 The word read as pregnant women is visible, but its preceding expression is unresolved. The watch-and-speaking clause is not completed with wording from a biblical parallel. The final inventory positions do not yield securely aligned readable words.

1QpHab Column VII

110. 1QpHab VII.1–2 The apparent added letters above the first line have not been separately translated; the continuous visible wording is sufficient for the sentence.

111. 1QpHab VII.3–5a The word for “run” is visible above the main writing line. It is included as an ancient scribal addition, rather than supplied from a modern edition.

112. 1QpHab VII.5b–6 “Breathes” gives the Hebrew verb a close rendering. Its precise force in this sentence remains interpretive.

113. 1QpHab VII.9–14a “Their proper order” is a provisional rendering of the visible word לתכונם. The word “for them” was readable in the Moeller comparison photograph.

114. 1QpHab VII.14b–17 The wording after “its interpretation” and the lowest surviving traces are not reconstructed. The supplied reference extends to line 17, but the photographs do not allow a secure distinction between every lower numbered position.

1QpHab Column VIII

115. 1QpHab VIII.3b–5 The connector before “like death” is not established from this photograph. “Appetite” translates the visible word נפשו in its surrounding context.

116. 1QpHab VIII.6–8a “Pledged debts” is a provisional lexical interpretation of the visible word עבטי֯ט; the English does not identify any modern economic institution.

117. 1QpHab VIII.8b–13a The word at the start of line 13 has not been adopted from a transcription. The preceding expression “ways” is retained, leaving the sentence visibly incomplete at that point.

118. 1QpHab VIII.13b–15 The opening of line 15 is too indistinct for a secure reading in the available photograph.

119. 1QpHab VIII.16–17 Only isolated readable words are retained at the torn lower edge. No full sentence is restored.

1QpHab Column IX

120. 1QpHab IX.1–2a Several intact but small letter groups cannot be established from the available photograph. This partial sentence is therefore not a reconstruction of the complete wording.

121. 1QpHab IX.2b–7 The verb before “all the remaining peoples” is left unread rather than taken from a familiar biblical wording.

122. 1QpHab IX.8–12a The end of the opening quotation remains unread. No name is supplied for “his chosen one” beyond the wording of the visible commentary.

123. 1QpHab IX.12b–15 The lower quotation is not completed from the biblical book or from a modern scroll edition.

124. 1QpHab IX.16–17 The surviving traces at these lower positions do not establish connected wording.

1QpHab Column X

125. 1QpHab X.1–5a The opening continues wording lost or unread in the preceding column. The pronouns and the sequence of judgment are translated provisionally without replacing them with named historical actors.

126. 1QpHab X.5b–8 Crossed-out or differently written signs around the divine-name position in line 7 are not deciphered here. The quotation remains incomplete.

127. 1QpHab X.9–13 Line 12 contains uncertain wording and an uncertain grammatical connection with line 13. The readable clauses are retained with explicit gaps; their syntax is not silently repaired.

128. 1QpHab X.14–17 The divine name is written in a different script in line 14. No phonemic reading or restoration is supplied at that position. Most of the lower explanatory wording is lost or not established by the photographs.

1QpHab Column XI

129. 1QpHab XI.1–2a The opening is a continuation from the preceding column. The photographs do not support a connected sentence here; an isolated word from line 2 is retained.

130. 1QpHab XI.2b–3 The final visible word is read as מועדיהם, “their appointed times.” The photograph-based reading is provisional; it is not replaced by a familiar biblical variant. The reading text brackets the complete phrase [their appointed times?] to make that provisional reading visible at the passage.

131. 1QpHab XI.4–8a “At the house of his exile” follows the visible אבית גלותו. The timing expression is left as a close rendering; no date or modern calendar identification is inferred.

132. 1QpHab XI.8b–11 The divine-name letters in the separate script are not transcribed here. “Shame” renders the visible קיקלון, a term whose form is unusual.

133. 1QpHab XI.12–17 The difficult final idiom and the damaged lower continuation are not supplied from other textual witnesses.

1QpHab Column XII

134. 1QpHab XII.2–6a The word after “God” in line 5 is not established from the photographs. No completion of the judgment clause is supplied.

135. 1QpHab XII.6b–10a The superscript and crowded words in line 8 do not establish the missing action sufficiently for this edition. They have not been filled from a modern reading aid.

136. 1QpHab XII.10b–12a The repeated words for making and forming are represented closely. The noun “image” does not identify a specific statue or deity.

137. 1QpHab XII.14b–17 The rest of this quotation falls at the damaged lower edge and is not restored.

1QpHab Column XIII

138. 1QpHab XIII.1–4 The phrase at the end of line 2 cannot be securely established. The beginning of line 3 is retained without filling the transition; “the judgment” therefore marks a broken continuation.

1QIsa-a Column I

139. 1QIsa-a I.1–2a The introductory names are read from the top two photographic lines; name spellings are rendered in conventional English.

140. 1QIsa-a I.2b–4a Two faint word groups remain untranslated. The animal comparison and the rebellion clause are readable; familiar completions are not supplied.

141. 1QIsa-a I.4b–6a A faint connection before “the Holy One of Israel” is left open. “Children who destroy” reflects a destructive participle, with no proposed modern restoration.

142. 1QIsa-a I.6b–8a The first treatment verb in line 8 is omitted because its letters are not sufficiently secure in this image.

143. 1QIsa-a I.8b–11 The repeated “foreigners” follows the readable photographic wording. Daughter Zion is the city personified.

144. 1QIsa-a I.12–15a The sacrificial animals and the question about entering the courts are readable. “Instruction” renders torah without implying a modern compilation.

145. 1QIsa-a I.15b–19a The photograph contains a further phrase concerning fingers and wrongdoing after the hands-and-blood clause.

146. 1QIsa-a I.19b–20 The expression translated “set right oppression” has a difficult lexical relation. This English is provisional; the readable consonants are kept in the ledger.

147. 1QIsa-a I.21–23 The particle after “come” is not completed. Line 22 loses material at the left edge; no eating verb is restored there.

148. 1QIsa-a I.24–27a This section has conspicuous left-edge parchment loss. Missing verbs and connections are not reconstructed from familiar Isaiah wording.

149. 1QIsa-a I.27b–29 The question marks in “[his?] adversaries” and “[his?] enemy” identify uncertain pronoun endings in the main reading. The photograph provisionally suggests מצריו and מאויבו, with final waw (ו), but this image-based review does not securely distinguish those endings from yod (י). A first-person reading would give “my” instead of “his”; the number of the second noun would also require checking if that alternative were adopted. The present third-person wording is a provisional candidate, not a settled manuscript reading. These question-mark brackets mark reading uncertainty, not a physical gap or a supplied restoration. Faint refining wording and lost continuation remain omitted.

1QIsa-a Column II

150. 1QIsa-a II.1–2a The first small word group is not clear enough in the image for a complete reading.

151. 1QIsa-a II.2b–6 The tree noun can describe a substantial oak- or terebinth-like tree. “Your strength” and “your work” reflect the visible possessive endings; no change to a familiar Bible wording is made.

152. 1QIsa-a II.7–13 The photograph has a short direct sequence from “go up” to “the house of Jacob’s God.” No longer parallel wording is inserted. Agricultural implement names are ordinary lexical renderings rather than identification of specific artifacts.

153. 1QIsa-a II.14–15 The expression about foreigners has uncertain syntax. “Abound among” is a provisional English construction, not a supplied Hebrew reading. The physical-line regrouping in this rewrite places the house-of-Jacob invitation here.

154. 1QIsa-a II.16–19 The English follows the actual lines of this photograph; no intervening rock-entry or forgiveness wording is supplied from another witness.

155. 1QIsa-a II.20–26 Lower-right parchment loss removes several line beginnings. Their missing nouns and modifiers remain gaps; the English is consequently fragmentary in places. “Attractive displays” is a cautious rendering of a rare expression, with no particular class of ship asserted.

156. 1QIsa-a II.27–29 Missing beginnings are not repaired. The consonantal expression often rendered as moles is treated here more generally as burrowing creatures; this is a lexical interpretation, not a paleographic restoration.

1QIsa-a Column III

157. 1QIsa-a III.1–2 The faint initial continuation is not reconstructed. Breath here is the ordinary word for breathing or living breath.

158. 1QIsa-a III.3–7 “Expert in whispered arts” is a restrained interpretation of a difficult expression, not a claim about a specific profession. The youthful rulers and oppressive neighbors are distinguishable readable clauses.

159. 1QIsa-a III.8–11a The garment, leadership, and refusal clauses are read from lines 8–11. “Healer” is a metaphorical possibility for the participle, not a medically specific title.

160. 1QIsa-a III.11b–14a “The look of their faces” is provisional lexical interpretation of a readable but difficult expression.

161. 1QIsa-a III.14b–17 A faint expression after “their oppressors” is not completed as a familiar statement about children. The line 15 gap and the line 16 gap are separate reading limits.

162. 1QIsa-a III.18–21 The last title extends across the short line 21. The selected photographic reading repeats the face expression in the accusation about oppression; this reading is provisional.

163. 1QIsa-a III.22–25a The photograph shows a divine name written above the cancelled title in line 24. This tentative corrected-text reading retains the visible replacement alone. “Eyes signaling” and “afflict the scalp” remain lexical interpretations.

164. 1QIsa-a III.25b–29 The photograph shows “Lord” above the cancelled divine name in line 25; the English follows that apparent ancient correction. Several rare ornament nouns are left untranslated rather than identified from another edition. The column-end expression remains an unfinished continuation.

1QIsa-a Column IV

165. 1QIsa-a IV.1–3 The upper lines cross a crease and a small tear. Uncertain garment wording and partly lost wording have been omitted rather than completed. “Arranged hairstyle” renders the visible phrase מעשה מקשה.

166. 1QIsa-a IV.4–5a The request to have his name spoken over them follows the women’s promise to provide their own food and clothing.

167. 1QIsa-a IV.5b–6 The word צמח denotes growth or a shoot. “Those who escape” renders פליטת; no later identity is supplied. The final “And it will be” continues into the next reading.

168. 1QIsa-a IV.7–11 The word group after “a cloud by day” in line 10 is not supplied from a familiar form of Isaiah. The image reading is incomplete there; the surviving phrases are consequently fragmentary. “Spirit of burning” gives the visible phrase without identifying the process further.

169. 1QIsa-a IV.12–16a The expression בקרן בן שמן is rendered by its geographical and fertile sense rather than word for word as “a horn, son of oil.” The contrast is between expected grapes and באושים, foul fruit.

170. 1QIsa-a IV.16b–21 The line concludes with the separate word צעקה, “outcry.” The paired Hebrew terms משפט/משפח and צדקה/צעקה sound similar; the English preserves the contrast of meaning.

171. 1QIsa-a IV.22–25 A bath and an ephah are measures. No modern volume conversion is imposed. Physical loss affects the beginning of line 25; surviving traces before “ephah” are not confidently deciphered here.

172. 1QIsa-a IV.26–29 A large hole removes the starts of these lines. The surviving phrases are left as fragments; the missing musical instruments, subjects, and causal clauses have not been reconstructed from another text. שאול is rendered “the underworld.”

1QIsa-a Column V

173. 1QIsa-a V.1–3 The opening words continue the preceding damaged passage. “Well-fed” gives the apparent sense of מחים; the identity of those whose ruins are described is not expanded.

174. 1QIsa-a V.4–6 The Hebrew שוא can suggest emptiness or falsity. This rendering retains the physical image of pulling with ropes. The unit ends with ונדעה at the beginning of line 6.

175. 1QIsa-a V.6–7 This unit begins after ונדעה in line 6 and ends before the next הוי in line 7. It does not translate either shared boundary phrase twice.

176. 1QIsa-a V.7–9 The repeated vocabulary of strength is applied to drinking. “Righteousness” in the final clause carries a judicial sense in this setting. The unit ends before לכן in line 9.

177. 1QIsa-a V.9–12 The botanical images, root and blossom, describe destruction. “Instruction” translates תורה without supplying a particular collection of written books. The next paragraph starts at על כן in line 12.

178. 1QIsa-a V.12–14 The corpses are compared with כסוחה, here rendered “sweepings.” The final hand image ends before ונשא in line 14.

179. 1QIsa-a V.14–18 The pronouns follow the collective force summoned by the signal. “Hard rock” renders the visible כצר without adding an unrecorded letter. The next unit starts with שאגה in line 18.

180. 1QIsa-a V.18–20 The final word group in line 20 is too uncertain in this image reading to complete. No standard printed wording is substituted for it.

181. 1QIsa-a V.21–24 Seraphim is retained as the Hebrew name. The verse supplies wings but no further physical description. The repeated “six wings” belongs to the visible wording.

182. 1QIsa-a V.25–27 “Undone” renders נדמיתי. The image does not resolve every possible nuance of that verb; the speaker’s statement about lips is directly readable.

183. 1QIsa-a V.28–29 The object is רצפה, here “hot stone.” The bottom edge is physically lost at both ends of line 29. Only the independently readable middle wording is rendered; the lost altar and purification wording is not restored.

Sources and Review Status

Method and Reading Conventions

Community Rule uses Washburn’s expressly permitted transcription as its principal witness. III.13, IX.5, IX.11, and an adjacent pronoun at XI.11 were corrected after scholarly comparison and manuscript-image examination; XI.10 was compared to distinguish transmitted wording from proposed emendation. Each critical record names its evidence and the status of image checking. Habakkuk and Isaiah use the selected photographs. Qumran-Digital and ETCBC/OpenDeadSea were consulted earlier; current limited comparison is also disclosed. This revision does not claim a clean-room procedure or human specialist independence.

The records retain the existing column and line inventory, including split-line labels in Isaiah. Where an image does not establish alignment with a conventional line number, the affected note and ledger describe that limitation. Image rectangles are approximate reading guides; the complete column is the reference where a rectangle cuts a stroke. A recorded position is not a claim that all its words survive or have been translated. Partial words and faint letters are not completed from a familiar Bible.

[MS gap] means physical loss seen in an image or explicitly reported by the selected witness. [ED gap] means the reading cannot be established here, including words omitted because their source depends on a modern editorial completion. Reported loss and directly observed loss have distinct entries in the ledger. [gap?] preserves a source gap whose cause is unclassified. The three signs are not interchangeable.

English word order, ordinary punctuation, and minimal connecting words are translation decisions. They do not represent recovered Hebrew letters. A bracketed word or phrase followed by a question mark, such as [his?], is a provisional reading or interpretation, not a gap label or a claim of certain restored letters. YHWH represents the four-letter divine name without deciding its ancient pronunciation. Titles and grammatical ambiguities are explained where the selected reading supports discussion.

No source photograph, full modern licensed dataset, or existing published English translation is reproduced. The release package contains this project’s new reading

records and English. The selected source remains identified so that the actual evidence, including its limitations, can be examined.

Reading Sources

WASHBURN-1QS

David L. Washburn, An Online Transcription of Dead Sea Scroll 1QS

Principal Community Rule I–XI Hebrew witness; expressly unrestricted use, with published attribution. Source last updated September 20, 1997.

Trever photographs checked against Charlesworth. The adopted corrections at III.13, IX.5, IX.11, and XI.11 differ from this witness and are documented in the critical records. Known unsupported completions are omitted or marked. X.19 is not transcribed by this source. Unspecified waw/yod comparisons are disclosed; the permission statement covers rights Washburn can authorize.

https://www.nyx.net/~dwashbur/1qsintro.htm

HAB-MOELLER-PHOTOS

Habakkuk manuscript photographs hosted with Fred Miller’s commentary

Ancient ink only in photographic witnesses for columns not fully covered by the larger images.

Small images limit reading and sometimes alignment. The website’s modern written commentary is copyrighted; it is not used as the translation base or copied into the revised notes. Photographs excluded from the release.

https://www.ao.net/~fmoeller/habdir.htm

HAB-COMMONS-IV-V

Habakkuk photograph from Google Art Project / Israel Museum

Visible ancient ink in columns IV–V and part of III; 3001 × 1663 pixels.

Commons labels a faithful reproduction PD-Art/PDM; the originating museum record credits its photograph. These labels are not asserted as worldwide permission. Photograph excluded.

https://commons.wikimedia.org/wiki/File:The_Commentary_on_Habakkuk_Scroll_(1QpHab)_Written_in_Hebrew_-_Google_Art_Project.jpg

HAB-COMMONS-VI-VII

Pesher Habakkuk Scroll.JPG

Visible ancient ink in columns VI–VII; 4752 × 3168 pixels.

The Commons page applies public-domain labels to the ancient work; camera metadata dates the photograph to 2012. No universal photograph-rights conclusion is claimed. Photograph excluded.

https://commons.wikimedia.org/wiki/File:Pesher_Habakkuk_Scroll.JPG

HAB-LOC

Library of Congress, Matson collection, Habakkuk photograph matpc.13013

Visible ancient ink in columns X–XII and part of IX; source 5282 × 4251 pixels.

Catalog reports no known restrictions subject to collection qualifications; the print includes a Y. Yadin notice. Photograph excluded. Direct image readings are distinguished from catalog statements.

https://www.loc.gov/pictures/resource/matpc.13013

ISAIAH-COMMONS

Great Isaiah Scroll.jpg; photograph credited to Ardon Bar Hama / Israel Museum

Visible ancient ink in columns I–V; source 12540 × 3960 pixels.

Commons applies PD-Art/PDM and describes a United States public-domain position for faithful reproductions, with a qualification for other jurisdictions. The image is not an express CC0 dedication by the photographer. Photograph excluded.

https://commons.wikimedia.org/wiki/File:Great_Isaiah_Scroll.jpg

IMJ-COMMUNITY-IMAGES

Israel Museum Digital Dead Sea Scrolls Community Rule viewer

Original-resolution photographic tiles for the consequential Community Rule word forms described in the critical records.

Reading ancient ink at the named positions does not validate the whole transcription. Photograph tiles and crops are not reproduced in the release. Moderately confident suffix readings are identified individually.

http://dss.collections.imj.org.il/community

METSO-COMMUNITY-2019

Sarianna Metso, The Community Rule A Critical Edition with Translation, SBL Press, Early Judaism and Its Literature 51, 2019

Limited comparison of ancient word forms and the transmitted-versus-interpreted negative at 1QS III.13, IX.5, IX.11, and XI.10–11; printed pages 20, 46, 48, and 56.

The cited scholarly edition is a modern copyrighted work. Its English translation and full editorial apparatus are not reproduced. The isolated ancient forms and this edition’s own explanation are distinguished from protected modern contributions. Direct PDF retrieval returned an access error; the relevant printed page text was examined through the publisher-domain search index.

https://www.sbl-site.org/wp-content/uploads/2024/12/9780884140566_txt.pdf

Published Source Note for Washburn

The Community Rule translation uses David L. Washburn, An Online Transcription of Dead Sea Scroll 1QS, last updated September 20, 1997, accessed October 9, 2026. His introduction expressly permits unrestricted use and citation and requests a footnote in published work. This source note acknowledges that permission and request. His account of Trever photographs, Charlesworth checking, and adopted readings remains part of the source history. The differing word forms adopted in this edition are identified in the critical records below.

https://www.nyx.net/~dwashbur/1qsintro.htm

Critical Hebrew Reading Records

These five records reproduce the consequential word forms, decisions, and evidence limits discussed in this revision. They are a limited apparatus rather than a full diplomatic edition. Scholarly reports and direct image observations are explicitly distinguished. Coordinates refer to the cited image at its original pixel dimensions, with the origin at the upper left; an enlarged copy adds no new information. The accompanying package contains the fuller ledger for the remaining passages.

Community Rule III 13 Teaching and Humanity

Selected Hebrew: ללמד, ‘to teach,’ and איש in בני איש, ‘sons of humanity.’ Washburn prints ללכד and אפש at these positions. The original-resolution photograph supports the selected letters; Metso’s diplomatic text agrees (printed p. 20). The main English now reads ‘to understand and teach’ and ‘all humankind.’ These are corrections to the selected witness, not bracketed restorations of physically missing words.

Evidence location: 1QS column III, line 13, in the Israel Museum Community Rule viewer. The accompanying critical review supplies original tile identifiers, image hashes, and the reading crop locations. No photograph is printed here.

Community Rule IX 5 Offering of Lips

Selected Hebrew: שפתים, ‘lips.’ The middle consonant is pe (פ), rather than the bet (ב) in Washburn’s שבתים, ‘sabbaths.’ The photograph supports pe, and Metso prints שפתים (p. 46). Washburn’s own column IX footnote records Charlesworth’s differing ‘lips’ form. The main English now reads ‘An offering from the lips.’ The former note’s description of ‘sabbaths’ as the ‘actual’ wording was unwarranted.

Evidence location: 1QS column IX, line 5, in the Israel Museum viewer, with tile and crop details in the accompanying critical review. The compressed comparison in the surrounding clause still calls for specialist grammatical review.

Community Rule IX 11 Plural Anointed Figures

Selected Hebrew: משיחי, plural construct, ‘anointed ones of.’ The photograph shows the final yod (י), and Metso agrees (p. 48). Washburn’s משיח lacks that letter. The main English now reads ‘a prophet and the anointed ones of Aaron and Israel.’ Plural morphology is distinct from the historical question of exactly how many figures the

community expected; this correction does not identify them with later religious persons.

Evidence location: 1QS column IX, line 11, in the Israel Museum viewer; exact tile and crop references accompany the reading record.

Community Rule XI 10 and 11 Negation and Divine Thought

Transmitted XI.10: כיא לאדם דרכו. The photograph and Metso's diplomatic text (p. 56) do not show a separate negative before לאדם. Here לאדם is the preposition ל attached to אדם; it is not by itself the negative particle לא. A literal isolated reading gives 'For a person's way belongs to him.' The main English retains that wording and displays the negative alternative explicitly.

The next clause contains לוא, 'not.' A grammatical interpretation can extend that later negation to both clauses. Alternatively, an editor can propose that an earlier negative was accidentally omitted because similar neighboring letters caused the scribe to skip them. These are two explanations of a negative sense; the second proposes absent letters. The ledger does not insert those letters as photographed ink. The literal positive and negative interpretations differ in whether the human way belongs to human control.

Selected XI.11: במחשבתו, 'in his thought,' rather than Washburn's במחשבתי, 'in my thought.' The photograph favors final waw (ו), with moderate confidence, and Metso agrees (p. 56). The subject remains God in the English. The form יכינו is read as a singular verb with an object suffix, 'he establishes it,' rather than an unexplained plural subject. That grammatical decision is stated in the note and remains open to specialist checking.

Evidence locations: 1QS column XI, lines 10–11, in the Israel Museum viewer; accompanying records identify the exact photographed portions. Ancient transmitted letters, English grammatical interpretation, and conjectured lost letters must be assessed separately.

Great Isaiah Scroll I 28 Uncertain Pronoun Endings

The photograph-based candidates מצריו and מאויבו yield 'his adversaries' and 'his enemy.' Their final suffix strokes do not securely distinguish waw (ו) from yod (י) in

this image. The corresponding first-person forms מצרי and מאויבי would instead give ‘my,’ with the second noun’s number also requiring grammatical review. The main English therefore prints ‘[his?] adversaries’ and ‘[his?] enemy.’ This marks a provisional reading, not a physical gap or certain supplied restoration.

Source: Great Isaiah Scroll.jpg, credited to Ardon Bar Hama and the Israel Museum, at the Wikimedia Commons source cited above. Original image: 12540 by 3960 pixels. Column I crop: (11790, 0) to (12540, 1320). Approximate line 28 band in the full original: (11790, 1089) to (12540, 1145). These coordinates locate the evidence; they do not establish the suffix reading. Enlarging the photograph cannot recover detail absent from the source.

Historical and Glossary Sources

IAA-DISCOVERY

Discovery and Publication

https://www.deadseascrolls.org.il/learn-about-the-scrolls/discovery-and-publication?locale=en_US

Supports: Discovery beginning in 1947; first seven manuscripts and early photography.

IAA-INTRO

Introduction

https://www.deadseascrolls.org.il/learn-about-the-scrolls/introduction?locale=en_US

Supports: Jewish provenance; Qumran and other sites; conventional date range; biblical/nonbiblical categories; emerging canon and diversity.

IAA-CONTENT

Scrolls Content

https://www.deadseascrolls.org.il/learn-about-the-scrolls/scrolls-content?locale=en_US

Supports: Genres; pesher; Yahad; rules; evolving and related communities rather than a uniform corpus.

LOC-COMMUNITY

The Qumran Community

https://www.loc.gov/exhibits/scrolls/late.html

Supports: Community Rule's eleven-column Cave 1 witness and related copies; competing interpretations of Qumran and Essenes.

1993 exhibition; not treated as a current exhaustive manuscript inventory.

LOC-GLOSSARY

Glossary: Scrolls from the Dead Sea

https://www.loc.gov/exhibits/scrolls/glos.html

Supports: Basic terminology: canon, palaeography, Masoretic, Pentateuch, Second Temple period, Qumran.

Definitions are newly phrased and qualified, rather than reproducing dated claims about all sectarian texts.

IMJ-ISAIAH-BROCHURE

The Great Isaiah Scroll: Exhibition Brochure

https://www.imj.org.il/sites/default/files/IMJ%20Great%20Isaiah%20Scroll%20Exhibition.pdf

Supports: Approximate date ca. 125 BCE; fifty-four columns; all sixty-six modern chapters.

PDF extraction reverses word order in passages. The relevant facts were cross-checked against the university-hosted article by Donald W. Parry; exhibition scheduling is not used.

BYU-PARRY-ISAIAH

Chiasmus in the Text of Isaiah: MT Isaiah versus the Great Isaiah Scroll

https://development.byustudies.byu.edu/article/chiasmus-in-the-text-of-isaiah-mt-isaiah-versus-the-great-isaiah-scroll

Supports: Material and column layout; ca. 125 BCE; minor lacunae; spelling differences; scribal corrections and variant readings.

Used only for manuscript description and textual evidence, not its broader religious or literary interpretation.

DIMANT-COMMUNITY-2022

Community Rule, the (Dead Sea Scrolls)

https://onlinelibrary.wiley.com/doi/abs/10.1002/9781444338386.wbeah11063.pub2

Supports: Traditional approximate copying date of 1QS, 100–75 BCE.

Abstract consulted; older dating contrasted with the 2025 research rather than asserted as settled.

YOUNG-HABAKKUK-2008

Late Biblical Hebrew and the Qumran Pesher Habakkuk

https://jhsonline.org/index.php/jhs/article/view/6223

Supports: Common assignment of Pesher Habakkuk to the first century BCE.

Abstract consulted; its argument about Hebrew language chronology is not adopted here.

PLOS-DATING-2025

Dating Ancient Manuscripts Using Radiocarbon and AI-Based Writing Style Analysis

https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0323185

Supports: Different dating methods; probability ranges and limitations; second-century BCE model prediction for 1QS (section 6).

This introduction reports the authors' proposals. It does not declare the model's chronology universally accepted or describe every predicted manuscript as directly radiocarbon-tested.

HUJI-PESHER

Pesher Habakkuk

https://noammizrahi.huji.ac.il/pesher-habakkuk

Supports: Running commentary on biblical Habakkuk, applying ancient prophecy to the interpreter's contemporary sectarian setting.

Review Status and Supporting Records

The revision has AI source-reading work, limited scholarly comparison, and mechanical checks, without human specialist review. Shared AI error remains possible. The critical records above can be examined within this book. Dead_Sea_Scrolls_Project_Starter.zip contains the fuller line records, revised English, change summary, and build files; distribute it alongside the reader files. It excludes full external transcription datasets, source photographs, and earlier unverified translation files. The records identify the sources actually consulted, including the new limited comparison. No public package address has been established at this edition’s date.

The strongest remaining textual needs are independent examination of uncertain letters, source anomalies, and conventional line alignment. The source discussion supplies evidence for a publication assessment; it does not promise KDP acceptance or certify universal rights clearance. A public dedication of project rights and a publisher’s decision about eligibility are separate matters.