

Dead Sea Scrolls Supplemental Labels

*Additional Information,
Transcriptions and Translations*

Aramaic Apocryphon of Daniel

4Q246-209

Extraordinarily rich and extensive apocalyptic literature appears among the Dead Sea Scrolls. Cycles of Enochic compositions, testament literature, works related to the Book of Daniel, pseudo-Mosaic compositions and other writings were an integral part of the collection of scrolls.

The Aramaic text displayed here, also known as the *Apocryphon of Daniel*, is similar to the apocalyptic section of the biblical Book of Daniel (chapters 7–12).

The manuscript refers to a “Son of God” and “Son of the Most High.” The interpretation of these terms is widely disputed by scholars. Is this a reference to a historic ruling figure or to an apocalyptic sovereign who will establish the reign of God on earth?

The scroll was found in Cave 4 and is dated to the end of the first century BCE. The Aramaic transcription and translation on the reverse are of the left column of text.

Aramaic Apocryphon of Daniel

- 1 ברה די אל יתאמר ובר עליון יקרונה כזיקיא
2 די חזיתא כן מלכותהן תהוה שני[ן] ימלכון על
3 ארעא וכלא ידשון עם לעם ידוש ומדינה למדינ[ה]
4 עד יקום עם אל וכלא יניח מן חרב
5 מלכותה מלכות עלם וכל ארחתה בקשוט ידין[ן]
6 ארעא בקשט וכלא יעבד שלם חרב מן ארעא יסף
7 וכל מדינתה לה יסגדון אל רבא באילה
8 הוא יעבד לה קרב עממין ינתן בידה וכלהן
9 ירמה קדמוהי שלטנה שלטן עלם וכל תהומי

1. He will be called the Son of God, and they will call him the son of the Most High. Like the sparks
2. that you saw, so will their kingdom be; they will rule several year[s] over
3. the earth and crush everything; a people will crush another people, and a province another provi[n]ce.
4. *vacat* Until the people of God arises and makes everyone rest from the sword.
5. His kingdom will be an eternal kingdom, and all His paths in truth. He will jud[ge]
6. the earth in truth and all will make peace. The sword will cease from the earth,
7. and all the provinces will pay him homage. The great God is his strength,
8. He will wage war for him, he will place the peoples in his hand and
9. cast them all away before him. His rule will be an eternal rule and all the abysses

Community Rule (Serekh ha-Yahad)

4Q260-366

The *Community Rule (Serekh ha-Yahad)* comprises a set of rules according to which the members of the Dead Sea sect conducted their lives. Most scholars identify this sect with the Essenes, although the name Essene is not mentioned in any of the scrolls. The members of the sect called themselves “men of the community,” and “council of the community,” and thus the name of the composition, *Community Rule*. This scroll is a book of laws governing the sect and as such contains instructions and regulations concerning the everyday conduct of the community, including matters of religion, punishment, and initiation. It also reflects the way in which the sect viewed itself. This composition reveals, among other things, that the members of the sect lived a communal life of abstinence according to strict rules.

The laws were written in Hebrew and there are at least twelve copies, indicative of the importance of this composition to the members of the sect. A complete copy was recovered in Cave 1 at Qumran in 1947.

The six preserved fragments of Scroll 4Q260 that are displayed here correspond with the final columns of the copy found in Cave 1, and thus the two versions can be completed and compared. In the left fragment displayed here (whose Hebrew transcription and translation appear on the reverse), members of the sect are obligated to refrain from falsehood and deceit, and follow the way of goodness and righteousness.

The scroll was found in Cave 4 and is dated to the second half of the first century BCE.

Community Rule (Serekh ha-Yahad)

1. ²⁰אר[חם] על כול סוררי דרך לוא אנחם בנכוחים עד תום
2. ד[רכ]ם ובליעל לוא אשמור בלבבי ולוא ישמע בפי
3. ²²נבלות וכחש עוון [ומ]רמות וכזבים לוא ימצאו בשפתי
4. ופרי קודש בלשוני vacat ושקוצים ²³ לוא ימצאו
5. בה בהוד[ות אפ]ת[ח] vacat פי [ו]צדקות אל תס[פר]
6. לשוני תמ[יד ומעל] אנשים ע[ד ת]ום ²⁴פשעם [רקים]
7. [אשבית משפתי נדות ונפתלות] מ[דעת לבי בעצת תושיה]

1. [I will have no com]passion on any who deviate from the way. I will have no pity on the straightforward(?) till they have mended
2. their w[a]ys. And I will not keep Belial in my heart. And there shall not be heard in my mouth
3. foolish things and wicked lying, [and de]ceptions and falsehoods shall not be found on my lips.
4. And the fruit of holiness (shall be) on my tongue, *vacat* and abominations shall not be found
5. thereon. In songs of thanksg[iv]ing I will o[pe]n] *vacat* my mouth [and] my tongue shall rec[ount] the righteous acts of God
6. contin[uously, as well as the faithlessness] of men, un[til] their sinful rebellion [comes to an e]nd. [Vanities]
7. [I will cause to cease from my lips, impurities and perversions] from [the knowledge of my heart. With wise counsel]

The Book of Tobit

4Q200-850

The Book of Tobit is the family saga of Tobit and his son Tobias, who were living in Assyria (modern-day Iraq) following the deportation of the ten tribes of northern Israel. The adventures of this family present an example of commendable Jewish behavior under conditions of exile. Despite the blinding of Tobit and the family's financial difficulties, Tobit and his son manage to remain pious and faithful to their god in a pagan environment, for which they are greatly rewarded.

This is one of the apocryphal books that were written in the Second Temple period, and were not accepted as Holy Scriptures according to the normative Jewish canon. Until the middle of the twentieth century, this book was known only in its Greek, Latin, and Syriac translations. However, long before the texts from the Qumran caves were published, scholars theorized that the Book of Tobit had originally been written in a Semitic language, either Hebrew or Aramaic. The discovery in Cave 4, near the ruins of Qumran, of five fragments of the book—four pieces written in Aramaic and one in Hebrew—confirmed this theory.

The manuscripts from the Qumran caves have helped answer a number of questions concerning the Book of Tobit, such as the original language of the narrative and the relationship between the narrative sections and the prayer sections of the story.

The manuscript was preserved in fragmentary condition, but includes parts from the beginning to the end of the narrative. The largest fragment preserves the end of the story and includes Tobit's words of praise for God and all the good bestowed upon him.

The scroll is dated to the early Herodian period, 30 BCE–20 CE. The Hebrew transcription and translation on the reverse are of the central and left fragments of the scroll.

The Book of Tobit

vi	
.1	[כתבו את כול] המעשה הזה והעלהו ²¹ []
.2	[ולוא עוד ראון] און[תו] ²² והיו המה ונתפחהם-מברכים ו[מהללים את אלהים]
.3	[ומודים אותו על מע]שו הגדול ותומהים איכה נראה [להמה מלאך]
.4	[אלהים] ^{13:1} בכך דבר טובי וכתוב תהלה בתשבוחת וא[מור]
.5	[ברוך אלהים] חי אשר לכול העולמים היאה מלכותו ² אשר הואה [מכה]
.6	[והוא]ה מרחם מוריד עד שאולה תחתיה והואה מעלה מתהו[ם]
.7	[ג]דולה[ה] ומה אשר יפצה מידו ³ הודו לו בני ישראל אל לפני
8	[הגוים] אשר אתמה נדחים בהמה ⁴ ושמה ספרנו את גודלו ורוממו
.9	[אותו לפני כו]ל חי כיא הוא אד ¹ ניכ[מה] והוא אלה[יכמה]
.10	[לכו]ל [עולמים]

vii	
1 ^{13:18}	ירושלים תהלתן שמחה ישירו [ברוך]
2	האלהים אשר מרים אותך וברוך []
3	אשרן בכי יברכו את שמו הק[דוש] לעולם []
4 ^{14:1}	[ותמו] דברי תורת טובי וימנות בשלום בן []
5	[והוא]א בן שמונים וחמשים ² []
6	[מ]ראהו ו[אחר] ארבע וחמשים חיה []

Frg. vi

1. ['Write down all] that has happened'. And he ascended. ^[21] []
2. [and they saw] h[i]m [no more.] ²² But they were blessing and [praising God,]
3. [and acknowledging him because of]his great [de]ed and the amazing fact that [an angel of God] had appeared [to them.]
4. ^{13:1} then Tobit spoke up and composed a song in praise, say[ing,]
5. ['blest be the] living [God], because his kingship is for all the ages; ² because he [afflicts]
6. [and] shows mercy; he brings down to lowest Sheol, and he raises up from the [gr]eat abys[s.]
7. What is there that can snatch from his hand? ³ Acknowledge him, O children of Isra[el, before]
8. [the nations], because you are banished among them. ⁴ Recoun[t] there [his greatness, and exalt him]
9. [before al]l that lives. For he is your Lord; he is [your] God []
10. [for al]l [ages!']

frg. vii

- 1 ^{13:18} Jerusalem [shall sing] a psalm of [exultation Blest be]
- 2 the God wh[o exalts you, and blest]
- 3 because [in you they will bless his h]oly [name] for[ever.]
- 4 ^{14:1} So [were] completed [the words of Tobit's thanksgiving, and he d]ied in peace at the age of []
- 5 [²H]e was fif[ty]-eight years old [when]
- 6 his [s]ight, [and] afterwards [he lived fifty-] fo[ur years.]

War Rule

4Q493-344

The scroll displayed here is part of a composition that describes the final eschatological war between the Sons of Light, presumably the sectarians, and the Sons of Darkness, here called *Kittim* (presumably the Romans), after which a new world order will reign. A complete copy of this composition, known as *The War of the Sons of Light against the Sons of Darkness* was found in Cave 1. The more fragmentary copies of this composition are usually called by the shorter name *War Rule*.

War Rule details how people will be recruited for that future war, and the battle strategy. Following a presentation of the overall plan of the war and the amount of time necessary to defeat each enemy, the writer then deals with the rules of warfare. There is also a description of the soldiers' weapons, the blowing of the trumpets, the banners to be carried, and the blessings to be recited during the different stages of the battle.

The fragments displayed here are the only remainders of this scroll, considered to be the earliest of the *War Rule* manuscripts. The upper section (whose Hebrew transcription and translation appear on the reverse) describes the trumpet blowing, based on a description in the Book of Numbers 10:1–10.

This scroll was found in Cave 4 and is dated to the second half of the first century BCE.

War Rule

1. המלחמה והכהנים בני אהרן יעמדו לפני [המערכות]
2. והריעו בחצוצרות הזכרון ואחרי כן יפתחו את [השערים] לאנשי
3. הבנים והכהנים יריעו בחצוצרות המלחמה [לשלוח] יד במערכות
4. גויים והכהנים יצאו מבין החללים ועמדו מזה [ומזה] למל [ת
5. ליד החרף והמאבן ולוא יחללו שמן כהונתם [בדם החללים]
6. [ולכול מערכות הבנים לוא יגשו ותקעו בקול חד לצאת אנשי]
7. המלחמה להתקרב בין המערכות בחצוצרות [החללים] וה[חלל]
8. לשלוח יד במלחמה ובמלא עונותם יתקעו להם בחצוצרות המשונב
9. לבוא השערים ויצאה המערכה השנית וככול הסרך הזה הלויים]
10. להם מרניעים בעונותה בצאתם יתקעו להם בחצוצרות המקרא]
11. ובמלאם [בחצוצרות התרועה] ובשובם יתקעו להם בחצוצרות]
12. המאסף [כמשופט הזה [יתקעו לכול המערכות []
13. [] את [] על חצוצרות השבתות []
14. ו [] על מנחת התמיד ולעולות כתוב תבון []

1. the war. And the priests, sons of Aaron, shall take position in front of [the] lines
2. and blow the trumpets of memorial. And afterwards, they shall open the gates to the
3. infantrymen. The priests shall blow the battle trumpets [to strike] the lines
4. of the nations. The priests shall go out from among the slain and take position on one side and] on the other of
5. on the side of the catapult and the ballista, and they shall not desecrate the oil of their priesthood [with the blood of the slain.]
6. nor shall they approach any of the lines of the infantrymen. They shall blow a shrill note so that the men
7. of war go out to attack between the lines of the trumpets of [the slain.] And [they] shall begin
8. to stretch out the hand for battle. When their task is accomplished, they shall blow for them the trumpets of withdrawal
9. so that they enter the gates; and the second line shall go out. In accordance with this entire rule the Levites shall blow
10. for them during its task: when they go out [they] shall blow the trumpets of recall] for them,
11. and when [they] complete them, the trumpets [of alarm, and on] their withdrawal, [they] shall blow for them the trumpets]
12. of assembly.] According to [this] ordinance shall they blow for all the lines
13. [] on the trumpet[s] of the Sabbaths []
14. and [] over the perpetual [sacrifice] and the burnt-offerings is written []

Words of the Luminaries

4Q504-982

The lyrical and liturgical genre in the Dead Sea Scrolls is extensive and includes prayers and songs intended for the worship of God on festivals and sectarian holy days, as well as psalms without any particular occasion.

The sectarians believed that prayer was one of the most important ways to appease God, as opposed to the offering of sacrifices. They did not completely reject the practice of sacrifices as such, but rather the way it was conducted in the temple in their time. The sectarians believed that the performance of sacrifice would only be renewed at the end of days, while in the present time God must be worshipped only with prayer and, in the words of the sect, “with the offering of the lips he shall bless Him” (from *Community Rule* 4Q258).

Words of the Luminaries is a liturgical work comprising a sequence of prayers that were intended to be recited on fixed days of the week. On the first six days of the week, the prayers always mention the grace of God in the past, recalling prominent events in the history of the people of Israel, from the creation through the covenant with the fathers, the exodus from Egypt, and the receiving of the Laws of Moses, and appeal to continued receipt of his mercies in the present. On the Sabbath, the prayers concentrate on praise of God alone.

The writing of this scroll is clear and legible because of the high quality of the ink and the preservation of the parchment. Many corrections are discernible in the manuscript; additions have been added above the lines and erasures made by drawing a line or dots above the words. Most of the forty-nine fragments that are attributed to this scroll were written on one side of the parchment only, while three pieces were written on both sides.

The scroll was found in Cave 4 and is dated, based on paleographic grounds, to the Hasmonean period, approximately 150 BCE. The Hebrew transcription and translation on the reverse are of the left column of text.

Words of the Luminaries

אשר הצילנו מכול צרה אמן [אמן]

הודות שׁיׁ ביום השבת הודון [

את שם קודשו תמיד בשן]

כול מלאכים רקיע קודש ון]

לשמים הארץ וכול מחשביה [תהום]

רבה ואבדון והמים וכול אשר [במ]

כול בריאותיו תמיד לעולמני עד אמן אמן]

2. who has freed us from all our anguish. Amen. [Amen.]

3.

4. Praise ^{A song} for the Sabbath day. Give thanks []

5. his holy Name for ever []

6. all the angels of the holy vault and []

7. to the heavens, the earth and all its thinking creatures [the]

8. great [abyss]. And Abaddon, the water and all that there [is in it]

9. all its creatures, always, for centuries [eternal. Amen Amen]

The Book of Jeremiah

4Q70-1110

This scroll of Jeremiah found in Cave 4 near Qumran is partially preserved in nine columns, with each column containing thirty to thirty-two reconstructed lines. Scholars believe that the complete scroll would have contained some fifty-five columns of script.

The text is very similar to the standard Masoretic version of the Book of Jeremiah known from medieval times, although it is characterized by its many corrections—this is the manuscript with the greatest number of corrections in relation to the length of text that has been found in the Qumran caves. This fact may testify to a lack of attention on the part of the scribe, or to the poor quality of the text from which he copied. It is not certain if a single scribe worked on this scroll, or perhaps two—Scribe A who transcribed most of the manuscript, and Scribe B who meticulously corrected it.

A number of methods were used to make corrections in the manuscripts found in the Qumran caves: small elements that were forgotten or erased were written above the line, words were erased with a sharp tool, and in some cases dots were marked above certain elements to indicate that they are to be ignored. All these methods can be seen in this scroll.

The scroll fragment displayed here comprises relatively large sections from the Book of Jeremiah Chapter 17. Jeremiah, son of Hilkiah, a priest from the village of Anathoth, prophesied in the Judean kingdom during the decades preceding the destruction of the Temple (from 627 BCE until after the destruction of 586 BCE). His prophecies and castigations were highly unpopular and therefore he was persecuted throughout his life. His own sufferings and adversities are expressed in his prophecies, and his personal grief is manifested in his visions of disaster and destruction. In the verses highlighted here the prophet appeals to the people to honor the Sabbath and not to perform any work on this holy day.

This is one of the earliest scrolls found in the Qumran caves, dating to the end of the third century to the beginning of the second century BCE (225–175 BCE). The Hebrew transcription and translation on the reverse are of the left group of fragments, lines 5–17.

The Book of Jeremiah

5. 14 רפאני יהוה וארפה הושעני ו[אושע]ה [כי] תהלתי 15 אתה הנה המה אמרים אלי איה[דבר יהוה יבוא]
6. נא 16 ואני לא אצותי מרעה אחרוך [ויום א]נוש לא ה[תאו]יתי [את]ה ידעת מוצא שפתי []
7. נכח פ'ך היה 17 אל תהיה לי למ' [תה] מחסי אתה ביום [רעה 18 יב]שו רדפי ו[אל] אבושה [אני]
8. יחתו המה[ואל] אחתה אני ה[ביא עליהם יום רע]ה[ומשנה שבר 19]ם תשב[רם]
9. 19 כה אמר יהוה [אל]י הולך ו[עמדת ב]שער בני עם אשר יבוא ב' מלך יהודה ואשר [יצאו] בו ובכל [שערי] ירושלים 20 ואמר[ת] אליהם שמעו [דבר יה]וה מלכי יהודה וכל יהודה וכל ישבי יר[ושלם] הב[אים בשערים]
11. האלה 21 כה אמר [יהוה השמר]ו ב[נפש 21]י כם ואל תש'א משא ביום השבת והבא[תם בשערי ירושלים 22] ולא
12. [תו]צ'או [משא] מבתיכם ביום ה[ש]בת וכל מלאכה לא תעשו וקדשתם את [יום השבת כאשר]
13. צו[ו]יתי את אבותיכם 23 ולא שמעו [ו]לא הטו את אזנם ויקשו את ערפם לב[לתי שמע ולבלתי קחת מוסר]
14. 24 והיה אם שמוע תשמעו' אלי נאם [יהוה לבלתי הביא משא בשערי העיר הזאת ביום השבת ולקדש]
15. את יום השבת לבלתי עשות בה [כל מלא]כה 25 ובאו בשע[רי העיר הזאת מלכים ושרים ישרים על]
16. [כס]א דויד רכבים ברכב [ו]בסוסים [המה ושריהם איש יהודה וישבי ירושלים וישבה העיר הזאת]
17. [לעולם 26] ובאו[מערי יהוד]ה []

The Book of Jeremiah

¹⁴ Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for Thou art my praise. ¹⁵ Behold, they say unto me: 'Where is the word of the LORD? let it come now.' ¹⁶ As for me, I have not hastened from being a shepherd after Thee; neither have I desired the woeful day; Thou knowest it; that which came out of my lips was manifest before Thee. ¹⁷ Be not a ruin unto me; thou art my refuge in the day of evil. ¹⁸ Let them be ashamed that persecute me, but let not me be ashamed; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction. ¹⁹ Thus said the LORD unto me: Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem; ²⁰ and say unto them: Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; ²¹ thus saith the LORD: Take heed for the sake of your souls, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; ²² neither carry forth a burden out of your houses on the sabbath day, neither do ye any work; but hallow ye the sabbath day, as I commanded your fathers; ²³ but they hearkened not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. ²⁴ And it shall come to pass, if ye diligently hearken unto Me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; ²⁵ then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited for ever.